



The Theosophical Link

The Theosophical Society in Perth

The Three Objects of The Theosophical Society:

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

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Hildegard von Bingen: 'A feather on the breath of God'

***Listen:** there was once a king sitting on his throne. Around him stood great and wonderfully beautiful columns ornamented with ivory, bearing the banners of the king with great honour.*

Then it pleased the king to raise a small feather from the ground, and he commanded it to fly. The feather flew, not because of anything in itself, but because the air bore it along.

Thus am I a feather on the breath of God.



Contact information

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

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

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

secretary@tsperth.com.au

Submissions

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

1st October, 2025



Open policy

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

Privacy policy

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

Disclaimer

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Thursday	Closed
Friday	1 – 4 pm
Saturday	10 am – 1 pm
Sunday & P/H	Closed

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The Theosophical Society in Perth



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President's Report

August, 2025

Branch

Bill Keidan from Wellington Lodge in New Zealand was invited to give three presentations on Tuesday evenings and seven on Saturday mornings. We are very grateful that this opportunity was presented to our members due to his immense experience and knowledge. Being a Perth resident for over thirty-six years, his intention is to return in the future.

Further maintenance and changes at the Branch are ongoing. We have fitted a new security system, as the old one had broken.. And our Tuesday evening talks, are averaging over twenty-two people, better than in the previous months, The rainy weather did not deter our members from attending .

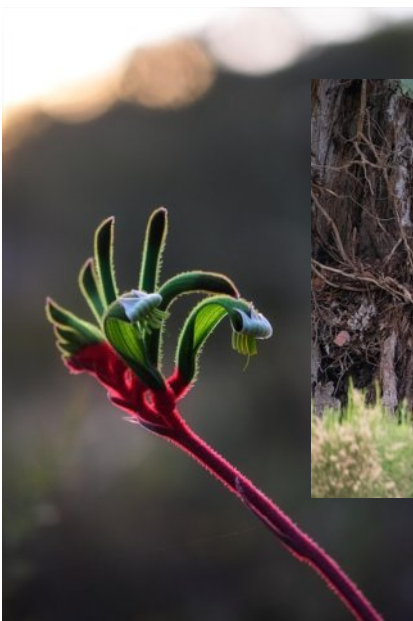
Mt Helena

We have been very lucky to find a young couple, that have just arrived in Western Australia, and are staying in our Retreat for a few months. They are enthusiastic and keen to help us with the maintenance of the place. Consequently, two busy bees were held, which involved gathering the branches and putting them through a wood chipper which we hired. All the mulch has now been used mainly around Blavatsky to protect our native plants and ensure that none of the watering we do is wasted, thanks to Anna's invaluable expertise. We hope this will become a sanctuary for insects, birds, animals and last but not least people. The shed behind Clara Codd is now fully installed. Keiran and Chantelle are going to fill it up with wood to enable it to dry. We also need to install a path suitable for a wheelbarrow to traverse. Again, Kieran and Chantelle will take on that task. They are keeping the place neat and tidy. They are very helpful and have saved some of us countless trips there. The place looks pristine.

Regarding our Retreat programs for members, three speakers from over east have already been booked for 2026. We also have more regular attendance from our members on weekends who take advantage of the lovely and peaceful atmosphere. This is a great benefit as the Retreat is quite unique in Australia. We are the only Branch/Lodge having such a wonderful asset.

Our last two weekends were busy with first the Art Retreat and then a free members' weekend with Simon O'Rourke, the Educational Coordinator from National Section in Sydney. Most events attracted many members plus some invited visitors. We had twenty-one attendees for the Art Weekend and twenty-three for Simon's Philosophy of the Bhagavad Gita presentation.

Jean-Robert Hote





Book Reviews

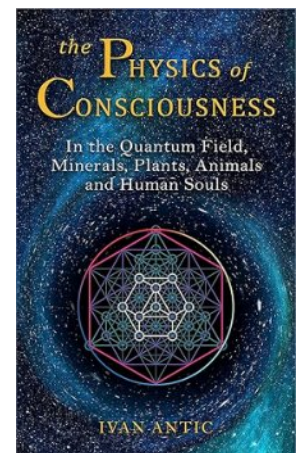
The Physics of Consciousness: In the Quantum Field, Minerals, Plants, Animals and Human Souls

by

Ivan Antic

Understanding the true nature of consciousness is our prime responsibility. Rampant deception, misunderstanding, and conflict in the human race today threaten the very existence of humankind. All conflict is based on the fundamental misunderstanding and lack of awareness we hold about the true nature of existence. All misinterpretation and deception is rooted in differentiating consciousness from existence. By separating what goes on in our head from what goes on in the world, we divide our thoughts from our words and deeds.

In reality, consciousness and existence are the same thing. Contrary to traditional thinking, there is no multitude of consciousnesses. Consciousness is one and the same in everything. This one consciousness merely divides itself in order to experience every possible aspect of existence. Consciousness and existence are the same. Together, they comprise our very essence – our soul. The true nature of consciousness and existence cannot be separated from the true nature of our essence or soul.

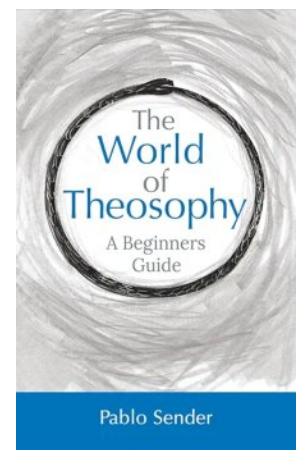


The World of Theosophy: A Beginners Guide

by

Pablo Sender

The World of Theosophy serves as an introductory guide to Theosophy, presented in an accessible dialogue format that addresses fundamental existential questions that often elude traditional educational and religious systems. The work also covers core Theosophical teachings about cosmic origins, human nature, and life's purpose. Rather than offering a dry academic treatment, this book takes readers on a conversational journey through this transformative world-view, making complex spiritual concepts approachable for newcomers while addressing profound questions about existence, suffering, consciousness, and mortality. It's designed as a companion for those beginning their exploration of Theosophical wisdom and its practical applications in modern life.

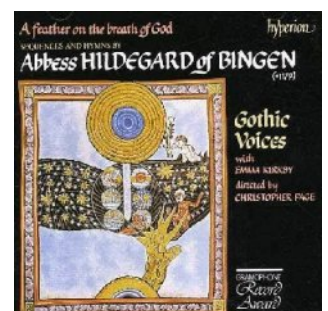


A Feather on the Breath of God

by

Hildegard of Bingen

A Feather on the Breath of God is an album of sacred vocal music written in the 12th century by the German abbess **Hildegard of Bingen**, and recorded by British vocal ensemble **Gothic Voices** with English soprano Emma Kirkby. It was released by the Hyperion Records label in 1982. The music and Latin texts are derived from a contemporary medieval manuscript, *Symphonia armonie celestium revelationum* (The Symphony of the Harmony of Celestial Revelations), a collection of music and poetry by Hildegard. Recorded in St. Jude's Church, Hampstead Garden Suburb, London, in 1981, under the direction of the medieval musicologist Christopher Page. The album cover art makes use of an illustration by Hildegard, from her manuscript *Scivias*, depicting a vision of the Creation..



Chanting the Sacred Word, OM or AUM

by P. E. Green – November 1990

Part 1 of 2



“In the beginning was the word, and the word was with God and the word was God”. (St. John Chapter 1, verse 1). These are very familiar words to many of you.

There is a word which has been chanted throughout the ages by eastern people, and now is very well known or used extensively in the western world. This word is OM or AUM. Rightly used, it is extremely powerful and can be a direct channel or link between man and his Higher Self and ultimately with the Overself, God or the Logos.

Did you know that the equivalent of God in the Greek language is *Logos*, which literally means “the word”. Vivekananda refers to “the Golden One, the Almighty, the Intangible, He whose name is OM.”

Let’s get a proper definition of the word, and what better source is there than Gaskell’s *Dictionary of All Myths and Scriptures*. He says:

“Om or Aum is a symbol of the expression of the spirit of love within the soul, or THE WORD OF GOD, the inspiration of Truth and Righteousness.

“AUM TAT SAT, translated as “I AM THAT BEING”, has been considered to be the threefold designation of the Eternal. OM – this syllable is all. Its interpretation is that which has been, that which is, and that which is to be. All is OM and only OM.”

“OM is taken as a symbol of the Higher Self potential above in identity with the Higher Self, actual, below. The first Self is complete and perfect but unmanifest, the second Self is under illusion, incomplete and imperfect in its manifestation of itself. The Two Selves are really One Self and the One is the All. OM!”

It is as well to remember the Great Hermetic axiom: “As in the Inner so is the Outer, as is the Great so is the Small, as it is above, so it is below, there is but One Life and Law, and He that worketh it is One. Nothing is Inner, Nothing is Outer, Nothing is Great, Nothing is Small, Nothing is High, Nothing is Low, in the Divine Economy.”

Quoting Ianthe Hoskins in *Foundations of Esoteric Philosophy*:

“The third basic idea to be held is that Man is the MICROCOSM. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness. “

Chanting of the AUM can (I don’t say it will – it depends on the chanter) can bring about a shift in or expansion of consciousness to enable us to experience the Oneness or Wholeness.

Geoffrey Hodson heard the words –

“AUM means “I am one with the Cosmos and the Cosmos is one with me. All is contained in the one word AUM.”

H. P. Blavatsky said:

“The word OM or AUM which corresponds to the upper triangle (ATMA - BUDDHI - MANAS) if pronounced by a very holy and pure man, will draw out and awaken, not only the less exalted potencies residing in the planetary spaces and elements but even his Higher Self (Atma) or the ‘Father’ within him. Pronounced by an averagedly

good man, in the correct way, it will help to strengthen him morally, especially if between two AUMs he meditates intently upon the AUM within him.

But woe to the man who pronounces it after the commission of some far reaching sin or disdemeanour for he will only attract to his own inner photosphere invisible presences and forces which could not otherwise reach him."

From my own experience I have found that it is unwise to use the word unless in a very calm, serene state. If used when the mind is agitated or in a state of turmoil, it can have rather disturbing effects, lasting for days, leaving the nerves shattered and jangling. To use the word frivolously is profanity. There was a TV commercial shown a while ago depicting a group of Buddhist monks outside a Temple, holding up some articles for sale, while chanting the AUM.

One can only presume, if they were indeed true monks and not the screen variety, for anyone can "dress up in priestly robes", but they have no understanding of their religion. "Father, forgive them for they know not what they do."

Contrast this with Geoffrey Hodson's reference in *Light of the Sanctuary* to "the great and beneficial power generated by your own voice and that of a group when chanting the Sacred Word attracting the attention of an Order of Angels." Think of that!

The words **I AM** are also linked with the AUM. Geoffrey Hodson says:

*"The chanted word AUM is an affirmation of the presence within and throughout the universe of the Spiritual Life Essence, and the very same Spiritual Life Essence therefore exists within oneself. In consequence, there are not two Spiritual Life Essences but one. **I AM THAT I AM**. You will find a Biblical reference to this in Exodus 3:14. 'And God said unto Moses **I AM THAT I AM**, and He said 'Thus shalt thou say unto the Children of Israel: **I AM HATH SENT ME UNTO YOU.**' "*



Since we have brought Moses into the picture, let me give you some interesting information from Geoffrey Hodson's *Hidden Wisdom in the Holy Bible*, Volume One. He says:

*"**THE TRUMPET** and the trumpet sound are also used as symbols in the Bible, and their significance is sufficiently great to justify an interpretation at length. The voice of the trumpet in the Universe is the power of the "Word", the fully emitted, focused and directed creative force. The trumpet sound, however, indicates the same power made manifest, or sounding forth, through all the vehicles of man, from the Monadical to the physical. The trumpet is a tube down which the breath, another symbol for the self-same power, is forced and by which it is limited to the space within. As a result of this empowered, concentrated and contained expiration, the whole trumpet vibrates and therefore emits the note or sound of the compressed air or breath, which is a symbol of creative energy or the cosmogenetic 'Word'.*

Macrocosmically, then, the trumpet itself is the substance of the Universe before and after being moulded into form, and also of any highly responsive component. Microcosmically it symbolises man, and especially his vehicles of consciousness, spiritual, intellectual and physical, in a similar responsive condition.

Whenever it may, truthfully but symbolically, be said that on the Mount the sound of the trumpet waxes louder and louder, and that before Jericho the people hear the sound of the trumpet, then man has brought all his seven principles and his whole nature into attunement with the Monad, and through that with the Logos, with which the Monad is forever at one. At that consummation the divine 'Voice' is heard and resounded in seven forms or modes of sound, one for each vehicle of consciousness, throughout the higher and the lower selves of man. Then ahamkara (the walls of Jericho) is shattered. The personal chord, hitherto often discordant, is submerged and extinguished as a separate tone within the great trumpet sound produced by the divine Breath."

Literally, this means that an insular attitude is replaced by a sense of unity.

"When this condition is attained, communion between the Higher Self and the Monad occurs. Moses speaks to God and God answers by a 'Voice'. Yet voice it is not, nor any sound. It is pure will expressive of the purpose or intent of the divine Father-Mother in bringing forth the Universe. It is the irresistible, all-pervasive, inherent impulse to self-expression, expansion (hence the name of Brahma, from the word brih, to expand or grow) and fullness which reigns at the heart of all Nature and all

creation, from the highest to the lowest. It is the Brahmic will to fullness which as Vach sounds forth at that cosmic moment when divine Ideation first emanates as will-light-sound from the Absolute. Throughout the cosmic days and years which follow, that will-light calls into existence suns, planets, beings, in obedience to law. Level after level, plane after plane, of increasing density come into manifestation and gradually embody and show forth the will-light. Monads flash forth their Rays. Beings emanate and inhabit the planes. Deeper and deeper penetrates the cosmic will-thought-Word, awakening the sleeping substance, forcing its atoms to answer, to echo or resound the cosmic "Word" The light shines forth from the creative centre to illumine the darkness and render visible the hitherto invisible robes in which the cosmic Mother is enwrapped.

The will becomes more potent, the sound louder and the light brighter as the aeons pass. The Monads become more radiant and their Monadic Rays flash forth as wider and more brilliant beams. The denser regions assume the intended forms, the outer darknesses give way to light, and where once there was chaos divine order rules.

In each and every being thus called into existence as dweller and toiler in the created worlds, the cosmic processes are microcosmically reproduced and fulfilled in parallel. As the whole responds, so does every part. In man, as one such dweller and toiler in the worlds, the inertia and silence inherent in matter give place to rhythmic motion (the walls of Jericho fall down) and the heard and answered cosmic 'Voice'. In man, as in the Universe, darkness is displaced by light. It is this stage in the creative and evolutionary process which is allegorically described by the sound of the trumpet waxing loud and strong, and by the verbal intercourse between Moses and God upon Mount Sinai.

The summit is not yet attained. Unity is not yet achieved; for when there is unity there is no need for, or even possibility of, external interchange. The realisation of unity is described





generally by the death or magical ascension (Enoch, Elijah, Christ) of the body, as the Soul is caught up and absorbed into its God. The Israelites in the allegory are the varied attributes, powers and capacities developed by, and now inherent in, the Higher Self as a result of the long series of successive lives.

Thus developed, thus evolved and enriched, the Higher Self becomes attuned to its Lord or Monad, ascends the 'mount' or higher levels of evolution and consciousness, and there hears and repeats throughout its whole nature the Monadic 'Word', or the trumpet sound now grown loud and strong. An Initiation into the Greater Mysteries is then conferred to constitute a recognition in the outer, objective worlds of the evolutionary attainment of the Higher Self in the inner and subjective realms. 'The way of holiness' is being trodden. 'The strait gate' has been found and 'the narrow way' ascended. The Noble Eightfold and Razor-Edged Path is successfully being climbed and the mountain-top is in full view."

Exodus 19:

"And when the voice of the trumpet sounded long and waxed louder and louder, Moses spoke and God answered him by a voice".

Joshua 6:20:

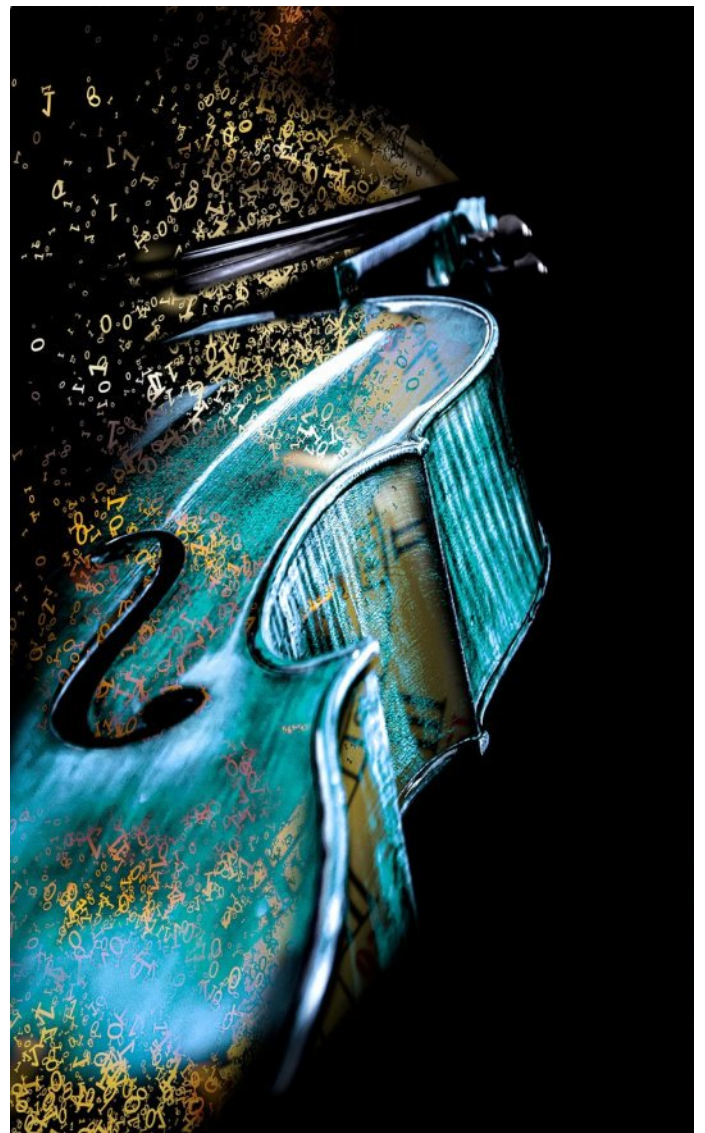
"So the people shouted when the priests blew with trumpets: And it came to pass, when the people heard the sound of the trumpet and the people shouted with a great shout, that the wall fell down flat so that the people went up into the city every man straight before him and they took

the city".

(And the walls of Jericho came tumbling down – shades of my childhood Sunday School days. Yours too, perhaps).

Do any of you remember the night young Michael Dixon, a New Zealand member, who came to Perth to join the West Australian Symphony Orchestra as a Trumpeter, gave us a talk, illustrated by slides and music, on Geoffrey Hodson's book *Clairvoyant Investigations*. Geoffrey wrote the book with the assistance on the musical side of Michael's parents, both fine musicians and theosophists. It was a splendid evening and when Michael played his trumpet, you could almost **see** the notes and the sounds issuing forth. It seems to be a most powerful instrument.

To be continued...



Admiral Cheng Ho: Sinbad who discovered Australia

by Andy Khong

If you live in Australia, you must learn of Admiral Cheng Ho* (Zheng He^)!

[Cheng Ho - *Wade-Giles** spelling; “Zheng He” – *Pinyin*^ spelling. *Wade-Giles* is the system of Romanization for Mandarin developed from 1867 named after Thomas Wade, Herbert Giles, & Lionel Giles. Pinyin meaning ‘spelled sounds’ was developed by Zhou Youguang during the 1950’s. *Pinyin* was adopted as the international standard for Romanization of Mandarin by the International Organization for Standardization (IOS) in 1982, and the United Nations in 1986].

At a time when China was the richest, and most advanced country in the world, Admiral Cheng Ho was head of an armada bigger than the combined fleets of all of Europe, and explored further than anyone before him going to 37 countries over 28 years. He led seven expeditions which were astonishing in distance, and size that are unmatched in history.

Admiral Cheng Ho was a Chinese admiral, explorer, and diplomat who lived during the early 15th century. He was born as Ma He in 1371, a member of the Hui Muslim minority in the province of Yunnan, in south-west China during the Ming Dynasty (1368-1644). Ma He was the great-great-great-grandson of Sayyid Ajjal Shams al-Din Omar, the Governor of Yunnan province during the Yuan dynasty (Mongol dynasty).

Ma He was captured, and castrated by the army of the Ming Dynasty at the age of 10, and taken as prisoner of war to serve as a eunuch in the Imperial Court. Ma He became a trusted adviser, and administrator to the Prince of Yan, and for his meritorious service was nicknamed



Zheng He wax statue in the Quanzhou Maritime Museum - Wikimedia Commons

“SanBao” (meaning Three Jewels) by Prince of Yan’s household. The Prince of Yan eventually through a power struggle became Emperor Yongle (meaning ‘perpetual happiness’). The Emperor then changed Ma He’s name to Cheng Ho to commemorate the roles Ma He played in battles to help him ascend the throne.

Emperor Yongle conferred Cheng Ho the title of Admiral, and appointed him to lead a series of expeditions to explore and establish diplomatic, and commercial relations with foreign powers as part of the emperor’s ambitious foreign policy. Cheng Ho led seven expeditions from 1405 to 1433, travelling to Southeast Asia, South Asia, the Middle East, and East Africa, and returning with valuable goods, exotic animals, and diplomatic agreements.

Cheng Ho's expeditions were significant for their size, and scope, as well as for their diplomatic, and commercial objectives. His fleet consisted of hundreds of ships, including massive treasure ships that were up to 130 meters (400 feet) long, and 52 meters (160 feet) wide. He used these ships to establish diplomatic relations with foreign powers, to carry out trade, and to project Chinese power, and prestige.

Cheng Ho's voyages are notable for their early date, and for the fact that they took place at a time when Europe was just beginning to explore the world. Some scholars have suggested that Cheng Ho's expeditions may have had a significant impact on the development of global trade, and exploration in the early modern period.

Historical records found of Cheng Ho's seven expeditions are:

- **First Expedition (1405-1407):** Cheng Ho's first voyage was in command of 317 ships, with a crew of 28,000 men. The expedition visited several ports along the coasts of south-east Asia, including Java, Sumatra, and Malacca, establishing friendly relations with local rulers, and collecting tribute.
- **Second Expedition (1407-1409):** The second voyage was even larger than the first, with over 300 ships, and more than 30,000 men. This time, Cheng Ho's fleet visited India, where they established diplomatic relations with local rulers, and collected valuable goods such as spices, gems, and textiles.
- **Third Expedition (1409-1411):** Cheng Ho's third voyage was focused on exploring the Indian Ocean, and expanding Chinese influence in the region. The fleet visited various ports in the Persian Gulf, the Red Sea, and East Africa, establishing diplomatic relations with local rulers, and collecting tribute.
- **Fourth Expedition (1413-1415):** Focused on exploring south-east Asia, and expanding Chinese trade, and influence in the region.

The fleet visited several ports in Java, Sumatra, and Malacca, where they established diplomatic relations, and collected tribute.

- **Fifth Expedition (1417-1419):** Cheng Ho's fifth voyage was the largest of all, with over 300 ships, and more than 37,000 men. The fleet visited several ports in south-east Asia, and the Indian Ocean, including Calicut, the centre of the spice trade in India.
- **Sixth Expedition (1421-1422):** This expedition was focused on the western coast of India, and the Persian Gulf. The fleet visited several ports, including Hormuz, the centre of the Persian Gulf trade, where they established diplomatic relations, and collected tribute.
- **Seventh Expedition (1431-1433):** Cheng Ho's final voyage was a diplomatic mission to south-east Asia, and Middle East where he delivered messages from the Chinese emperor to various rulers in the region. The expedition visited several ports, including Malacca, where they helped to establish a new ruler friendly to the Chinese. Cheng Ho temporarily left his fleet during this expedition to make his hajj to the Muslim holy city of Mecca.

Cheng Ho discovered Australia, and is Sinbad

In 1982, *The West Australian* newspaper reported that the navigation charts of Admiral Cheng Ho were discovered, indicating that he might have discovered Australia before the Dutch.



Stamps of Indonesia, 600th Anniversary of Admiral Zheng He's Voyage. - Wikimedia Commons

Gavin Menzies (a retired British Royal Navy submarine commander) in his book, *1421: the Year China Discovered The World* concluded from navigational charts of the western part of Australia, and the Great Barrier Reef, that in 1422, Cheng Ho, and his vice-admirals Hong Bao, and Zhou Man had landed in Australia.

In history, the first recorded European sighting of Australia was by Dutch explorer Willem Janszoon in 1606, and the first recorded landing by Europeans on Australian soil was by Dutch explorer Dirk Hartog in 1616; meaning that if Menzies' conclusion is correct, then Hartog set foot almost two centuries after Cheng Ho 'discovered' Australia!. This also mean that when British explorer James Cook landed in Botany Bay in 1770, it was 348 years after Cheng Ho.

Among the evidence that Cheng Ho's expeditions were here first are wrecks (found off Warrnambool, Perth, and Byron Bay), anchors and fishing gear with Chinese characters, plants/vegetables found in Australia by the early European settlers which had come from China, carved stones, kangaroos in the Chinese Emperor's zoo, Chinese jade, figurines, ceramics, funerary urns, coins, and cave drawings by Aborigines found near Sydney. There is also anecdotal evidence that Cheng Ho discovered New Zealand. However, Menzies' theory is not supported by mainstream historians or scholars; and is criticized for lack of evidence, inaccuracies, contradictions, and speculations used to support his arguments.

Present day Chinese government also believes that Admiral Cheng Ho landed in Australia before the Dutch. An excerpt of Chinese Premier Hu Jintao's speech to the Australian Parliament on 24th October 2003:

"Back in the 1420's, the Expeditionary Fleets of China's Ming Dynasty reached Australian shores. For centuries, the Chinese sailed across vast seas and settled down in what they called "Southern Land", or today's Australia. They brought Chinese culture to this land and lived

harmoniously with the local people, contributing their proud share to Australians economy, society and its thriving pluralistic culture."

The travel expeditions of Cheng Ho were narrated to people in the Middle East which eventually became part of folklore, storytelling, and recorded in *The Book of One Thousand and One Nights (Arabian Nights)*. The stories of Sinbad, and the voyages of Cheng Ho share similarities in their seven expeditions of the world's oceans, and their encounters with different cultures, although they are separate and distinct entities in both fact and fiction. Some historians, and National Geographic magazine have suggested that Sinbad is the mispronunciation of Cheng Ho's royal household name 'SanBao'.

THE ADVENTURES OF Sinbad



Images: Sinbad the sailor & other stories from the Arabian nights – Wikimedia Commons



Memorials, Museums, and Mosques dedicated to Admiral Cheng Ho

Today there are several memorials, museums, and mosques dedicated to Admiral Cheng Ho in various parts of the world, particularly in China, and south-east Asia.

- Cheng Ho Cultural Museum, Malacca, Malaysia. This museum is located in the Malaysian city of Malacca, and is dedicated to the history, and legacy of Cheng Ho's expeditions. It features exhibits on Chinese navigation, trade, and culture, as well as replicas of the ships used on his voyages.
- Cheng Hoo Mosque, Surabaya, Indonesia - This mosque is named after Cheng Ho, and features a blend of Chinese, and Islamic architectural styles.
- Zheng He Memorial Park, Jining County, Kunming, Yunnan, China – This memorial park is located in the hometown of Cheng Ho in Yunnan Province, China. It features historical materials, and documents of Cheng Ho's seven spectacular voyages, as well as exhibits on his life and legacy.

- Nanjing Municipal Museum, Nanjing, China. This museum features exhibits on Chinese maritime history, including the voyages of Cheng Ho, and other Chinese explorers.
- Zheng He Treasure Ship Park, Nanjing, China. This museum is located on the former docks where the treasure ships were built 600 years ago. It is dedicated to the history of the Maritime Silk Road, with a bronze map displaying the network of trade routes connecting China to south-east Asia, the Indian subcontinent, and the Middle East. It features exhibits on Cheng Ho's expeditions, as well as the broader history of Chinese maritime trade. There is a replica of one of his medium sized treasure boats which you could board.

The above are a few examples of memorials, museums, and mosques dedicated to Admiral Cheng Ho. His legacy has had a significant impact on Chinese, and south-east Asian history, and continues to be celebrated, and studied by scholars, and enthusiasts around the world.

Comparing Admiral Cheng Ho to Christopher Columbus, and Vasco da Gama

Admiral Cheng Ho, Columbus, and Vasco da Gama were all important explorers who made significant contributions to world history. However, there are some key differences between them in terms of their backgrounds, motivations, and impact.

1. Background and Motivations:

Cheng Ho was a Chinese admiral who led several expeditions throughout the Indian Ocean, and south-east Asia from 1405 to 1433. He was commissioned by the Ming dynasty to establish trade, and diplomatic relations with local rulers, and his expeditions were focused on expanding Chinese influence in the region.

Columbus was an Italian navigator who sailed under the Spanish flag. He is famous for his 1492 voyage (59 years after Cheng Ho's last

expedition) to the Americas, which he undertook in search of a new trade route to Asia. Columbus believed that he had reached the East Indies, and referred to the indigenous people he encountered as “Indians.”

Vasco da Gama was a Portuguese explorer who reached India in 1498 (65 years after Cheng Ho’s last expedition). He was also seeking a new trade route to Asia, and was commissioned by King Manuel I of Portugal to establish trade relations with the Indian subcontinent. Vasco da Gama’s expedition was a significant step in establishing Portuguese dominance in the Indian Ocean region.

2. Expeditions and Impact:

Cheng Ho’s expeditions were focused on diplomacy, and trade rather than conquest, and colonization. His fleet consisted of hundreds of ships, and tens of thousands of men, and he established friendly relations with local rulers, facilitated trade, and cultural exchange, helped to spread Chinese influence in the region, and introduced new products, ideas, and technologies to different cultures.

Columbus’s voyages to the Americas had a profound impact on world history. They led to the colonization, and exploitation of indigenous populations, the transatlantic slave trade, the establishment of European dominance in the Americas; it also led to the exchange of plants, animals, and diseases between the Old, and New Worlds.

Vasco da Gama’s voyage to India was a significant step in establishing Portuguese dominance in the Indian Ocean region. It opened up new trade routes, and led to the establishment of Portuguese colonies in the region.

Overall, while all three explorers made important contributions to world history, their motivations, and impact were quite different. Cheng Ho’s expeditions were focused on diplomacy, and trade, while Columbus, and Vasco da Gama’s expeditions were motivated by

the desire for new trade routes, and territories. Columbus’s voyages had a profound impact on world history, but it was a mixed legacy that included colonization, and exploitation. Vasco da Gama’s voyage was a significant step in establishing European dominance in the Indian Ocean region.



Monument of Admiral Cheng Ho (Zheng He).. located in the Stadthuys, Melaka - Image from Wikimedia Commons

In loving memory of
Beverly Dawn Parker
 5 May 1940 – 9 March 2025
 Gone but not forgotten



Perth Branch of The Theosophical Society ANNUAL GENERAL MEETING



To be held at 21 Glendower St., Perth
Tuesday 7:30 pm on **9 September 2025**

Members Only — Note: Nominations Close on 2/9/2024 at 7:30 pm



Annual Membership Dues Reminder

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

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

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

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



The Theosophical Order of Service

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

Founded in February 1908



TOS: Theosophical Order of Service in Perth, W. A.

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

Are You Interested in Making a Difference? - Please join us in our work!

We are, as TOS in Perth, a very small group of dedicated volunteers who welcome you to serve humanity. The work is not onerous but does require true community engagement. It's about working toward building trust, long-term relationships and willingness for participation.

Contact:

Please join us in our work— contact the TOS, or the Librarian at the Perth Branch of the Theosophical Society in Perth via email to **Kerry Holly: tos@tsperth.com.au**



Our Latest Success:

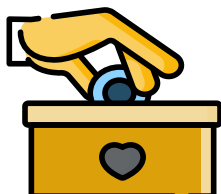
With the generous participation of members and visitors at the Tuesday evening dessert offering, and the purchases made at the little gift shop in the Library; the TOS has raised **\$2966.35** since the 16th May 2024. Together with past funds raised from previously held quarterly supper nights, the following donations have been made.

- **\$1,500 to "Luma", a service focused on helping women to help themselves.**


and

- **\$4,000 to The 'Sunshine Academy' Armadale. Free values based schooling.**

Thank you for your very generous support.



- Kerry



The TOS works locally and internationally in such areas as -

- education
- social welfare & justice
- healing
- peace
- animal concerns
- the environment
- emergency relief



"Theosophy is altruism"

*Remember that the concept of Theosophy involves **altruism**. Keep in mind that Theosophy is all about selflessly serving others. Embracing this practice can bring immense joy and fulfilment into your life.*

- H. P. B.

Character Sketch Of Mme. Blavatsky

By Henry Steel Olcott

(From *Old Diary Leaves*, First Series, 1874-78 Chap. XXVIII, Pp. 449-463)



extremely capricious, and she was most rebellious to all fixed hours for meals, hence a terror to all cooks and the despair of her colleague.

I remember an instance at Philadelphia which shows this peculiarity in an especial degree. She had one maid-of-all-work, and on this particular day a leg of mutton was boiling for dinner. Suddenly H. P. B. bethought her to write a note to a lady friend who lived at the other end of the city, an hour's journey each way, as there were no trams or other public conveyances going direct from the one house to the other. She called in trumpet tones for the maid, and ordered her to set off instantly with the note and bring the answer. The poor girl told her that the dinner would be spoilt, and she could not possibly get back until an hour beyond the usual time. H. P. B. would not listen and told her to begone at once. Three-quarters of an hour later H. P. B. began complaining that the stupid idiot of a girl had not returned; she was hungry and wanted her dinner, and sent all Philadelphia servants to the devil *en masse*. In another quarter of an hour she had grown desperate, and so we went down to the kitchen for a look. Of course, the pots of meat and vegetables were set back on the range, the fire was banked, and the prospect of dinner was extremely small. H. P. B.'s wrath was vehement, and so there was nothing for us but to turn to and cook for ourselves. When the maid returned she was scolded so roundly that she burst into tears and gave warning! At New York, if any nice visitor chanced to be there, either the dinner would have to wait indefinitely, or he or she or they — for it made no difference —

A few words more to complete the character sketch of H. P. B. She was, even in her youth — to judge from her early portraits — a plump person, and later in life became very corpulent. It seems to have been a family peculiarity. In her case the tendency was aggravated by the manner of life she led, taking next to no physical exercise whatever, and eating much unless seriously out of health. Even then she partook largely of fatty meats and used to pour melted butter by the quantity over her fried eggs at breakfast. Wines and spirits she never touched, her beverages being tea and coffee, preferably the latter. Her appetite, while I knew her, was

would be asked to come in and dine, and the portions provided for us two had to be divided and sub-divided for perhaps four people. At Bombay it was worse: one day the dinner would be put off two hours and another H. P. B. would demand to be served an hour before the time; and then frighten the wretched Goanese servants into fits, because the vegetables were half-boiled and the meat half-cooked. So when we removed to Adyar I determined to put a stop to this bother, and built a kitchen on the terrace near H. P. B.'s bed-room, gave her a set of servants to herself, and let her eat or go without as she pleased.

I found on visiting her in London after her removal there, that the same old system was in vogue, H. P. B.'s appetite having become more capricious than ever because of the progress of disease, although every possible delicacy was provided by her friends to tempt her. Poor thing! it was not her fault, although her ill health had been largely caused by her almost life-long neglect of the rules of digestion. She was never an ascetic, not even a vegetarian while I knew her, flesh diet seeming to be indispensable for her health and comfort; as it is to so many others in our Society, including myself. I know many who have tried their best to get on with vegetable diet, and some, myself for example, who have followed up the experiment for several years together, yet have been forced finally to revert to their old diet against their will. Some, on the contrary, like Mrs. Besant and other prominent Theosophists I could name, have found themselves much healthier, stronger, and better on non-flesh food, and gradually acquire a positive loathing for meat in any of its forms. All which verifies the old proverb, "What is one man's meat is another man's poison." I think that neither blame is warranted in one case nor praise in the other, because of the regimen one chooses by preference. It is not what goes into the mouth that defiles a man, but what lies in his heart. A wise old saying, worth remembering by the self-righteous.

H. P. B. was, all the world knows, an inveterate smoker. She consumed an immense

number of cigarettes daily, for the rolling of which she possessed the greatest deftness. She could even roll them with her left hand while she was writing "copy" with her right. Her devoted London physician, Dr. Mennell, has the most unique present she could have given any person: a box, with his monogram neatly carved on the lid, which contains several hundred cigarettes that she rolled for him with her own hands. She sent it to him just before her death, and the Doctor has it laid by as a souvenir of, doubtless, his most interesting and illustrious patient.

While she was writing *Isis Unveiled*, at New York, she would not leave her apartment for six months at a stretch. From early morning until very late at night she would sit at her table working. It was not an uncommon thing for her to be seventeen hours out of the twenty-four at her writing. Her only exercise was to go to the dining-room or bath-room and back again to her table. As she was then a large eater, the fat accumulated in great masses on her body: her chin doubled and trebled; a watery fat formed in her limbs and hung in masses over her ankles; her arms developed great bags of adipose, which she often showed visitors and laughed at as a great joke — a bitter one as it proved in after years. When *Isis* was finished and we began to see ahead the certainty of our departure, she went one day with my sister and got herself weighed: she turned the scales at 245 pounds (17 stone 7), and then announced that she meant to reduce herself to the proper weight for travelling, which she fixed at 156 pounds (11 stone 2). Her method was simple: everyday, ten minutes after each meal, she had a wineglass of plain water brought her; she would hold one palm over it, look at it mesmerically, and then drink it off. I forget just how many weeks she continued this treatment, but finally she asked my sister to go again with her to be weighed. They brought and showed me the certificate of the shopkeeper who owned the scales, to the effect that "The weight of Madame Blavatsky this day is 156 pounds!" So she continued until

long after we reached India, when the obesity reappeared and persisted, aggravated with dropsy, until her death.

There was one aspect of her character which amazed strangers, and made her very attractive to those who loved her. I mean a sort of childish delight that she exhibited when certain things pleased her very much. She was sent once into transports of joy on receipt of a box of caviare, sweet cakes, and other delicacies from Russia, while we were at New York. She was for having us all taste them, and when I protested that the fish-roes had the flavour of salted shoe-leather, she was almost ready to annihilate me. A crumb of black bread that chanced to be in a home newspaper she had had sent her, suggested the entire home life at Odessa. She described to me her beloved aunt Nadjeda, sitting late at night in her room, reading the papers while nibbling one of these very crusts; and then the different rooms in the house, the occupants, their habits and doings. She actually wrapped the crumb in a bit of the newspaper and laid it under her pillow to dream upon.

In my Diary of 1878, I find an entry for Sunday, July 14, 1878, about a seaside trip we took with Wimbridge. It says:

"A superb day, bright sun, cool, pleasant air, everything charming. We three took a carriage, drove to the beach and all bathed. H. P. B. presented a most amusing appearance; paddling about in the surf, with her bare legs, and showing an almost infantile glee to be in such a 'splendid magnetism.'"

At Madras she received the present of several toys in scroll-saw fret-work, from her aunt. Some of comical design she brought out to show all visitors until the novelty had worn off. One, a wall-pocket in ebony and calamander wood, hangs in her old bed-room at Adyar, where I am now writing.

On her table in New York stood an iron savings-box, modelled like a Gothic tomb or temple — one cannot say which — which was to her the source of constant delight.

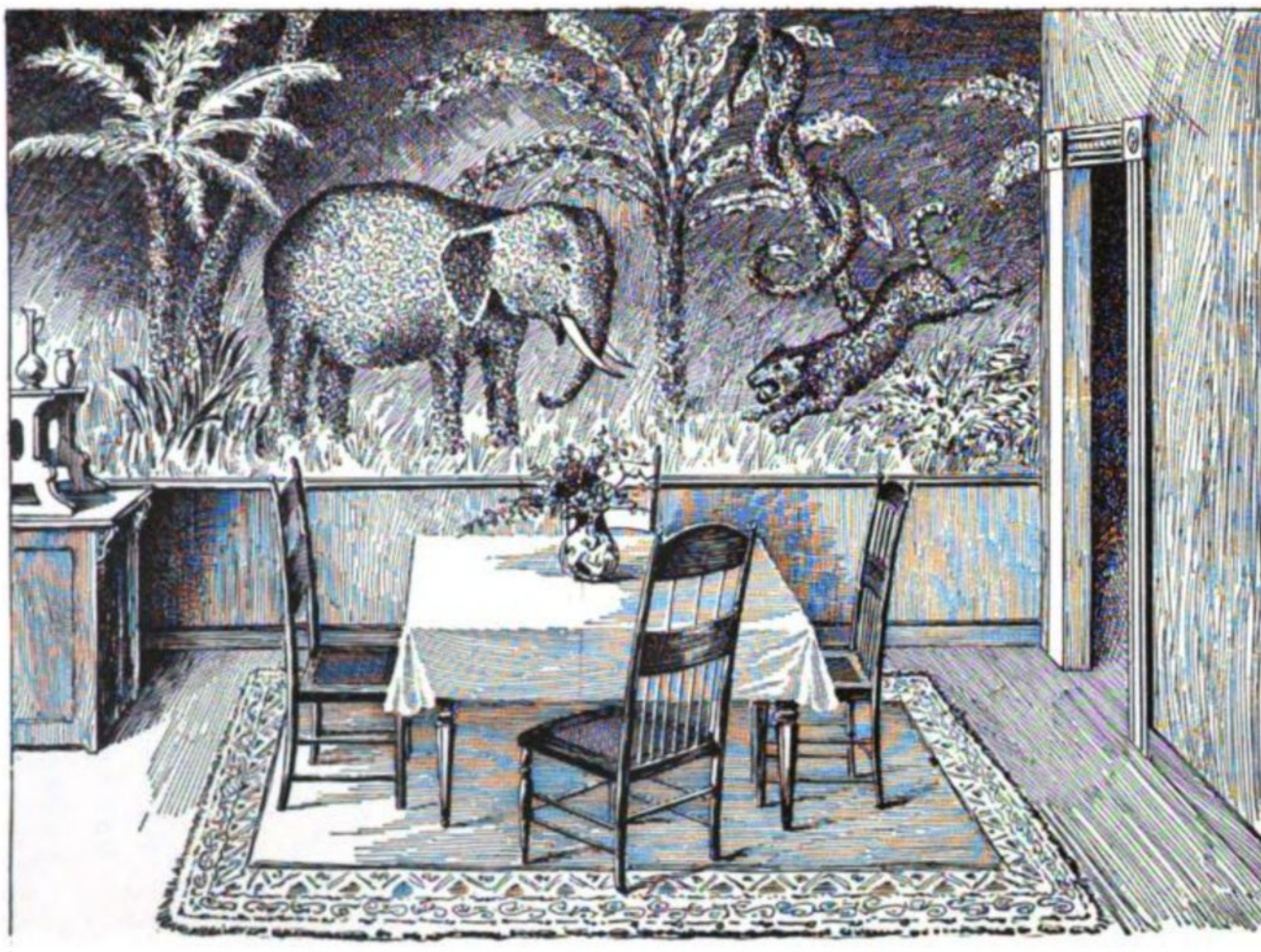
It had a slit in the dome inside, and an innocent-looking round table-top on a pillar.

This was connected with a crank on the outside, and if a coin were placed on it and the crank turned, the coin would presently be swept off through a slot and fall inside, from whence it could only be removed by unscrewing a certain small plate at the bottom. We made this our collection-box for the Arya Samaj, and H. P. B. — but I shall let the reporter of the *N. Y. Star* speak for himself on this point. In that paper for December 8, 1878, it is written:

"Madame Blavatsky, or, as she prefers to be called, H. P. B. (she having sent the title of 'Madame' to look for that of 'Countess,' which she threw away before) was enraptured with the idea. 'I will fill my little temple with dollars,' she cried, 'and I shall not be ashamed to take it to India.' The temple she referred to is a small, but intricate structure, with an entrance, but no exit, for money contributed to the Arya Samaj. It is solidly constructed of cast-iron, and is surmounted by a small 'Dev.' H. P. B. kindly explained to the reporter that 'Dev' was a Sanskrit word, differently interpreted as god, or devil, or genie by different nations of the East. The casual visitor to the Lamasery is frequently invited to place a small coin on the top of the temple, and to turn a crank. The result is invariably the great glee of the Theosophs, the discomfiture of the casual visitor, and the enrichment of the Arya Samaj, for the coin disappears in the process."

The same writer, I find, says something nice about the mural picture in dried leaves, of a tropical jungle, that was made in our dining-room, and described in a recent chapter. We thought of making a lottery among our friends of the furniture of the Lamasery, and this was to be one of the prizes. The *Star* reporter says:

"Perhaps one of the most remarkable things in all the collection of unique prizes is one which has no claim to be considered magical. It is a mural ornament, so elaborately beautiful and yet so simple, that it seems strange that it is not fashionable. On one of the walls of the dining-room of the now famous flat is the representation of a tropical scene, in which appear an elephant, a tiger, a huge serpent, a fallen tree, monkeys, birds and butterflies, and two or three sheets of water. It is neither painted nor drawn, but the design was first cut out in paper and then autumn leaves of various hues were pasted on, while the water was represented by small pieces of broken mirror. The effect is remarkably beautiful, but



A WALL-PICTURE IN DRIED LEAVES.

the winner of the prize will probably need magical art to remove it in good condition, for it has been in its place so long that the leaves are dry and brittle."

The jocund side of H. P. B.'s character was one of her greatest charms. She liked to say witty things herself and to hear others say them. As above remarked, her *salon* was never dull save, of course, to those who had no knowledge of Eastern literature and understood nothing of Eastern philosophy, and to them time might have dragged heavily when H. P. B. and Wilder, or Dr. Weisse, or some other *savant* were discussing these deeper depths and loftier heights of thought by hours together. Yet even then she spoke so unconventionally, and formulated her views with so much verve and startling paradox, that even if the listener could not follow the thread of her thought, he must admire it; as one may the Crystal Palace pyrotechnics, although he does not know the chemical processes employed to manufacture the pieces. She

caught up and made her own any quaint phrase or word as, for instance, "flapdoodle", "whistle-breeches," and several others which have come to be regarded as her own invention. In our play-times, *i.e.*, after finishing our night-work, or when visitors came or, rarely, when she wanted to have a little rest, she would tell me tales of magic, mystery, and adventure, and in return, get me to whistle, or sing comic songs, or tell droll stories. One of the latter became, by two years' increment added on to the original, a sort of mock Odyssey of the Moloney family, whose innumerable descents into matter, returns to the state of cosmic force, intermarriages, changes of creed, skin, and capabilities, made up an extravaganza of which H. P. B. seemed never to have enough. She would set me going in presence of third parties, much to my disgust sometimes, and enjoy their surprise at this rough and ready improvisation. It was all recited in an Irish brogue, and was a mere

fanfarronade of every kind of nonsense; dealing extravagantly with the problems of macrocosmic and microcosmic evolution: the gist of the whole thing being that the Moloneys were related by marriage to the Molecules, and that the two together generated the supreme potency of Irish force, which controlled the vicissitudes of all worlds, suns, and galaxies. It was, as compared with the trifling story from which it developed, like the giant Banyan tree as compared with its tiny seed-germ. She got at last to call me Moloney, both in speaking and writing, and I retaliated by calling her Mulligan. Both nicknames were caught up by our friends, and my old boxes of archives contain many letters to her and myself, under those Hibernian pseudonyms.

She was a splendid pianist, playing with a touch and expression that were simply superb. Her hands were models — ideal and actual — for a sculptor and never seen to such advantage as when flying over the keyboard to find its magical melodies. She was a pupil of Moscheles, and when in London as a young girl, with her father, played at a charity concert with Madame Clara Schumann and Madame Arabella Goddard in a piece of Schumann's for three pianos. [Some weeks after the above was published I learned from a member of her family that shortly before coming to America, H. P. B. had made some concert tours in Italy and Russia under the pseudonym of "Madame Laura."] During the time of our relationship she played scarcely at all. Once a cottage piano was bought and she played on it for a few weeks, but then it remained closed ever after until sold, and served as a double book-shelf. There were times when she was occupied by one of the Mahâtmas, when her playing was indescribably grand. She would sit in the dusk sometimes, with nobody else in the room beside myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Gandhâvas, or heavenly choristers. It was the harmony of heaven.

She had a bad eye for colours and proportions in the normal state, and very little

of that fine aesthetic taste which makes a woman dress herself becomingly. I have gone to the theatre with her when I expected the house to rise at us. She, a stout and remarkable looking woman, wearing a perky hat with plumes, a *grand toilette* satin dress with much trimming, a long, heavy gold chain about her neck, attached to a blue-enamelled watch with a monogram on the back in cheap diamonds, and on her lovely hands a dozen or fifteen rings, large and small. People might laugh at her aside, but if they caught her stern eye and looked into her massive Calmuck face, their laugh soon died away and a sense of awe and wonder possessed them.

She was at times generous to the extreme, lavishly so; at others the very opposite. When she had money she seemed to regard it as something to be got rid of soon. She told me that she spent within two years a legacy of 85,000 roubles (about 170,000 rupees) left her by her grandmother, in desultory wandering over the world. A good part of the time she had with her a huge Newfoundland dog, which she led by a heavy golden chain!

She was a most downright, plain-spoken person, when not exchanging politenesses with a new acquaintance, at which times she was *grande-dame* to her finger-tips. No matter how untidy she might be in appearance, she bore the ineffaceable stamp of high birth; and if she chose, could be as dignified as a French duchesse. But in her ordinary, everyday life, she was as sharp as a knife in her sarcasm and like an exploding bomb in her moments of anger. The one unpardonable sin, for her, was hypocrisy and society airs. Then, she was merciless, and the sources of various languages were exhausted to cover the victim with contumely. She frequently saw as in a mirror, clairvoyantly, the secret sins of men and women whom she encountered; and if they happened to be particularly prone to speak of Theosophy with disdain or of herself with contempt, she would pour the vials of wrathful candour upon their heads. The "*ower guid*" folk were her abhorrence, but for a poor, ignorant

but frank person, whether reputable or the opposite, she had always a kind word and often a gift. Unconventionality was with her almost a cult, and nothing pleased her more than to do and say things to shock the prudish. For example, I find an entry in my diary to the effect that, on a certain evening, she put on her night-dress, went to bed, and received a mixed company of ladies and gentlemen. This was after the fashion of royal and noble dames of pre-revolutionary days in Europe. Her palpable sexlessness of feeling carried all this off without challenge. No woman visitor would ever see in her a possible rival, no man imagine that she could be cajoled by him into committing indiscretions. She swore like the army in Flanders but meant no harm, and if her uncommon predilection in this respect had not been so much noticed and denounced by the sticklers for propriety — themselves, as she clairvoyantly saw, sometimes smug sinners behind closed doors — she would doubtless have given it up. It is in human-nature, and was in her nature, superlatively, to keep doing forbidden things just out of a spirit of revolt. I knew a lady once whose child caught from the farm servants the habit of saying wicked words. The mother, a most exemplary lady in every respect, was heartbroken about it. Whipping and other punishments only made matters



Colonel Henry Steel Olcott

worse, and no better result was obtained from the last expedient of washing out the child's mouth with bar soap after he had been heard swearing. At last some sensible friend advised the parents to try what would come of paying no attention whatever to the bad language. The plan was a complete success, and within a few months the culprit swore no more. H. P. B. felt herself in revolt to every conventional idea of society, being in beliefs, tastes, dress, ideals, and behaviour a social helot; so she revenged herself by showing her own commanding talents and accomplishments, and causing society to fear her. Secretly smarting for her lack of physical beauty, she continually harped upon her "potatoe nose," as though she defied criticism. The world was to her an empty sham, its prizes but dross, her waking life a lugubrious existence, her real life that of the night when, leaving the body, she would go and sit at the feet of her Masters. So she felt little else than scorn and profound contempt for the blind bigots and narrow-thinking men of science, who had not even a stray glimpse of the truth, yet who would judge her with unrighteous judgment, and conspire to silence her by a conspiracy of calumny. For clergymen as a body she felt hatred, because, being themselves absolutely ignorant of the truths of the spirit, they assumed the right to lead the spiritually blind, to keep the lay conscience under control, to enjoy revenues they had not earned, and to damn the heretic, who was often the sage, the illuminatus, the adept. We had one scrap-book into which we used to paste paragraphs from the newspapers telling of the crimes of clergymen and priests who had been brought to justice, and before we left for India there was a large collection of them.

H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same

tone, and I think I could name a number of women who hold her letters saying that they are to be her successors in the T.S., and twice as many men whom she declared her "only real friends and accepted chélas." I have a number of such certificates, and used to think them treasures until, after comparing notes with third parties, I found that they had been similarly encouraged, and I saw that all her eulogies were valueless. With ordinary persons like myself and her other intimate associates, I should not say she was either loyal or staunch.

We were to her, I believe, nothing more than pawns in a game of chess, for whom she had no heart-deep love. She repeated to me the secrets of people of both sexes — even the most compromising ones — that had been confided to her, and she treated mine, such as they are, I am convinced, in the same fashion. But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.



A Yoga of Light



“Voluntarily imprisoned within you as Light is an Omnipotent Power. Set it Free. Let the Light shine”

Starts: Sunday May 4 (10.00 -11.30am)

(Then every other Sunday)

Facilitated by Perry Coles

Yoga of Light Meditation (30 minutes)

Using Geoffrey Hodson's guided meditation

Meditation is followed by reading from the book:

An Introduction to Yoga by Annie Besant (1 hour)

Group Meditation

Approaches to Hatha Yoga



For the not so young and not so flexible:

A class in ***Approaches to Hatha Yoga*** is held from **10.00 am- 12 midday on Fridays**

The class is held in the T. S. Perth main hall, Entry is through the back door from the car park. Parking is available at the rear of the building.

In this class we work on ☸ increasing our body awareness, ☸ discovering, and lengthening tight muscles; ☸ learning breathing techniques; ☸ some of the simpler yoga postures, ☸ and relaxation. No experience necessary. The last half hour is for ☸ practising meditation for those who wish to participate. - You will need a foam mat, non-restrictive clothing, and a blanket for relaxation in the cooler weather. You will also need to be able to get up off the mat unaided.

Members: No Charge

Non-Members: \$5.00 per session

Program of Lectures

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

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

Date	August 2025
Tuesday 5 August	<p>Nikola Tesla, by Richard Glenk</p> <p>"If you want to find the secrets of the universe, think in terms of energy, frequency and vibration". Explore the life and mind of Nikola Tesla - From his inventions and profound quotations to numerology (the numbers 3,6,9), harnessing the earth's energy and the humanity's timeless battle of greed and power. Nikola Tesla was certainly a complex soul - scientist, inventor and esotericist.</p>
Tuesday 12 August	<p>The Seven Rays and their Mineral Associations - Part 1, by Anthony Naves Spanakis</p> <p>The Seven Rays represent a profound metaphysical system of divine energies that shape human consciousness and spiritual evolution. This connection between stones and their spiritual force forms will be explored. Once revered and coveted through the ages, these energies are now readily available to all. How can they heal and connect with us on a deeper level? Part 1 explores the first three Rays and introduces the founding principles of quantum mechanics of these gemstones and their subtle energies.</p>
Tuesday 19 August	<p>The Theosophy in Richard Wagner's music, by Jean-Robert Hote</p> <p>This video presentation commented on and illustrated by Bill Keidan explores the profound influence of theosophical ideas on the music and philosophy of Richard Wagner. It delves into how his operas and writings reflect themes central to theosophy, such as the search for spiritual enlightenment, the unity of all existence and the transformative power of art. It highlights key examples from Wagner's repertoire, illustrating the intersection of music, myth, and esoteric thought in his creative legacy.</p>
Tuesday 26 August	<p>The Mystical Christ, by Tom Marcinkowski</p> <p>There is an esoteric idea of the Christ that you won't get taught by the mainstream churches. Through the writings of Annie Besant, Alice Bailey and others, we can discover a Christ principle that is more spiritual, more universal, which liberates rather than demanding obedience, and which directs us toward the Divine within.</p>

Date	September 2025
<p>Tuesday 2 September</p>	<p>Nomination Night for Executive Committee positions – approx. 10 mins. Nominations are closed at 7:30pm.</p> <p>Death & After and Reincarnation, by Li Farghaly</p> <p>Explore the mysteries of life and death through the scientific, theological and philosophical theories of existence. Is death a liberator? Are life and death one? Is there reincarnation? We came into this world with birth and will depart from this world with death. Humanity has been puzzled with its own destiny since the beginning of time. Together, we shall shed some light on the true nature of life and death.</p>
<p>Tuesday 9 September</p>	<p>Annual General Meeting - Members Only</p> <p>Note that a quorum of 20 members is required to proceed. Members who wish to be elected for the next 12 months as a member of the Executive Committee must be in good standing. See the separate page for AGM. Please attend this evening to enable us to reach the quorum.</p>
<p>Tuesday 16 September</p>	<p>Squaring the Circle: The philosopher's task in bridging heaven and earth, by Malik Tillman</p> <p>The old symbol of squaring the circle as a way to understand a deeper problem: how to make sense of opposites that don't seem to fit together — spirit and matter, order and chaos, the absolute and the relative, above and below? This has been a challenge for philosophers, alchemists, geometers, and theosophists for thousands of years. The problem has taken many forms — the philosopher's stone, the alchemical marriage, the square and compass, The Great Work — but at its core, it's fundamentally about the same thing: Unification. Explore these symbols & traditions, ask what can actually be done about this fundamental problem, inquire how it relates to self-overcoming.</p>
<p>Tuesday 23 September</p> 	<p>Awakening the Inner Self: Theosophy as a Path to Transformation, by Stephen McDonald</p> <p>The intersection of practical Theosophy and personal growth, offering tools and insights for transformative living. By delving into the core principles of Theosophy, we will uncover how ancient wisdom can be applied to modern challenges. Stephen McDonald has been an active member of the T.S. since 1976., Elected as National President of the T.S. in Australia in 2020. With a background in natural therapies and tertiary education, he holds a Master of Health Science degree from Newcastle University. His mission is to foster a deeper appreciation of classic theosophical teachings by highlighting their relevance and significance in modern thought.</p>
<p>Tuesday 30 September</p>	<p>Report from the 12th World Congress & TOS 5th Conference</p> <p>By George Wester.: The T.S. World Congress and the TOS International Conference are held about every 7-10 years. This year they are both held in July in Vancouver, Canada. This is to commemorate the 150th anniversary of the founding of the T.S. (1875) and also of 100 years of T.S. in Canada. The theme is "Toward Insight and Wholeness: Our Role in shaping the Future".</p>

Date	October 2025
Tuesday 7 October	<p>The Seven Rays and their Mineral Associations Part 2 - by Anthony Naves Spanakis</p> <p>This second part continues the connection between stones and principal forces behind the 7 Rays and their correlation to the alchemical transmutation of our subtle energies. These concepts were coveted throughout the ages of the few with gnosis of their inner working and applications. The advents of science have bridged this gap and made it accessible to all. Explore the remaining four Rays and the deeper allegories of this mystery science.</p>
Tuesday 14 October	<p>The Soul's Return Journey, Descent into Incarnation, by Nicky Bassett</p> <p>Behind the miraculous birth of our physical body is an even more awesome miracle, the evolutionary journey of our soul and karma as it descends into a new life on earth. Work through the insights of many T.S. writers, including the clairvoyance of acclaimed theosophical teacher Geoffrey Hodson, why and how our Spiritual Self manifests in this world, how our etheric, emotional, mental and physical bodies are constructed, the role of the angelic kingdom from conception to birth, the impact of our experiences from past lifetimes and the spiritual beings supporting the mother before and at birth.</p>
Tuesday 21 October	<p>Introduction to Sanskrit, by Vladimir Milan</p> <p>Cover the structure of Sanskrit, the basics of Devanagari (the Alphabet) and Sanskrit grammar using some of the original Sanskrit texts. Begin a journey through the language of Vedas, Upanishads, Yoga Sutras, Mahabharata, Bhagavad Gita, and many other treasures of Aryan culture and science that are the foundation of the Indo-European heritage, which influenced the philosophy and religion of Asia and Europe.</p>
Tuesday 28 October	<p>Transcendental Spirituality, Wisdom and Virtue, by Douglas Hodgson</p> <p>There are 36 Divine Virtues or Universal Ethical Principles which can be found in 12 Eastern and Western religions. If understood, internalised and practised in our daily life, these virtues and principles have the potential to elevate and evolve our soul-consciousness, vibrations and energy, the main purpose of our Earthly journey.</p>



OPENING OUR HEART TO DIVINE LOVE AND WISDOM

Join us on a magical journey deep into our heart

Saturday 11 and Sunday 12 October 2025

9.30 am - 4.30 pm

DAY 1: The Heart: Doorway to our Soul and Higher Consciousness

Day 2: Awakening the Divine Presence in the Heart

During both days, you will have the opportunity to learn and practice specific techniques to reinforce the key learnings. Also, you will receive a 50 page booklet to assist you in remembering and implementing the 10 techniques.

Contact Us - mthelena@tsperth.com.au
1540 Bunning Rd, **Mt Helena**, W. A. 6082
Theosophical Retreat Centre

Freedom Of Thought

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

No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties.

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

Resolution passed by the General Council of The Theosophical Society, 1924.

Theosophical Society

The Theosophical Society was founded in New York on 17th November 1875, by Helena Petrovna Blavatsky, Henry Steel Olcott and others, and was incorporated under the laws of British India on 3rd April 1905, with its Headquarters at Adyar, Chennai, India.

Perth Branch was established on 10th June 1897, the charter being signed by Col. Henry Steel Olcott, and is a component of The Theosophical Society in Australia.

Theosophy

Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guides its evolution.

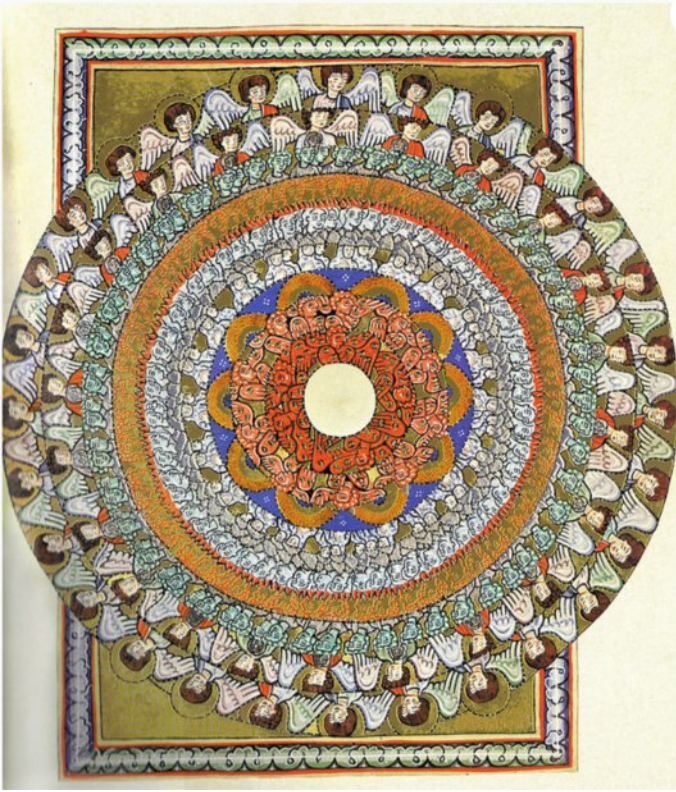
Theosophy puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the science of the spirit, teaching one to know the spirit as oneself and the mind and the body as one's servants.

Theosophy literally means divine wisdom: theosophia. Theosophy illuminates the scriptures and doctrines of religions, by unveiling their hidden meanings; thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Hildegard von Bingen

German Medieval head of monastery, prophet, scientist, mystic and Doctor of Church (1098–1179)

Hildegard of Bingen, also known as the Sibyl of the Rhine, was a German Benedictine abbess and polymath active as a writer, composer, philosopher, mystic, visionary, and as a medical writer and practitioner during the High Middle Ages. She is one of the best-known composers of sacred monophony, as well as the most recorded in modern history. - [Wikipedia](#)



Top: Vision of the Angelic Hierarchy
Bottom: Six Days of Creation



The Universal Man, *Liber Divinorum Operum* of St. Hildegard of Bingen, 1165. - Images are from [Wikimedia Commons](#)

The Theosophical Link Contributions

Members of T.S. Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for possible future inclusions in the Link. Email your submissions to info@tsperth.com.au — these will be gratefully accepted; your contributions and any feedback are truly appreciated. - Also, a big **Thank-You** to our regular contributors!