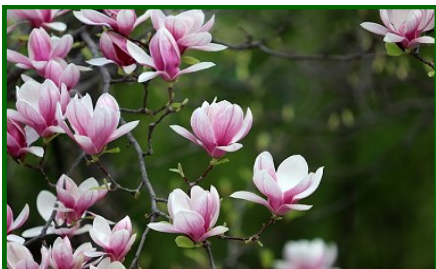




May – July 2024



INSIDE THIS ISSUE

Contacts	2
President's Report	3
Book Reviews	4
The Place of Beauty in My Life	5
Locating Shangri-La	9
Conscious Evolution	12
The Beauty of the Swastika	15
TOS News	19
Convention Report 2024	20
Program of Lectures	21



Saint John the Baptist, by Leonardo da Vinci

Thus the man learns to love God, because God is beautiful.

And love the World, because the World is beautiful.

And to love the Soul in his neighbour because despite the darkness, which obscures the body, within is the radiant prismatic Soul, forever beautiful.

And in the discovering the beauty in himself, man discovers beauty in others. He can no longer have an enemy.

Manly P. Hall

The Three Objects of The Theosophical Society:

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



BOOKSHOP AND LIBRARY

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



“The Theosophical Society in Perth”

Our Websites:

tsperth.com or
perth.theosophicalsociety.org.au

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 July, 2024.



FIND OUR WEBSITE

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 realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.

Open policy

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

Privacy policy

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

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

Inform the secretary of any change of address, phone number and email to secretary@tsperth.com.au

President's Report

We were very privileged to, once again, hold the National Convention here in Perth. It is always wonderful to see so many interstate and overseas delegates come to our shores. We were privileged, once again to have the presence of Tim Boyd, our International President.

February and March have been busy, particularly at our Branch due to the second stage of renovation, the planning of which started a few years ago. Eventually, it has come to fruition, commencing in the last quarter of 2023.

The painting has been completed. All credit to the helpers who packed up the library books, took down curtains, fittings, pictures, moved stacks of chairs, placed furniture in the middle of rooms, the list goes on. The carpeting is also finished and looks great, with many positive comments from our members.

We are still waiting for the refurbishing of the atrium and the reading room. We chose the Chesterfield range of lounges due to durability, strength and comfort. We also took advantage of summer sales with a considerable saving. Blinds and curtains have been installed. The library window fittings have just been installed a few days ago. They really look stunning.

The Programming sub-committee has done a spectacular job in filling up our Tuesday evening program until July this year as you will see in this Link. August and September bookings are progressing nicely. Considering they learnt on the job, how to do it, they have been amazingly successful. We need to give a vote of thanks to them.

Our librarian was at odds with the Executive Committee, ignoring some of their decisions and refusing to recognise that they had any authority over him. The president, secretary and treasurer met with Travis and the outcome of this was to dispose of his services. Providentially, Wyn stepped up as acting librarian with Kerry as close support. I was pleased to see that our library volunteers chose to remain helping out.

After seven years of good service, our bookkeeper Susan Garnett was not able to continue with us due to other commitments. Fortunately, we found a new person, Kerry Pilcher, who is very proficient in Xero and looks to be a great asset for our Branch.

Our Mt Helena sub-committee has been very busy programming for this year. Three TS weekends are already set aside for April, July and November. We also have bookings made by five external organisations, three of them being repeat clients. Contrary to some members portraying a pessimistic and negative opinion of our Retreat Centre, these bookings contradict that view. The reality is obvious. Mt Helena is a thriving and growing concern thanks to the thirteen dedicated sub-committee members.



The EC, being asked to consider holding the Indo-Pacific Conference in Perth in November 2026, accepted this proposition. A sub-committee was formed to help Gerard Brennan, its current president.

All of this keeps Theosophy alive and vibrant and affirms to members why we are here and why we are Theosophists.

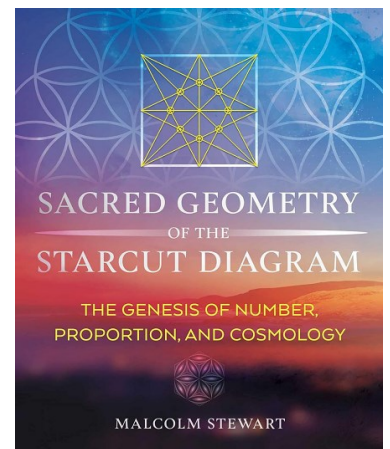
Jean-Robert Hote

Sacred Geometry of the Starcut Diagram: The Genesis of Number, Proportion, and Cosmology, by Malcolm Stewart

As Malcolm Stewart reveals in this lavishly illustrated study, the simple square figure of the *Starcut diagram*, created only with circles, has extraordinary geometric properties. It allows you to make mathematically exact measurements and build perfectly true level structures without a computer, calculator, slide rule, plumb bob, or laser level. Sharing his extensive research, along with hundreds of detailed diagrams and technical illustrations, the author shows how the *Starcut diagram* was the key to the building of humanity's first cities and how it underlies many significant patterns and proportions around the world.

Using circles drawn from the *vesica piscis*, Stewart explains how to create the *Starcut diagram* and shows how this shape was at **the foundation of ancient building and design**, illustrating the numerous connections between the diagram and the creation of mandalas and yantras, stained glass windows, architectural ground plans, temples and other sacred buildings, and surveying methods. He also shows how the *Starcut diagram* reveals ancient geometric knowledge of π , the Fibonacci sequence, Pythagorean shapes and seals, the golden ratio, the power of 108 and other sacred numbers, and magic squares.

Exploring the *Starcut diagram's* **cosmological and theological implications**, he explains how it contains knowledge of the *Tree of Life* and the *Kabbalah*. He examines how it relates to the *Tetraktys*, the key teaching device of Pythagoras, and other cosmograms; the ancient relationships existing between number, geometry, cosmology, and musical harmony, he shows how the simple shape of the *Starcut diagram* unifies the many threads of sacred geometry into one beautiful mathematical tapestry.

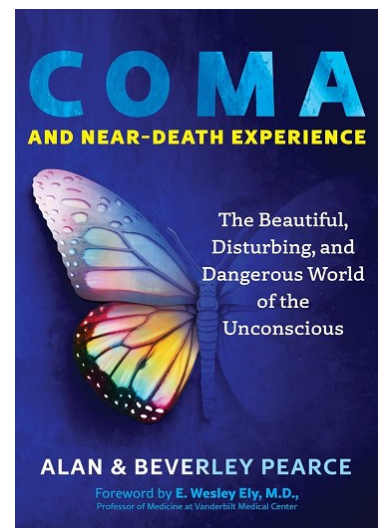


Coma and Near-Death Experience: The Beautiful, Disturbing, and Dangerous World of the Unconscious, by Alan Pearce

Every day around the world, thousands of people are placed in medically-induced comas. For some coma survivors, the experience is an utter blank. Others lay paralysed, aware of everything around them but unable to move, speak, or even blink. Many experience alternate lives spanning decades, lives they grieve once awakened. Some encounter ultra-vivid nightmares, while others undergo a deep, spiritual oneness with the universe or say they have glimpsed the afterlife.

Examining the beautiful and disturbing experiences of those who have survived comas, the authors explore the mysterious levels of consciousness this NDE unlocks. They demonstrate how a key element of the brain is switched off by coma-inducing sedatives, allowing the mind to break free from the body and experience a greater expansion of consciousness. Revealing the dangers of deep sedation and other intensive care procedures, the authors show how comas are unnecessary more often than not and that many coma survivors go on to suffer lasting cognitive and physical harm. Exploring alternatives to medically-induced coma, they share tried & tested protocols that are safer for critically ill patients and kinder for the patients and their families.

Showing how we can avoid the suffering caused by comas, this book reveals the wide variety of conscious states that can arise during comas, both positive and negative, and how accepting the reality of these experiences is crucial not only to the recovery of coma survivors but also to the field of consciousness and NDE studies.



THE PLACE OF BEAUTY IN MY LIFE

by Clara Codd

An excerpt from *Trust Yourself to Life*

People have tried to define beauty. Wordsworth described it as “multiplicity of symmetrical parts uniting in a constituent whole.” Coleridge says something similar:

“The old definition of beauty, in the Roman School, was ‘multiplicity in unity,’ and there is no doubt that such is the principle of beauty.” But Plotinus says that this will not explain simple beauty, as that of the sunshine and the stars.

He says: “It is the general opinion that a certain commensuration of parts of each other and the whole, with the addition of colour, generates that beauty which is the object of sight, and that in the commensurate and the moderate alone the beauty of everything consists... But from such a definition it follows the beautiful colours and the light of the sun, *sinc...* are simple, and do not receive their beauty from commensuration, must be excluded from the regions of beauty... In like manner the simplest musical sounds will be foreign from beauty, though in a song wholly beautiful every note must be beautiful, as necessary to the being of the whole.”

The Greeks sought the essential unity. To them beauty lay not in the form, which was but an epiphany, but in the incommensurable idea, and finally in the all-pervading life. Says Plotinus again: “Beauty, for the most part, consists in objects of sight; but it is also received through the ears, by the skilful composition of words, and the consonant proportion of sounds; for in every species of harmony beauty is to be found. And if we rise from sense into the regions of the soul, we shall there perceive studies and offices, actions and habits, sciences and virtues, invested with a much larger proportion of beauty. But whether there is above these a still higher beauty, will appear as we advance in its investi-



Clara Codd as a young woman

gation.” There are three stages in the perception of beauty: sensuous, idealistic, and spiritual. Each is reached by the understanding and transcending of the inferior stage.

In the teachings of the priestess Diotima to Socrates, she says: “The true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these as steps only, and from one going on to two, and from two to all fair forms, and from fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.”

The Eternal Beauty is the Eternal Life. Says the beloved Plotinus yet again: “Let us, therefore, ascend to the good itself, which every soul desires; and in which alone it can find perfect repose... Those who penetrate into the holy retreat of these sacred mysteries... having dismissed everything foreign from the God, by themselves alone, behold the solitary principle of the universe, sincere, simple, and pure, from which all things depend, and to whose

transcendent perfections the eyes of all intelligent natures are directed, as the proper cause of being, life and intelligence. In itself perfectly pure, not confined by any corporeal bond, neither existing in the heavens, nor in the earth, not to be imaged by the most lovely form imagination can conceive; since these are all adventitious and mixed, and mere secondary beauties, proceeding from the Beautiful itself."

The priestess Diotima said: "But what if man had eyes to see the true beauty — the Divine Beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life — thither looking, and holding converse with the true beauty, simple and divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of reality), and bringing forth and nourishing true virtue, to become the friend of God, and be immortal, if mortal man may."

Beauty is an eternal Divine Principle, and it always evokes Love. The second Person of the Hindu Trimurti or Trinity, is Vishnu, the god of Love, and his "shakti" or wife is the goddess Lakshmi, the goddess of happiness and joy. And it too is a creative power. When God as Narcissus beheld his image mirrored in the waters of space, he fell in love with it and created the universe.

Diotima says that men love the beautiful that it may be theirs. And when she asked Socrates what is given by the possession of beauty he could not answer, so she changed the word "the beautiful" for "the good." Then he knew that the possession of the Good gives happiness, and that men desire its everlasting possession, because they desire birth in beauty either of body or soul. Strength and grace in men, says Diotima, creates bodies, desiring immortality. But souls which are pregnant create as poets, artists, inventors. "Who," she asks, "when he thinks of Homer and Hesiod and other great poets, would not rather have their children than ordinary ones?" Desire is the cosmic urge to Unity. So Plotinus says:

"Indeed, whatever is desirable is a kind of good, since to this desire tends." Therefore, there is a universal desire for happiness, for it is Beauty calling. There are some lovely words in King Solomon's Song of Songs:

"My beloved spake, and said unto me,
'Rise up, my love, my fair one,
and come away. For, lo! the winter is past,
the rain is over and gone. The flowers
appear on the earth; the time of the singing
of birds is come.' "

Angus was the god Eros of the Celts, and his dwelling place was the Tir-na-og, the land of the Ever-Young. What is our way to this supreme Beauty? Thomas Taylor says: "But here it is requisite to observe that our ascent to this region of Beauty must be made by gradual advances, for, from our association with matter, it is impossible to pass directly, and without a medium, to such transcendent perfection; but we must proceed in a manner similar to those who pass from darkness to the brightest light, by advancing from places moderately lighted to such as are the most luminous of all." This reminds us of Plato's allegory of the men gazing at shadows on the wall of a cave, who, when they turned their faces to the light were at first blinded. Plotinus says the same, that the pristine beauty of our eternal selves has become clouded and defiled by its contact with matter, and that in order to become able to perceive true beauty we must learn to divest ourselves by degrees of this impurity, since "it is necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist... Everyone, therefore, must become divine, and of godlike beauty, before he can gaze upon a god and the beautiful itself." Only the pure can see the Pure. He says that we see what we can respond to. "Thus, to the good man, virtue shining forth in youth is lovely because consonant to the true virtue which lies deep in the soul."

So the Way is an ascent in response. And this is the method in the words of Plotinus: "It is now time, leaving every object of sense behind, to contemplate, by a certain ascent, a beauty of a much



higher order; a beauty not visible to the corporeal eye, but alone manifest to the brighter eye of the soul, independent of all corporeal aid." The aspirant has already realized that all beautiful things are stages of the manifestation of beauty and has tried to love and serve them. Diotima says that a man should begin in youth to visit and admire beauty, then to love one fair form only and out of that to create fair thoughts. Then seeing that Beauty everywhere is one and the same he will become a lover of all beautiful forms. Then he will love the Bust of Plotinus beauty of the mind, and toward one who has it he will be content to love and tend him. Finally, instead of being like a servant in love with one person or institution, he will draw toward and contemplate the vast sea of beauty, creating many fair

and noble thoughts in boundless love of wisdom; till at last the vision is revealed to him of a single science which is the science of beauty everywhere.

"Thine eyes shall behold the King in His Beauty and the land which is very far off."

Plotinus says that whoever would behold this beauty must learn to withdraw his view from the fairest corporeal forms, and, convinced that these are nothing more than the images, vestiges, and shadows of beauty, ("the great; the sublime, the beautiful; they are the shadows of God upon earth" — Joseph Mazzini) should eagerly soar to the fair original from which they are derived, as if they would say, "Let us depart from hence, and fly to our father's delightful land." He recommends a system of meditation, which consists in recalling the thoughts inwardly, and trying to perceive the Beautiful within ourselves. We must divest ourselves of all that is not beautiful until we perceive the true light and that alone, everywhere immeasurable and excellent. We now require no guide, for we must now fix steadfastly our mental

views, for with the mind's eye alone can such immense Beauty be perceived.

Plotinus warns us that if our mind's eye is not thoroughly refined and is yet infested with any sordid concerns, it will be immediately darkened and incapable of intuition, for the perceiver and perceived should be similar to each other before true vision can exist. And then he will perceive that all things are beautiful because a portion of the Beautiful itself supervenes and irradiates them. We can see because God has planted His image within us. As Proclus says: "The author of the Universe has planted in all beings impressions of His own perfect excellence... and by this mystical impression which corresponds to His nature they become united with their original, divesting themselves of their own

essence, and hastening to become His impression alone."

Here again Love is drawn by Beauty and Union is Bliss. "With what ardent love," cries Plotinus, "with what strong desires will he who enjoys this transporting vision be inflamed whilst vehemently affecting to become one with this supreme beauty... What must be the condition of that being, who beholds the Beautiful itself?"

"A beauty if you once behold," said Diotima, "all other beauty fades." We should cultivate the response to beauty in ourselves. Then we would never be cruel. I once knew a man who had no ear for music. He religiously took himself to concert after concert and tried to "listen." He became the finest appreciator of music I ever met. Beauty in our souls makes for grace and graciousness. To quote Plotinus again: "Bodies themselves participate of beauty from the soul, which, as something divine, and a portion of the beautiful itself, renders whatever it supervenes and subdues, beautiful as far as its natural capacity will admit... For such beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair."

The evidence of beauty in the soul is love, joy, faith, long-suffering. By the banks of the Illysus, Socrates, after he had told young Phaedrus of the chariots of the soul, prayed: "Beloved Pan, and all ye deities that haunt this place, give me inward beauty of soul, and may the outward and the inward man be at one."

The love of Beauty is essentially religious. Dr. Alexis Carrell says: "The love of beauty leads to mysticism. Song easily becomes transformed into prayer." He says also: "Ministers have rationalized religion. They have destroyed its mystical basis. But they have not succeeded in attracting modern man." A great German divine says that the basis of true religion is a sense of the Holy, the sense of Wonder. That is the essence of the new religion which is dawning

in the world; the Religion of Life Itself, holy, wonderful, lovely, inviolate. We too may see the King in His Beauty, but the eyes with which we shall see Him are not the eyes of earth, but the opened eyes of the spiritual intuition, as Plato expressed it, "Beholding the Beautiful with that eye with which alone it is possible to behold it."

Let me quote once more the beautiful priestess Diotima: "He who has been instructed so far in the things of love, and who has learned to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty, a nature which in the first place is everlasting, not growing or decaying, or waxing or waning; secondly, not fair in one point of view and foul in another, or at one time, or in another relation, or in one place fair, at another time, or in another relation, foul, as if fair to some and foul to others, or in the likeness of a face or hands



or any other part of the bodily frame, or in any form of speech or knowledge, or existing in any other being, as for example, in an animal, or in heaven, or in earth, or in any other place; but Beauty absolute, separate, simple and everlasting, which without diminution and without decrease, or any change, is imparted to the overgrowing and perishing beauties of all other things."

"He who, from these ascending under the influence of true love, begins to perceive that Beauty is not far from the end."

When I was at Adyar, in India, I used to hear the fishermen singing always the same song. One

day someone told me the free English translation of their song.

"O my Beautiful, come into my heart.
What is the song without the singer?
And what is the singer without thee?
O my Beautiful, come into my heart,
And set its music free."

There are very few of my own words in this chapter. I have let my beloved ancient Greeks speak for me, for their words are far more beautiful.



LOCATING SHANGRI-LA

by Andy Khong

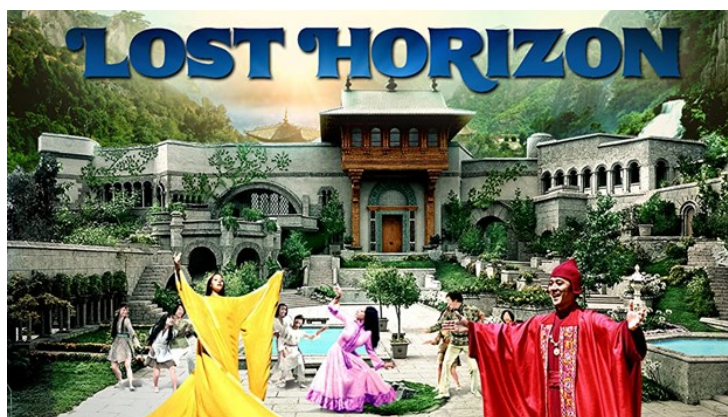
Merriam-Webster Dictionary defines Shangri-La as, "A remote beautiful imaginary place where life approaches perfection".

Shangri-La is a fictional place described in the 1933 novel "Lost Horizon" by James Hilton. It is portrayed as a mystical, utopian valley hidden in the Himalayas, where people live in peace and harmony with nature, and where life is almost eternal.

While there is no actual place called Shangri-La, there are many real-world locations that have been suggested as possible inspirations for the fictional location, such as the Tibetan plateau or the Hunza Valley in Pakistan. Bhutan which is located in the Himalayan region, shares some cultural and geographical similarities with the fictional location of Shangri-La. However, no actual location

has been confirmed as the real-life counterpart of this mythical place, and the idea of Shangri-La remains purely fictional.

"Lost Horizon" has been made into a cinematic movie twice. The first film adaptation (in black & white) of the novel was released in 1937, directed by Frank Capra, and starring Ronald Colman as the protagonist, Robert Conway. This version of the film won two Academy Awards, and is considered a classic of



Lost Horizon movie (1973).

American cinema. Another adaptation (in colour) was released in 1973, directed by Charles Jarrott, and starring Peter Finch as Robert Conway. This version of the film received mixed reviews and was not as successful as the 1937 version. Both movies are available on the internet.



Shangri-La, the Lost Horizon.

There is a city named Shangri-La in China today. It is located in the north-west part of Yunnan province (Tibet is located next to Yunnan), and was formerly known as Zhongdian. The city was renamed Shangri-La (pronounced Xiānggélīlā in Pinyin Mandarin) in 2001, in an effort to promote tourism in the area by capitalizing on the fictional location's popularity.

While the city is not the actual location of the mythical Shangri-La described in the novel “Lost Horizon”, it has adopted the name, and has used it to promote its tourism industry. The city is situated in a mountainous region, and is known for its beautiful natural scenery, including snow-capped peaks, deep gorges, and lush forests. It is also home to several Tibetan monasteries, and has a significant Tibetan population.

Buddhism, and Daoism have concepts of spiritual attainment, and enlightenment that may be similar in some ways to the idea of Shangri-La, such as the concept of Nirvana in Buddhism or the Dao in Daoism. Both religions* also emphasize the importance of cultivating inner peace, wisdom, and compassion in order to achieve a state of spiritual fulfilment (* if they can be called religions as there is no service, honour, and obedience due to an imaginative supernatural entity in the sky).

However, it is important to note that spiritual practices are highly individual, and depend on per-



Location of Shangri-La (formerly Zhongdian), Yunnan, China

sonal beliefs, experiences, and cultural traditions. While some people may find inspiration in the idea of Shangri-La or use it as a metaphor for their own spiritual journey, it is not a traditional concept in Buddhist or Daoist practices.

Shangri-La is an imagined place where poverty and misery were eradicated, and social justice, peace, health, and longevity is achieved. While the idea of a utopian paradise is something that humanity has dreamed of throughout history, it is unlikely that such a place exists in reality.



Shangri-La (formerly Zhongdian), Yunnan, China



Part of the lyrics from the song, "Lost Horizon", written by Burt Bacharach:

Many miles from yesterday
 Before you reach tomorrow
Where the time is always just today
There's a lost horizon waiting to be found

There's a lost horizon
 Where the sound of guns
 Doesn't pound in your ears
 Anymore

Members of the Theosophical Society, and spiritual explorers, if you discover the whereabouts of Shangri-La as the "*Lost Horizon is waiting to be found*", please let us know as it symbolizes humanity's hopes and dreams! In the meantime, be "*where the time is always just today*", aware and mindful of what is happening at the moment; because if you are depressed — you are living in the past, if you are anxious — you are living in the future. **If you are at peace, you are living in the present!**



CONSCIOUS EVOLUTION

by Tina Hentisz

One of our Theosophical objectives is; to investigate the laws of nature and the powers latent in every human being — which must be one of the most important investigations that anyone can ever undertake. This day, or any day does not pass us by without our input, intervention, ideas, and further magnetic propulsion of thought. The world happens because we happen, being approximately eight billion or more of mindful resources, originators, inventors, and die-hard authors of a new reality. This is our world; this is our life in all its manifestations and power.

Consider that — incredibly, with this creative mindpower, there is design and purpose built in to every one of us, which has us compelled to play the daily game of personal administration and management. This is consciousness. Questions may be asked: how did consciousness evolve? How much power do we have? How is our thought work distributed and how do we connect for further dispensation?

With this article I am assuming that you have some basic knowledge of science and consciousness. Through our research in Theosophy, it may be known that we are here through a highly individualised spiritual connection, absorbing and learning as we advance towards a higher grading and evolution. This spiritual connection may be known about or not, what matters most at any time is personal perception and motivation. We are currently moving into a higher phasing which may be disturbing in its clarity and significance for many spirited connections.

It is a fact that some scientists talk about this spiritual connection as if they own it — calling it *quantum theory* or *string theory*, as they get busy examining the physical properties of nature at the scale of atoms and sub-atomic particles.

Dare I say they have not got a clue as to how reality is created or how it works. Will they ever? With that statement I must hasten to add: Will we ever? And, perhaps, the only satisfactory answer may be gained in time is a circulation from other worlds, other dimensions, at some time in the future.

Surely much has been discovered already, and scientists have found that consciousness at any time complicates matters, changes things, but cannot be relied upon to repeat any procedure at any time. So, although we will try, we cannot take charge of this immense stream of power, yet at certain times I am sure we do direct some flying protons and subatomic particles. And I will leave that notion to your imagination...

It is said that all living things, bacteria, plants, insects, animals, birds, fish, and human are in some form of constant communication with one another. In that way, we are all connected and attuned to a solar or cosmic synchronistic system and motion factor that registers all electrical impulses of thought and willpower. It is also stated that corresponding combinations and abstractions may be streamed constantly for us to take advantage. So, it is not unusual to be inspired with a new thought or idea, and that some thoughts come to us time and time again — like a dream that repeats; **until** we deal with it.

Einstein said matter and energy are interchangeable, so we will be busy manipulating the potential all around us. Be aware though, on this physical and earthy level, which is of a heavy frequency and of a slow vibration, that we will not be able to create much by thought alone. Even though the inspiration comes first, as in building a house, for instance — considerable physical effort and the gathering of appropriate material will most certainly be required for assembly and completion.

Furthermore, a great deal will depend on determination, suitability, and yes, a karmic influence. This remedial factor may be of great consequence; because we may be stopped and delayed at any time.

Keep in mind another important influencing factor; we are not the only ones pulling the strings of space and time and our efforts may well be thwarted by others.

Gary Lachman — author of the *Secret History of Consciousness* said: “The humanistic communication and energy factor involves the use of a Source field that is not supposed to exist, because it cannot be found in the conventional electromagnetic spectrum of visible light, radio waves infra-red, micro-waves, x-rays, and others.” Yet, we may be inspired with a new idea at any time, or offered an insight to a problem we have not been able to solve.

So, how exactly do we get to these new discoveries and this surprising new consciousness? The idea of making the world a better place is of a relatively, recent origin, according to Gary Lachman. He said; “for centuries men and women simply accepted things as they were, with an unquestioning endurance, just as they accepted the weather — or as an animal will oftentimes just accepts its fate.” The idea that human beings were able to act and change their personal circumstances and make it a better world is only lately a refreshing product of latent awakening and higher consciousness.

This spiritual renaissance and paradigm shift in human thought and perception; thus our recognition of the interconnectedness, can be considered both scientific and spiritual — because of its effect, sequencing, and further consequence. We are now living in ways that could not have been imagined a hundred years ago with much daily input and abstractions.

No doubt our expanded consciousness continues to evolve, we are achieving a bird’s-eye view, gaining a perspective not only through our satellites

and Google but also through the power of our imagination. Higher consciousness and a malleable creative power can be achieved, through the calibration of stored concepts and using further signage available to us. This is conscious growth and progress. It has us all participating in a field of amplified power of perception. What is important now? What is needed now? Discernment and good reason must apply.

We are now coming to the heart of the matter; how much power do we have — and how is that creativity distributed? Let us go into this a little deeper and more scientifically.

Science has advocated that reality changes in the processing of every zeptosecond. Now hear this — and wait till you hear all of it — because it is truly incredible. For your information: a zeptosecond is a trillionth of a billionth of a second, or a decimal point followed by 20 zeroes and a 1. This latest accuracy is a huge leap from the 1999 Nobel Prize-winning work that first measured time in femtoseconds, which are millionths of a billionths of seconds. With this phenomenal speed and complexity, we cannot even begin to fathom the changes that may be occurring around us all the time, but we can rely on it as a necessary process for evolution.

So, time, or the future coming into existence may be explained as cause and effect, seriality or following up of events. Thus, if we only could see, and slow down this incredible accelerated time frame or reality creation, what we would see is a flickering, streaming, and changing of millions of atoms, photons, and particles. Lo and behold! — we are watching the future coming into existence. So, we change, everything changes. It truly is the constant buzzing of these changing conditions that keeps us interested and alert towards the next connection.

This is the way we “live” and operate brilliantly our cells humming through time and space, perfectly arranged, and suspended through the laws of nature and the push of human evolution. Werner Heisenberg, amongst others, understood that reality does not exist until observed by the power and pho-

The humanistic communication and energy factor involves the use of a Source field that is not supposed to exist, because it cannot be found in the conventional electromagnetic spectrum of visible light, radio waves infra-red, micro-waves, x-rays, and others.

tons of our mind. Yes, incredible, we have it all within us, and we all project this for convenience. And I certainly cannot explain that with any clarity.

Excepting perhaps through the power of our imagination. Because, have we not got the whole world in our head? Just think of all the places you have been, can you not bring those compacted abstractions back to mind, vividly and realistically?

We are the creative constituents, and living on this planet we are inundated with new information; the slow learning has gone — we have evolved to the next level. Think of our digital world, think of AI Chat Bot, incredible information instantly available. Manipulation, propaganda, and deception will surely be part of this latest evolution, no doubt there will be the need for great scrutiny and discernment. The libraries of old are now invisible streams, caught by the latest technology or by individual connectors, receptive and compelled to inform and constantly update this stream to the world constantly. This new science and remedial power has stunned the world with its velocity, truth and yes lately, much deception and fakery.

The routine worker and the passive person may have had a great time in the past, or not, but now they are compelled to know, compelled to become cosmic conscious, compelled to become alert, because ignorance and servitude no longer applies.

We are all pulled into this whirlpool of a new consciousness, or new mind matter, whether we like it or not. And true, some governance will try to stop this intelligence factor. But can they stop the wind, can they stop the air, can they stop thought?

There is no doubt that humanity is being pushed towards an evolutionary renewal, and there may be many a laggard hiding behind ominous machinery and reciting nationalistic and cultural refrains.

Gary Lachman said: evolution is not a gradual process but can be more like a “shock to the system” — radical waves of transformation. Could it be that the instability we are now experiencing — climate

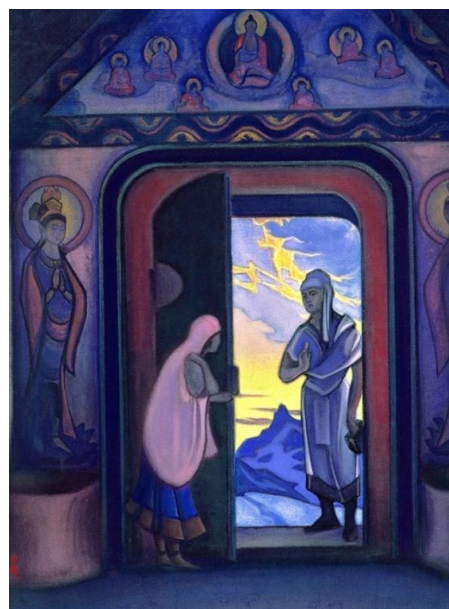
change, economic meltdowns, wars, and increasing political polarization — is a convergence of a complex system that has reached a critical state?

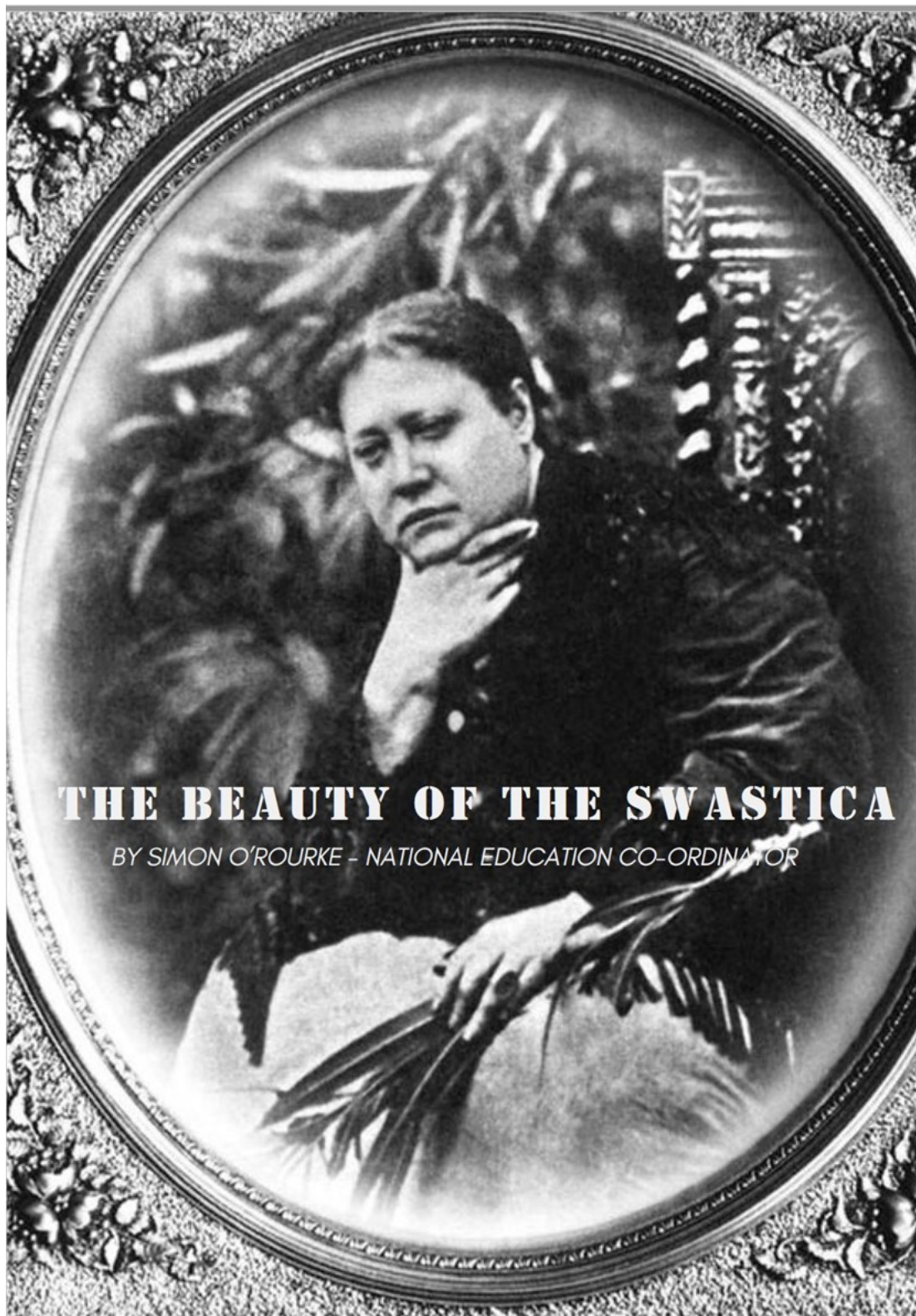
What we need to push through this coming scientific renaissance is a paradigm shift in human thinking and perception. This will be the conscious recognition of the interconnectedness of all things — and thus a new mind for a new world. It is happening now. Sure, watching the daily news can be disturbing, but what we do not see is that there is a far greater process of human evolution and development occurring; indeed, unknowable undercurrents and new streams of bytes, abstractions and configurations being dispersed in great volumes for those with the right questions and the right mindset.

It is not the theoretical aspects of Theosophy that give the individual the power to transform himself and his life, but rather the insight that knits the person firmly and unshakably to the vision of the whole, so that his life is never without meaning, purpose and spiritual promise.

Clearly, we cannot be too busy to notice the new developments and understanding that has been brought about by our latest technology and parallel connections. As newly conscious participants we can talk about cause and effect, consequence and synchronicity, inspiration, and healing. To know this, to feel this, to be in touch with this Universal Source binds us all to a greater responsibility. To finish, I offer this quote from Robert Ellwood:

“It is not the theoretical aspects of Theosophy that give the individual the power to transform himself and his life, but rather the insight that knits the person firmly and unshakably to the vision of the whole, so that his life is never without meaning, purpose and spiritual promise.”





THE BEAUTY OF THE SWASTICA

BY SIMON O'ROURKE - NATIONAL EDUCATION CO-ORDINATOR

Technology may have opened the door to our material comforts in an age of scientific development, but the spiritual field is left open to our own intuitions. **Sacred symbols** have long appealed to us for both, on the one hand, their inspiration in a world full of selfishness and sorrow and, on the other hand, their protection from those selfish and subtle influences which surround us and affect our environment. There is spiritual reassurance in having one of these symbols, such as a **Cross**, an **AUM**, an **Ankh** etc, close by, on a chain around our necks or hanging on a wall, or over a door.

What better symbol for protection than than **the symbol of The Theosophical Society** which embodies a number of the *world's most sacred symbols*. The Ankh, the symbol of life; the Ouroboros, the serpent of eternity swallowing its tail in eternal regeneration; the six-pointed star, the Sign of Vishnu or Seal of Solomon, the balance of spirit and matter not unlike the Yin Yang symbol; the AUM, the Logos; and the Swastica or Svastica, the Cross of matter enflamed with spiritual life turning as an evolutionary wheel through space and time.

Swastica (spelt with a **c** or **k**) is a Sanskrit term meaning “well-being” or “conducive to well-being”. Some view the cross with outpoured flames pulled back in its rotation as indicating the flow and direction, some take an opposite view with the tips of the bent arms pointing towards the direction. As well-being it is often associated with karma but more particularly dharma. *“As Buddha was a Chakravarti (he who turns the wheel of the Law), his body at its cremation could not be consumed by common fire. What happens? Suddenly a jet of flame burst out of the Swastica on his breast, and reduced his body to ashes.”* See the entry **“Buddha Siddhârta”** in The Theosophical Glossary.

In this century, there has been a movement by Hindus, Buddhists, indigenous peoples (notably Asian and American), Jains, historians, anthropologists, linguists, and other scholars, not to mention Theosophists, to reclaim what was seen as their traditional or spiritual swastika symbol. This follows the racist and authoritarian use of the symbol during the 20th century and by similar groups today. These groups above mentioned seeking reclamation argue that the sacred swastika is distinct from the later symbol which is referred to as a hooked cross (German: Hakenkreuz).

BANNING OF THE HAKENKREUZ

A number of countries have banned the use of

the Hakenkreuz, predominately European nations. In Australia, Victoria became the first state on 21 June 2022 to ban the Hakenkreuz, followed by New South Wales on 11 August 2022. However, “a section in the bill allows for the swastika symbol to be used in academic, historical or educational settings where it is in the public interest. The section paves the way for its display by Hindus, Buddhists and Jains in which it holds religious significance.” “For too long, the Hindu community has not felt comfortable to display our symbol of peace because it resembled a symbol of evil. This is no longer,” said Hindu Council of Australia national vice-president Surinder Jain. While the Act bans Hakenkreuz and other symbols, the swastika is only mentioned in the context of “subsection, the display of a swastika in connection with Buddhism, Hinduism or Jainism does not constitute the display of a nazi symbol.”

Recently, the Federal Government passed the Counter-Terrorism Legislation Amendment (Prohibited Hate Symbols and Other Measures) Bill 2023. It too bans, not the sacred swastika, but the Hakenkreuz and related symbols and gestures. While these bans have been initiated as amendments to the various Crimes Acts there are exceptions for educational use in addition to those above mentioned.



Image: daku23, free for use under the Pixabay Content License

THE FOUR DIRECTIONS

H.P. Blavatsky wrote:

"Few world-symbols are more pregnant with real occult meaning than the Swastica. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the "wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of Sandhya." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species.""

Makarand Bhagwat, president of the Hindu Council of Australia's Victoria chapter, said "since Victoria's legislation came into effect in December 2022, the education campaign has ramped up."

He states: "The four limbs of the symbol signify the four virtues of life: in Sanskrit, Dharma is righteousness, Artha is obtaining wealth with right purpose, Kama is the desire; and Moksha is the ultimate aim to be one with God. It also signifies the four seasons and all the natural things which are happening in the world."

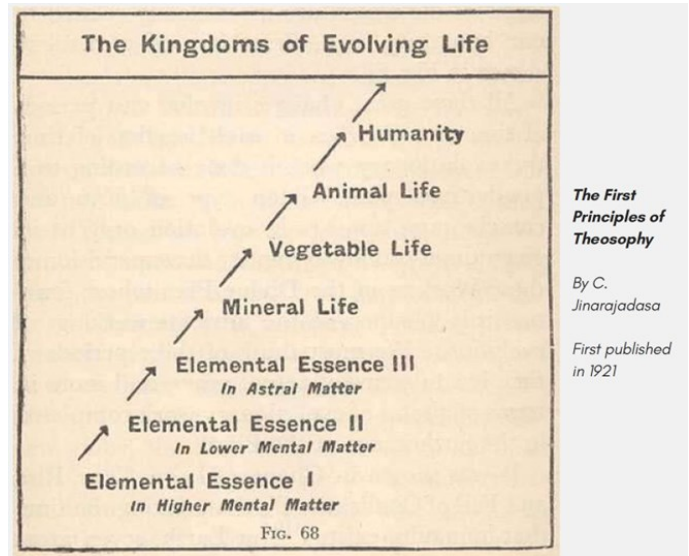
Kama and Artha symbolise pleasure and profit which may only be legitimately acquired in conjunction with Dharma or duty. A reminder that the principles of ethical investment and natural enjoyments are not new.

Its relation to the four directions **Kubera (or Kuvera in HPB's writings)** is the Hindu God of wealth in the North, Yama the God of death and justice in the South, Varuna, God of the oceans and the seas in the West and therefore wisdom, and Indra, king of the Gods in the East.

There are correspondences with the later *Greek Gods in the blind Plutus, Hades, Poseidon and Zeus* and their Roman equivalents touching on the ancient mysteries. We notice some qualities of the beauty of mind (see the Theosophical Glossary on Yama and his twin sister Yami symbolising the duality of manas), wisdom and strength which

form a connection with the three pillars and four directions within Masonic ritual.

These guardians of the four directions relate the **Swastica** to the destinies of Human Beings in their progression through the seven ages of each human life and the seven great cycles of evolutionary development for **all of the kingdoms of nature – the three elemental, mineral, vegetable, animal and human.**



HUMAN AND DIVINE MAGNETISM

HPB mentions above that the symbol is the emblem of the activity of Fohat which, like Eros, is intimately related to magnetism and energy. She suggests: "There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural".

We are confronted with this magnetism at every moment in its various forms. Fascination as a form of animal magnetism, such as the fascination which causes a mouse to freeze momentarily in the presence of a cat, or to be entranced in the presence of a manipulative person with a stronger will. Fascination is derived, if we consult EtymologyOnline, from Latin fascinationem (nominative fascinatio), noun of action from past-participle stem of fascinare "bewitch, enchant". It is almost inseparable from the sense of a guilty pleasure, an allurements. In contrast HPB mentions "Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. The magnetism of pure love is the originator of every created thing."

This power of sympathetic attraction may



Image: An imaginative 17th-century depiction of the Emerald Tablet from the work of Heinrich Khunrath, 1606, Wikimedia Commons)

also be used for healing or ‘well-being’, being an aspect of mesmerism, though not to be confused with hypnosis. She is distinguishing between a power and motive that originates from the personality and a power and motive that originates from *something immortal and universal*.

And further HPB says:

“Verily many are its meanings! In the Macrocosmic work, the “Hammer of Creation,” with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world’s axes and their equatorial belts; the two lines forming the Swastica 卐 meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles.

Applied to the Microcosm, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth.

In the Smaragdine Tablet of Hermes, the up-lifted right hand is inscribed with the word “Solve,” the left with the word “Coagula.” It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the **seven great mysteries of Kosmos...**

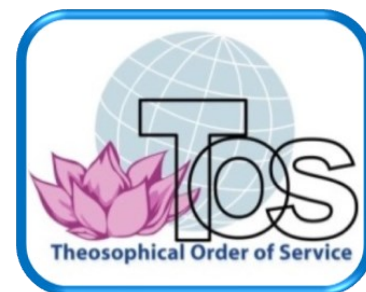
It is the Alpha and the Omega of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and *he who comprehends its full meaning is for ever liberated from the toils of Mahamaya, the great Illusion and Deceiver.”*

‘Solve’ and ‘Coagula’ are the dual forces of spiritualisation and concretisation, spirit representing freedom and expansion and matter representing limitation and compression. Mahamaya, meaning great illusion, from *maha* (sk) great and *maya* (sk) illusion. That the Buddha’s body could not be consumed by common fire touches on the journey from spirit to matter and the return. We learn from the variation of the elements and the planes of nature that even atoms, like everything else, are not all purely static and homogenous, and vary in their evolutionary growth, power and sensitivity. *Our bodies, whether an ordinary body or that of a Buddha, are produced with the magnetic power of attraction to form the instrument of each life, based on the karmic merit of inner development.*

This is part of the richness of the symbol of the Swastica.

We, like our brothers and sisters in the East and even in the West may join the education campaign to reclaim this ancient, powerful and sacred symbol, and to display it within our Society with confidence.

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.

The Theosophical Order of Service invites you to **participate** in our fund-raising efforts to support **LuMA** — An organisation grown from the belief that women deserve to be recognised for who they are, valued for what they bring to the communities they are part of, and supported in ways that allow them to grow and thrive.

Banking Details for electronic transfers:

Bendigo Bank

Account Name = Theosophical Order of Service

BSB = 633000 Account No = 116559105

Please add your name for reference.

Alternatively, cash donation, however small, is also gratefully accepted.

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.

ARE YOU INTERESTED IN MAKING A DIFFERENCE?

Kerry Holly

Contact the TOS via email to Kerry Holly, on kerryholly7@gmail.com



The Theosophical Order of Service

'A union of all who love in the service of all that suffers'

Founded in February 1908



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)

Convention 2024 Report

Jean-Robert Hote

I remember very well our 2016 National Convention here in Perth. Once again, we were honoured to have Tim Boyd, our International President attending. As usual, he attracted the greatest crowd. The Convention was extremely well organised, and all credit to our National Section for achieving this. The venue was perfect, beautiful surroundings, lovely rooms and, last but not least, the most delicious food.

All the speakers and workshops presented very well. Everyone enjoyed the day out on the Swan River. The boat was like a floating dining room with a wonderful vegetarian buffet. The skipper gave an interesting commentary on the history

of the foreshore.

We enjoyed the musical entertainment from a string quartet. The whole Convention ended on a spectacular note with a piano recital by our youngest member Jasmine who is an internationally acclaimed pianist. Well done to John Davey who organised these events so competently.

We had a lot of positive feedback from attendees, not only from Perth but also from over east. We are now looking ahead to the future and some of us are already contemplating Tasmania being our next destination in January 2025.



PROGRAM OF LECTURES

Definition of meeting types and relevant guidelines

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

All sessions, unless otherwise stated, 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.

MAY

Tue 7 May General Meeting	White Lotus Day , by Suzanne Stout <p>The 8th May 2024 will be the 133rd anniversary of the passing of Helena Petrovna Blavatsky (H.P.B.) from the physical plane. White Lotus Day is an annual event that is celebrated by Theosophists around the world on the anniversary of H.P.B.'s death. It is an opportunity for us to come together to commemorate the contribution H.P.B. made to the Theosophical Society and to humanity. We also traditionally have readings from Sir Edwin Arnold's <i>The Light of Asia</i>, and <i>The Bhagavad-Gita</i>.</p>
Tue 14 May General Meeting	The Golden Stairs, a Stairway to Heaven or Highway to Hell , by George Wester <p>A pragmatic exploration of "The Path" from various esoteric and everyday perspectives.</p>
Tue 21 May General Meeting	Energetic and Functional Kinesiology , by Shannon Hawkins <p>Energetic and Functional Kinesiology embraces a holistic view of man and healing as a path to knowing oneself more deeply and illuminating all aspects of one's life. Shannon will give a general overview of what kinds of techniques are involved in a kinesiology session as well as introducing background knowledge of this modality.</p>
Tue 28 May General Meeting	Exploring One's Shadow, Lucifer, Ahriman and the Psychology of the Devil , by Richard Glenk <p>Focusing on insights from famous persons including Carl Jung and Rudolf Steiner and how understanding the Darkness can provide a light on the path.</p>

JUNE

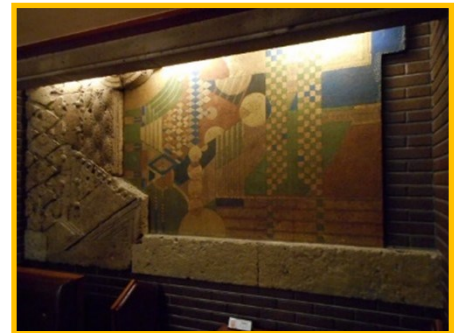
Tue 4 June General Meeting	Pranic Healing , by Deepak Singh <p>Pranic healing is a complementary energy healing school that addresses the physical, psychological, and spiritual functions of 11 major energy centres, minor energy centres, and mini energy centres in our healing journeys. The session will have an overview of the healing system and also help us to understand the spiritual bridge that is created towards higher spiritual teachings.</p>
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JUNE

<p>Tue 11 June General Meeting</p>	<p style="text-align: center;">清静经 – Qingjing Jing, Classic of Tranquillity – Part 2, by Li Farghaly</p> <p>The Qingjing Jing 清静经. (<i>Classic of Tranquillity</i>) is an anonymous Tang Dynasty Taoist classic that combines philosophical themes from the Dao De Jing with the logical presentation of Buddhist texts and a literary form reminiscent of the Heart Sutra. It instructs students of the Dao to practice the elimination of desire in order to cultivate spiritual purity and stillness.</p>
<p>Tue 18 June General Meeting</p>	<p style="text-align: center;">Aurobindo and Auroville – Part 1, by Mary and Jean-Robert Hote</p> <p>In this first part, Jean-Robert will explore the education and life of the great Indian saint, Sri Aurobindo. His teaching led to the foundation of Auroville in Puducherry (formally Pondicherry), south of Chennai, a place where Mary and Jean-Robert stayed for a week in January after the 2020 International Convention in Adyar. It is said that Auroville is the first and only international endorsed ongoing experiment in human unity and transformation of consciousness.</p>
<p>Tue 25 June General Meeting</p>	<p style="text-align: center;">John G. Bennett, by Becky Newell</p> <p>John G. Bennett (1897-1974) was a British academic and author, known for his writings on mathematical physics as well as his many books on psychology and spirituality. We will consider the life of John G. Bennett in light of his association with the two teachers of 'practical mysticism', George Ivanovitch Gurdjieff and Peter D. Ouspensky.</p>
<h2 style="text-align: center;">JULY</h2>	
<p>Tue 2 July General Meeting</p>	<p style="text-align: center;">The Legions of the Light, by Roberta Steedman</p> <p>Discover the Hierarchy of the Angels, revealing their individual gifts and talents. With this knowledge we can expand our consciousness and call upon their assistance in our times of need.</p>
<p>Tue 9 July General Meeting</p>	<p style="text-align: center;">Changing Perspectives, by Hana O'Rourke</p> <p><i>"To change ourselves effectively, we first had to change our perceptions."</i> – Stephen R. Covey. <i>"Look at everything as though you are seeing it either for the first or last time, then our time on earth will be filled with glory."</i> – Betty Smith, <i>A Tree Grows in Brooklyn</i>. These two quotes succinctly summarise the intent with which I placed together the ideas and examples in my talk. I hope that a lively discussion ensues, but also that everyone takes away from this evening some new ways to look at the world outside, and also the world inside.</p>
<p>Tue 16 July General Meeting</p>	<p style="text-align: center;">Asala and Wesak Festivals, by Jean-Robert Hote</p> <p>The Wesak and Asala festivals represent two important events for the Buddhist faith. Both are directly related to the life of Lord Buddha. They are held annually in May for Wesak and in July for Asala, both on the full moon. Students of the spiritual life can be invited to participate on the astral plane in those festivals if they wish to. They are particularly important for students of the Esoteric School.</p>

JULY

<p>Tue 23 July General Meeting</p>	<p style="text-align: center;">Nature and Environment – a Bahai Perspective, by Dr Jimmy Seow</p> <p>Dr Seow has over 40 years of experience working in the area of the environment in government policy, environmental management and protection, industry and research, and is a long-standing member of the Bahai community of over 50 years. His talk presents nature and the environment from a Bahai perspective of God as the Creator of the universe, nature and the environment, how does Bahais view nature and the environment, sharing some examples of Bahai environmental Initiatives and emphasizing the importance of nature and environmental stewardship.</p>
<p>Tue 30 July General Meeting</p>	<p style="text-align: center;">The Enigma of the ‘Teikoku’ Hotel’s Mural in Tokyo, by Annette Condello</p> <p>In Tokyo, theosophical links exist in Frank Loyd Wright’s Imperial Hotel (or ‘Teikoku’ Hotel) design. Does the existing fireplace mural in its current location unveil esoteric links to Mayan culture? Remembering Hilma Af Klint’s cosmic profiled paintings, this talk will outline Noemi Raymond’s contribution to Wright’s design and other architectural-world connections between the Americas and Japan.</p>



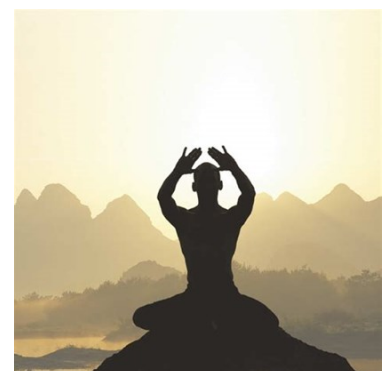
HIGH PERFORMANCE AGING

A Mt. Helena Event 27-28/07/2024

The practice of High Performance Aging is deliberately slow-paced and centered around the concept of using balance and our centre as our reference point for moving, or standing still. It blends conventional strength and conditioning with elements of Yoga and Qi Gong. Through this practice, we refine our [proprioception](#) and [interoception](#), becoming more mindful of how we move and breathe. We also develop stability, strength, resilience, energy and an innate sense of well being.

The object is to unify the body and the mind and cultivate a yin body state, fostering a lifestyle that promotes physical and mental well-being and empowering individuals to lead lives filled with movement and vitality promoting holistic health and personal growth.

Presented by fully qualified personal trainer Chris Newell



Register in the Library or email
mthelena@tsperth.com.au
 by Mon 22nd July

ART RETREAT

6TH & 7TH JULY 2024



View from Olcott, Oil on Canvas by Antony Rieck 2024



Greetings! You are warmly invited to join our Theosophical Winter art retreat at Mount Helena, within the Perth Hills for a weekend of creativity, reflection, collaboration, and meditation.

Surrounded by nature, it is a perfect space to develop your creative skills as well as connect your inner and outer selves and share with other artists. You are encouraged to pursue your own art project or participate in any collaborative activities such as Sculpture making from found objects in nature, or just discussing art & spirituality around the fireplace.

What's included:

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

What's not included:

- Food. Please bring your own breakfast and lunch makings. There is an IGA and cafes in proximity.
- Dinner Friday & Saturday night will be a group gathering at the Mt Helena Tavern.
- Bedding. Please bring your own bedding including a pillow.
- Basic art material of your own choosing.

Information

Location: Mount Helena Theosophical Retreat
1540 Bunning Road, Mt Helena

Retreat is limited to 25 people and on a first come basis.

Cost

TS Members \$50, Non-TS members \$65. To secure a spot full payment should be made at the earliest convenience or no later than the week before the retreat in which case a spot may not be available.

Bookings

Bookings can be made to mthelena@tsperth.com.au

Subject: Winter MH Art Retreat 2024

All EFT payments to be made to:

BSB 086488

Acc. 697487911

Reference: Art + your name

Payment can also be made at the Branch - cash/eftpos

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

The Theosophical Link Contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for possible future inclusions in the Link. Email your submissions to info@tsperth.com.au — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st July, 2024.**

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