

THEOSOPHY

I N A U S T R A L I A

THERE IS NO RELIGION HIGHER THAN TRUTH

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



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FROM THE NATIONAL PRESIDENT

STEPHEN MCDONALD



2025 marks the 150th anniversary of the founding of the Theosophical Society. To commemorate this important event, a **World Congress** will be held in Vancouver Canada in July next year. There will be a host of exceptional speakers from around the world giving presentations at a delightful venue in the University of British Columbia.

The Australian Section has always played a prominent role in the Theosophical world and I'm confident that our delegation will provide a strong presence at this event. You can find out about registration and other details in this edition of the magazine. From the feedback I've received, our recent **National Convention** in Perth was a resounding success. This was in large part because of a number of noteworthy speakers, topped off by the attendance of our **International President, Tim Boyd**.

Accompanied by his wife **Lily**, he continued on a tour of the major centres in Australia. This was not just a chance to hear Tim speak, but an opportunity for members around Australia to meet him, many of them for the first time.

This year the Australian **School of Theosophy** at Springbrook will be led by our **Education Coordinator, Simon O'Rourke** and **Wendy Dixon**. They will be taking us on a journey through the Secret Doctrine. Very often our study of this weighty work terminates with an examination of the Proem and the Stanzas of Dzyan. Simon and Wendy will aim to explore some key aspects of other parts of Blavatsky's tome, which are often only briefly touched on. Details about registering for this event are in the Calendar of Events section later in the magazine.

Tim Boyd is in his second term as International President (having come into office in 2014) and it is the beginning of my second term as National President of the Australian Section. For me, the first three years were an unusual period, starting with an emergence from the global pandemic. It did, at least, provide a 'soft landing' to learn the many facets of the job and settle into a routine that never ends. ***The year of a President revolves around a recurrent cycle of events and deadlines.***

The year starts with our **National Convention** and progresses to the **School of Theosophy** at Springbrook; a meeting of the **General Council** in Naarden in July; and the **International Convention** in December & January. In between it's punctuated by meetings of the Executive Committee, sub-committees and the National Council. Organising the schedules for the National Lecturer Program, visiting the many TS centres around the country, planning for the next Australian Convention and for other events at Springbrook, occupies a lot of time. There is also a host of administrative duties and a huge amount of correspondence, most of it by email these days.

There are several new initiatives that will be developed this year.

One of them is the establishment of a new role of **National Coordinator of Young Theosophists in Australia.**

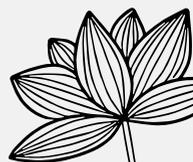
Leo Ta has been working at the National Headquarters over the past year. As part of her duties, she will be working on a project aimed at identifying new ways to communicate with our younger members and ways to attract more young people into the TS.

Leo has attended several meetings of the **World Federation of Young Theosophists** and will provide a conduit between the initiatives at an international level and the Australian Section. Some of the funds raised over the last few years through the Annual Fund will be directed towards supporting this important project. I've spoken with a few of the donors to this fund who are delighted to hear about this initiative.

One of the duties that I've hived off is being **Editor of Theosophy in Australia.**

I was delighted when **Walter Mason** agreed to take on this task. His literary background and artistic flair should serve him well in creating a new flavour for our quarterly journal. Many of you will be familiar with Walter from his presence at convention and his popular role as a National Lecturer for the TS in Australia.

I'm sure you will appreciate the changes that Walter brings as the new Editor of the magazine.





FROM THE EDITOR

WALTER MASON



It is such a delight to be trusted with the editorship of this magazine.

I know that it is treasured by so many, and I look forward to continuing to bring you Theosophical wisdom and insights from all over Australia and the world.

To that end, I do invite you to consider sending through pieces that you might consider of interest to fellow Theosophists. We welcome any manifestation of creativity and spiritual thought: long-form essays, short reflections, poetry, meditations, art-work, photography...

Do think about it!

I know we have a vast reservoir of wisdom and experience among all of you, and I would urge you to share it with the world.

This issue brings us many interesting, unexpected and stimulating pieces that I hope will delight you and inspire you to reflect and re-read and think about your own ideas. An older piece from our International President, who has recently visited Australia, reflects on silence and the importance of deep listening.

Tasmanian member **Ro Dallow** brings us a delightful meditation on walking in the Australian bush, and makes me long for an encounter with a platypus in that beautiful part of the world.

I have looked into the life of an illustrious past member Enid Lorimer, an actress who had a long life and lived it as a Theosophist who gave her service in entertaining and encouraging others.

Young member Leo Ta has written a very encouraging report about the recent gathering of young Theosophists in Adyar, accompanied with the most fantastic pics.

National Education Coordinator Simon O'Rourke has written a characteristically erudite and tremendously helpful piece on the swastika (Madame Blavatsky's spelling) and its importance, not just to Theosophists, but to other ancient spiritual traditions.

Do read **Janice Scarabottolo's** account of the recent National Convention and be moved to pencil in next year's Convention in Tasmania. It is always the most wonderful event, re-connecting old Theosophical friends and learning new things.

We're also so privileged to present another of **Helen Lambert's** poems, this one an exquisite reflection from her recently-published collection ***Namaste Book 2***.



It has been an honour to compile this edition, and I am looking forward to working on future editions.

Let us know what you think, ***feel free to send in your suggestions*** and best wishes in your spiritual adventures in the coming months.

TO BE SILENT

TIM BOYD



Image: Crepuscular rays, Wikimedia Commons

LET us turn our minds towards something a bit deeper than just the surface. Because many of us have been involved in one or another form of spiritual search, some maybe even for decades, from time to time it is good to ask some simple questions to remind ourselves of what has brought us to a spiritual path.

A question for us to consider is a very basic one: **Why is it that we are here, trying to live the spiritual life?** Probably most of us can go back and track the course that brought us to the present moment. Yet even more important than the historical question is the process.

What happens when we ask ourselves a question? Questions, by their very nature, take place at many different levels. Ordinarily we go through each day asking a number of them. If we have insufficient information, or if our knowledge or resources are not adequate, whether it is the grocery store or the internet, we ask questions. And what happens? Most of the time we are probably asking for simple information.

But when we find ourselves on the spiritual path, the nature of the questioning and of the questions becomes slightly, if not profoundly, different.

The process of questioning necessarily requires something of us. Most often, initially, we are looking for answers, and that is good enough. But answers are very small things. Questioning actually involves us in a process that requires that we listen. If we ask in the proper way, it requires us to listen to the response, or better yet, for the response. So we ask, we listen, and if we engage in the process properly, we hear. There is an old prayer that says: **'May I see what I see and may I hear what I hear.'** On a superficial level this seems almost absurd. Of course, we see what we see, and if we hear, we hear. ***But do we?***

In the United States, where two-wheeled vehicles and motorcycles are much less common than in other parts of the world, one major cause of road accidents is when people driving a car look into their mirror to see if it is safe to turn into the next lane, and not seeing another car, they make the turn. When they look in the mirror there is in fact a two-wheeler in the next lane, and although they see it, because their mind is used to looking for something else, they see nothing but a safe lane to turn into, and that causes the accident.

So, yes, the driver did look, but he did not see.

This is also true in our conversations with one another. We can take the case where there is an argument or discord going on. Very often one person will tell one story about what was said, and the other will tell the exact opposite. In such a case both heard but, because of their prejudices and expectations, they really did not hear.

So the process is one of listening, and there are requirements to **genuinely listen**. This is not merely turning our ears in a certain direction.

One of the main requirements to really listen is that, firstly, we have to drop whatever expectations we have. Whatever prejudices we have regarding the way a particular person has spoken to us in the past, they have to fall away at that moment.



Image: Confucius, Wikimedia Commons

One of the things **Confucius** said was that his tailor was the wisest man that he knew, **'because every time I see him, he measures me again.'** Just because he made a suit for me the last time, he does not make it in the exact same way. He measures anew. Obviously this was not given as tailoring advice. It is a counsel to us in terms of our ability to truly see and hear the things that we see and hear.

SILENCE

So we listen, we create an open space, and then we have the possibility to hear. This requires a certain all-important quality, the quality of entering into silence. There is an occult maxim listing four activities that are the responsibility of anyone who engages in the spiritual life: to know, to will, to dare, and, most importantly, to be silent.

It is our habit to try to increase our knowledge. How deeply we assimilate it, is something else, but we are constantly in search of the next piece of information or knowledge. We are active in that sense. Our will is something that we learn to exert from a very early age, perhaps not properly, but that is something that we refine. But then to dare, to actually move ourselves beyond what might be boundaries that would prevent us from that next step. ***To dare to be quiet, to dare to listen beyond the borders of our prejudices, is something that few of us are willing to undertake.*** It is asking just a bit too much. And then to be silent.

One of the beauties of the spiritual life is that the major focus every time we come into each other's presence is not the things we say, nor what we hear, nor the words that we recite, but how we are able to cultivate and then enter into the realm of silence. This silence allows for a presence which we might describe as that of the Inner Founders, or the Masters, the Holy Ones, a Higher Energy, or Divinity.

How do we do that?

Over the summer I was visiting with a number of groups in Europe. When I was in the Netherlands I found it a fascinating country for a number of reasons. One of them is that in terms of the way that the earth was formed, that country should not even exist. The Dutch say that ***'God created the Earth and the Dutch created Holland'***. They say that for a very good reason. The entire country is below sea level, and it is right on the sea. A thousand years ago Holland was nothing but marshes and soggy land, until they started to build the walls against the sea they called dykes.

Over the years they have developed a way to build this land to prevent the water from inundating it. Now they have a nation on dry land. In some places, when one is walking, there is the earth-covered dyke on one side and the sea on the other, and one realizes that, with only a few feet of separation, one is below the level of the sea.

This is remarkable, and it says something about the process of shaping things. For us, it is an interior process. In the case of the Dutch, they imposed their will upon the land – they dared. They developed the knowledge that was required to hold back the sea, and the land became dry.

For us, **we are functioning within the land of consciousness**; we have to hold back a sea of mental chatter that is the normal condition of our day. We have to hold back a flood of emotions, of feelings that are constantly coursing around us, and often through us, in order for something else to become possible. When we create that space, it is always related to silence.

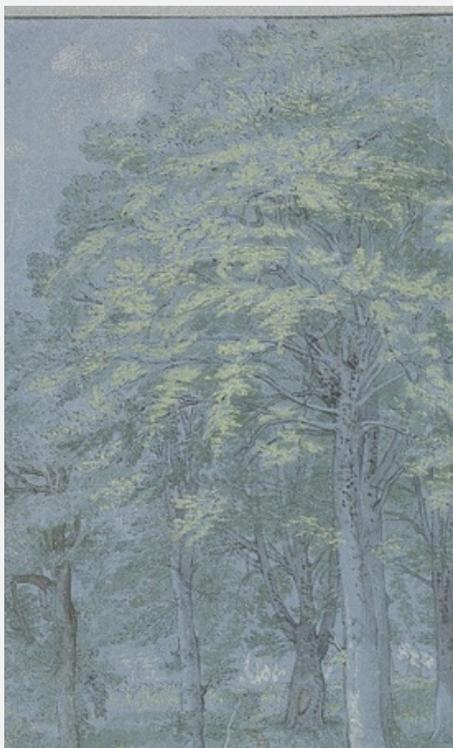


Image: Hendrick Goltzius (1558–1617) *Étude d'arbres*, Wikimedia Commons

When somebody speaks, a process of '**meditative inquiry**' can take place. It is the process of being silent in the presence of noise in a way that something else can register itself on the screen of the mind. Something can descend or appear, but it only can occur when the chatter, the noise, is released.

The process begins with the imposition of the will.

The body will not control this moment. The coursing emotions will not overwhelm this moment. In the Bible story of the Christ, he said to the raging sea, 'Peace, be still', and it quieted. This is not a description of a historical event. It is a description of an interior event that we hope to engage in each time that we are in relationship, and it is for a purpose.

We learn to be silent even in the midst of our speaking, to cultivate that silent space out of which the words form. They are not projected by us. Perhaps, with time, our capacity to cultivate that silence increases.



During my recent travels I was also in Paris. For most people the prevailing image of that city is the **Eiffel Tower**. It is the tallest building in the centre of Paris. There are no skyscraper buildings to obstruct one's view of the city. When the elevator arrived at the top level of the tower I was in the midst of maybe 150 people milling around and speaking about a dozen different languages.

Soon I was looking out over the expanse of the city, and seeing this vista before me, everybody around me faded into the background.

I spent the next 45 minutes in that condition, just looking out over the city. The elevation allowed one to see all the winding streets, the famous old buildings, the gardens scattered around. One could see how the city had changed in appearance over time. One could see the pattern of the traffic and people that looked like little different-coloured dots.

I was following them as they moved, each one thinking that it is moving in its own independent way, but each moving down these streets that channelled and limited their movement – streets that similar dots had walked over the centuries, each one moving to a different destination to do a different thing, **but all of it taking place within this greater being that is the city of Paris.**

From this elevated point of view it became very clear in one sense **how small we are, but in another sense how deeply connected we are with something much greater.** The problem for us tends to be that we are unable to see this. It is only in our elevated moments that we gain a deeper perspective. After a while my reverie ended. I realized that I had things to do, places to go, and I turned from my view of the city.

Once again the voices of these 150 or so people and their many different languages rose just as if someone had turned up the volume. I turned my face from this vision back to the crowd, got on the elevator, and came back down to earth.

But I had not forgotten. **The fragrance, or vāsana, of that experience lingers.** My Eiffel Tower moment was an experience of the mind and of the eyes, but for every one of us there are these elevated moments that occur from time to time. For each of us the experience is similar. We rise in consciousness only to return. In the words of the poet Robert Frost, 'I have promises to keep, and miles to go before I sleep'. But the one who rises is not the one who returns.

The experience of seeing from a higher, more expansive perspective changes us. We are living from the memory of what we have seen. We are reminded of a Greater Presence – always present, but mostly forgotten. **The hope for us is that we can remember.**

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MEANDERING THROUGH ANIMALATED THEOSOPHY

WITH RO DALLOW

You are on a field trip in Theosophical scrubland; picking up some knowledge along with discarded beer cans; perchance finding a treasure of wisdom amidst a patch of introduced weeds; always being careful not to stumble into a wombat hole. Your attention is drawn to a noisy flock of birds in the gumtrees. You are curious to identify them.

They are too big to be budgerigars and not colourful enough for rosellas. **Are they parrots or cockatoos you wonder?** But, as they fly off, you recognize them as a bunch of galahs. They have been disturbed by the booming of a terrestrial animal that bounds up beside you and says, **'g'day'**. During a (friendly?) boxing match with this creature, you recall Henry Lawson's poem **"Freedom's on the Wallaby"**.



Ro Dallow has been a long-standing member of the Hobart Branch as well as being involved with the TOS and the (now extinct) Tasmanian Environment Centre. This whimsical piece unfolded from her pondering upon the knowledge vs wisdom quandary.

Thus inspired, you consider climbing into its pouch and hopping along on the wallaby track. It could be the way to go? But, alas, you don't fit and your furry friend disappears over the far horizon.

Rats, you now feel so lonely you can hardly (koala) bear it!

The land around you seems sun-drenched and desolate but you continue on.



Image: Charles J Sharp, Duck-billed platypus (*Ornithorhynchus anatinus*), Scottsdale, TAS; Wikimedia Commons

When you espy a snake sunning itself on a rock, the mythology of serpents and wisdom comes to mind but you dare not get too near to it. It might be venomous! **You have been warned about such dangers!**

You are very glad to come upon a running creek in the next gully and amazed to meet a platypus playing in the shallows. This animal is very strange. Its body is an amalgamation of bits that could have been borrowed from some other animals and it has a puzzling method of reproduction. If studied in depth, it might reveal hidden facts on evolution and genetics and set out a new line of scientific enquiry.

But do you want to dive in deep with it or are you content to wade in the shallows hoping to catch sight of it when next it surfaces?

But is this possible? If you turn around, you'll find that your footprints have been covered by billowing leaves. Even if you did take care to mark your trail and attempt a return via it, you will probably discover other tracks that lead you astray and/or back to this same creek. If you jump the creek, the scrub on the other side becomes a jungle - impenetrable for those without a guide.

Omigawd, what a situation to be in! How will you cope?

Maybe you should just light another fire and boil another billy.

WE ARE ALL ONE

The fascinating life of Enid Lorimer
Theosophist, Actor & Author



Image: Enid Lorimer - 1915. Photography by Reg. Johnson Studio. Powerhouse Collection. Gift of Ivor Morton, 1998

WALTER MASON

Walter is **Acting President of the Blavatsky Lodge** of the Theosophical Society, in Sydney, and is currently a **National Speaker** for the Theosophical Society in Australia. He has a great interest in Theosophical art and history, and in particular Theosophy's influence on popular culture in the 20th century.

The annals of Theosophical history in Australia always offer up fascinating figures. It seems that Theosophists in the early part of the 20th century were endlessly interesting, creative and filled with new ideas and projects. An interest in Theosophy was common, particularly among artistic folk, and so Theosophical concepts cropped up in literature, theatre and the visual arts. ***One such fascinating figure, a prominent actor and theatre professional, was the British-born Enid Lorimer.***

As a young woman in London she became a professional actress, against the wishes of her father. Facing family disapproval she managed to broker a respectable entry into an acting career by joining **Sir Herbert Beerbohm Tree's company**, even scoring a walk-on role in the company of the great actor-manager himself. She came from good artistic stock – one of the family friends she grew up around was the composer **Gustav Holst**, himself interested in Theosophy and a friend of **G. R. S. Mead**. Thrilled at the possibilities of the new phenomenon of moving pictures, Lorimer was there right at the dawn of the British film industry and sought to learn all she could about ***the art of making silent films.***



Image: Millicent Lisle Woodforde (1880-1923) – Gustav Holst – NPG 4273 – National Portrait Gallery; Wikimedia Commons

Always disposed to be fascinated by change and innovation – her sunny disposition saw her convinced that societal changes in her long lifetime had been overwhelmingly positive – **she saw the potential for the moving picture to be a great instrument for education and advancement.**

In 1917 she spoke at the University of London at a conference on the Educational Influence of Cinema, and she was a shareholder in a film company called Femina Films which sought to create and promote cinema that was morally uplifting. In 1923 she travelled to Australia after the breakdown of her marriage and quickly became artistic director at the Star Amphitheatre in Balmoral. Naturally interested in the more esoteric and experimental styles of theatre, she was quickly putting on shows that incorporated elements of the medieval mystery plays and **Rudolf Steiner's eurhythmy.** In 1924 she directed a dramatic version of **Henry Van Dyke's *The Other Wise Man*,** a now-forgotten 19th century literary artefact that was once considered a great addendum to the canon of Christmas literature. It is a delightful story that is easily available online to read for free if you wanted to get a taste of what was inspiring Theosophists in the Twenties.

This was to extend into a lifetime on the Australian theatrical scene, services for which she was honoured, **on the year of her death.** Throughout the course of her long theatrical life she was variously actor, producer, screenwriter and playwright.

But the call of the acting world meant that she was a peripatetic world-wanderer for most of her life, taking opportunities both in the UK and Australia. In 1927 she was back in the UK finding plenty of work with the fledgling BBC. She seems ever to have been an energetic and industrious soul who always managed to create great opportunities for herself and a lifetime of creative and interesting work.

In 1933 she was publishing scripts for short plays and vignettes on metaphysical themes in *The Australian Theosophist*, perhaps indicating that the Theosophists of that time were a lot more willing to engage in public spectacles than those of the 21st century. She also wrote short stories on metaphysical themes, particularly involving dreams, which she seems to have been much fascinated by.

She felt a deep connection to the teachings of Krishnamurti, and she regularly lectured on him and became one of his most notable exponents in Australia.



She was tireless in her creative output and her spiritual work, so hers was a life lived with tremendous energy and enthusiasm. She said:

“It is a good feeling to know that all the way we have extended ourselves, to give all that we are capable of to everyone...”

Any examination of her writing indicates that her esoteric attention was intensely practical, and she gave voice to these ideas in pithy little articles and columns she produced for Theosophical magazines. In June of 1933, for example, ***she was asking ‘Are you planning your next life now?’ and then instructing people on ‘Experiments with dreams’.***

Peter Finch was one of her private students when she was in Australia, living at **The Manor**. She had first spotted him at **Adyar** as a child, a shaven-headed novice in the arms of a Buddhist monk, and being sent to Sydney to be in her care was part of a program of his re-education, as directed by **Annie Besant**. She was generous in sharing her talents, and she taught speech, diction and dramatics at the legendary Garden School which was created to be an educational institution for the children of Theosophists. The school shared premises with Radio 2GB, and Lorimer began to put together short plays the children could perform on radio. ***Some suggest that these may have been the first radio dramas broadcast in Australia.***

Lorimer’s firm spiritual foundation, so influenced by Blavatsky and Besant, saw her extend her service into the society around her. She was a founding member, for example, of Actors’ Equity in Australia and served on its Ethics Committee. In the 70s she published children’s books, and became a familiar grandmotherly figure on Australian TV, appearing in shows such as **Homicide and The Young Doctors**. Even at the age of 93 she continued to make guest appearances. **Hector Crawford** admired her so much that he had a special part written for her so that it could be performed from bed – the frail Lorimer was no longer capable of standing for any period of time.

If you wanted to see Enid in full flight in her final years, she appeared on Parkinson in Australia, looking stylish and terrifically hearty for her age – she was in her 90s by that stage. You can see the whole delightful interview on YouTube and glory in the voice and accent of another age (*search for ‘Parkinson In Australia - Guests: George Negus, Chantal Contouri, Enid Lorimer’*).

She died in 1982, having that year been awarded an OAM.



WHAT ARE YOUNG THEOSOPHISTS DOING IN THIS MODERN LIFE?



International Youth Convention - December 2023 in Adyar, Chennai



Let's not talk about young people.

Let's talk about **young people with Theosophy** in their *heart* and *mind*.

Recently, in December 2023 the **International Youth Convention** was held for three days in Adyar with the presence of more than 30 young hearts from all over the world. The theme of the Convention was group discussions and individual reflections on the book "**The Spiritual Life**" by **Annie Besant**.



Leo Ta is a young newcomer who joined the Theosophical Society in February 2022. She is a business owner specializing in educational and immigration services. She met Theosophy through **Krishnamurti** and found herself being guided from one step to another. And all the steps have led her on a journey to visit the **TS International Headquarters at Adyar (Chennai, India)** and the **International Theosophical Centre (ITC) Naarden (the Netherlands)** in the past few years which gave her an eye-widening experience.

Leo has been an active member of **Blavatsky Lodge (Sydney)** and currently is Convention Secretary and National Youth Coordinator at **TS Australia National HQ**.

The World Federation of Young Theosophists has been reactivated and brought back to life with the first launch of the Youth Convention in Naarden, the Netherlands in June 2022. Since then, every year two International Youth Conventions are organized and attended by young members of the TS around the world.

The Young Theosophists' movement came into being in **1923** at the **Vienna Congress**. For some time it had been recognized that younger members of the Society had a need to express themselves theosophically and to have an input into lodge programming.

In **1935**, a **World Federation of Young Theosophists** was formed with **George S. Arundale** as Honorary President, **Srimati Rukmini Devi Arundale** as President, and **John Coats** and **Alex Elmore** as joint Secretaries.

The **3 stated objects** of the Federation were:

- (1) To spread the teachings of theosophy among the youth of the world.
- (2) To support and strengthen in all possible ways the Theosophical Society.
- (3) To promote good citizenship – national and international.



A local young member, Sagar, is sharing his thoughts in Adyar, December 2023.

The Youth Convention usually last for 3-5 days with a mixed program of lectures, group discussions, creative activities, yoga sessions, meditation and nature walks.

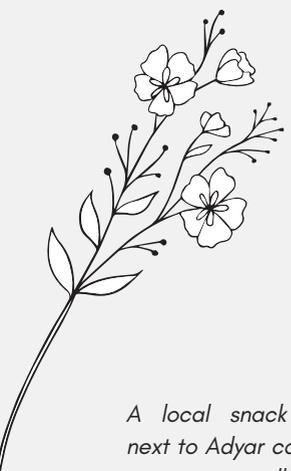
At the recent Youth Convention in December 2023 in Adyar we had a 3-day program full of activities. We were split into small groups to discuss different chapters of the book **The Spiritual Life** for the morning sessions.

After lunch, the afternoon sessions were dedicated to individual sharing and creative activities such as **mandala drawing, storytelling or personal development workshops.**



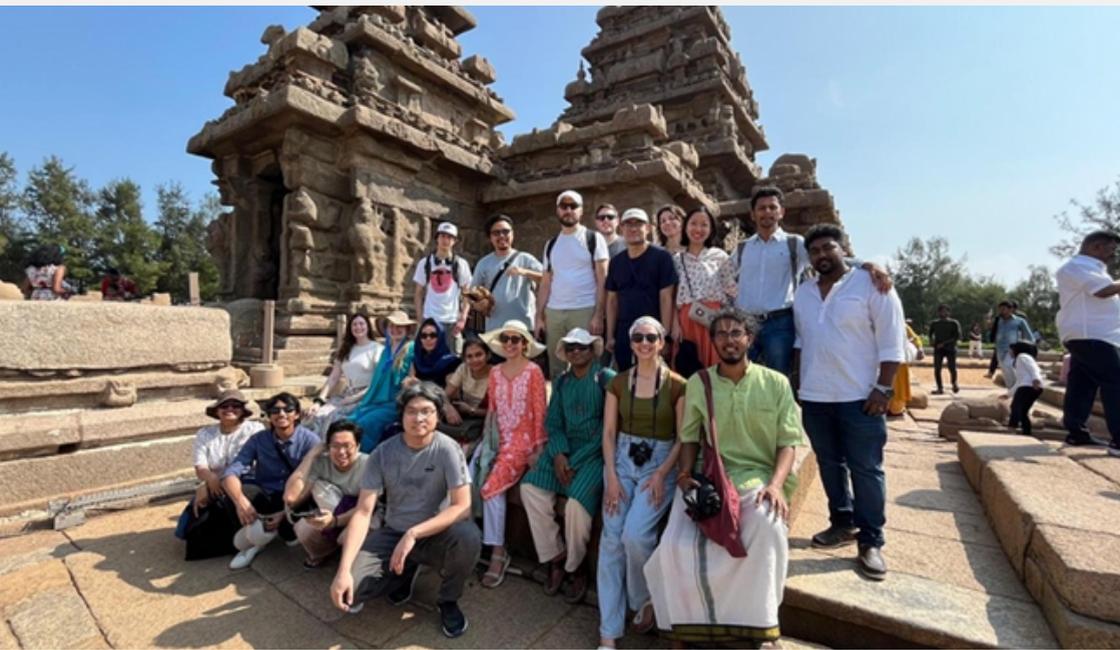
Left to right - Francis (Singapore), Yogaanand (India) and Leo (Australia) are trying the best samosas in Chennai

Most of the time in the evening we spent time together discovering the neighbouring area of Adyar campus, and never once did it fail to amaze us with **interesting local life and delicious local food tastes.**



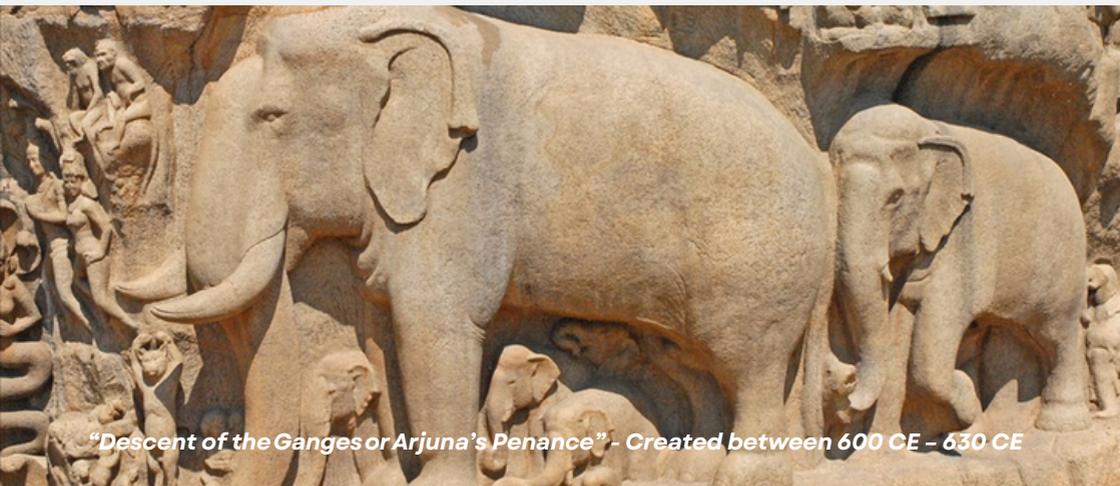
A local snack shop next to Adyar campus' main gate selling all sorts of tasty small bites





Young theosophists on a day trip to Mahabalipuram – December 2023

On the last day of the convention we had a day trip to **Mahabalipuram**, a historic city and **UNESCO World Heritage** site in Tamil Nadu, India. Day trips are one of the activities that are well loved by young theosophists as they offer us a chance to explore and experience more Indian culture and local life. Even in the midday heat, none of us were tired. Instead we were smiling from ear to ear with the joy of being present together with our fellows at one of the most ancient places in India.



"Descent of the Ganges or Arjuna's Penance" - Created between 600 CE - 630 CE



Pancha Rathas or five chariots is a group of monuments bearing the signs of the architectural supremacy during the ruling of Pallava Dynasty in Mahabalipuram, India. Started in 600 CE - 630 CE and completed by his son King Narasimhavarmam I (630 CE - 680 CE).



Besides all the book discussions, adventurous food tours and day trips, we felt so blessed to have another door opened for us - **Sanskrit classes!**

We were lucky to have one **local young theosophist, Abhinav**, whose profession is a Sanskrit scholar, offer to teach Sanskrit to the group.

Abhinav - a local young Sanskrit scholar - is checking our Sanskrit homework

WE ARE ONE



Youth Gathering in Naarden -ICT June 2023

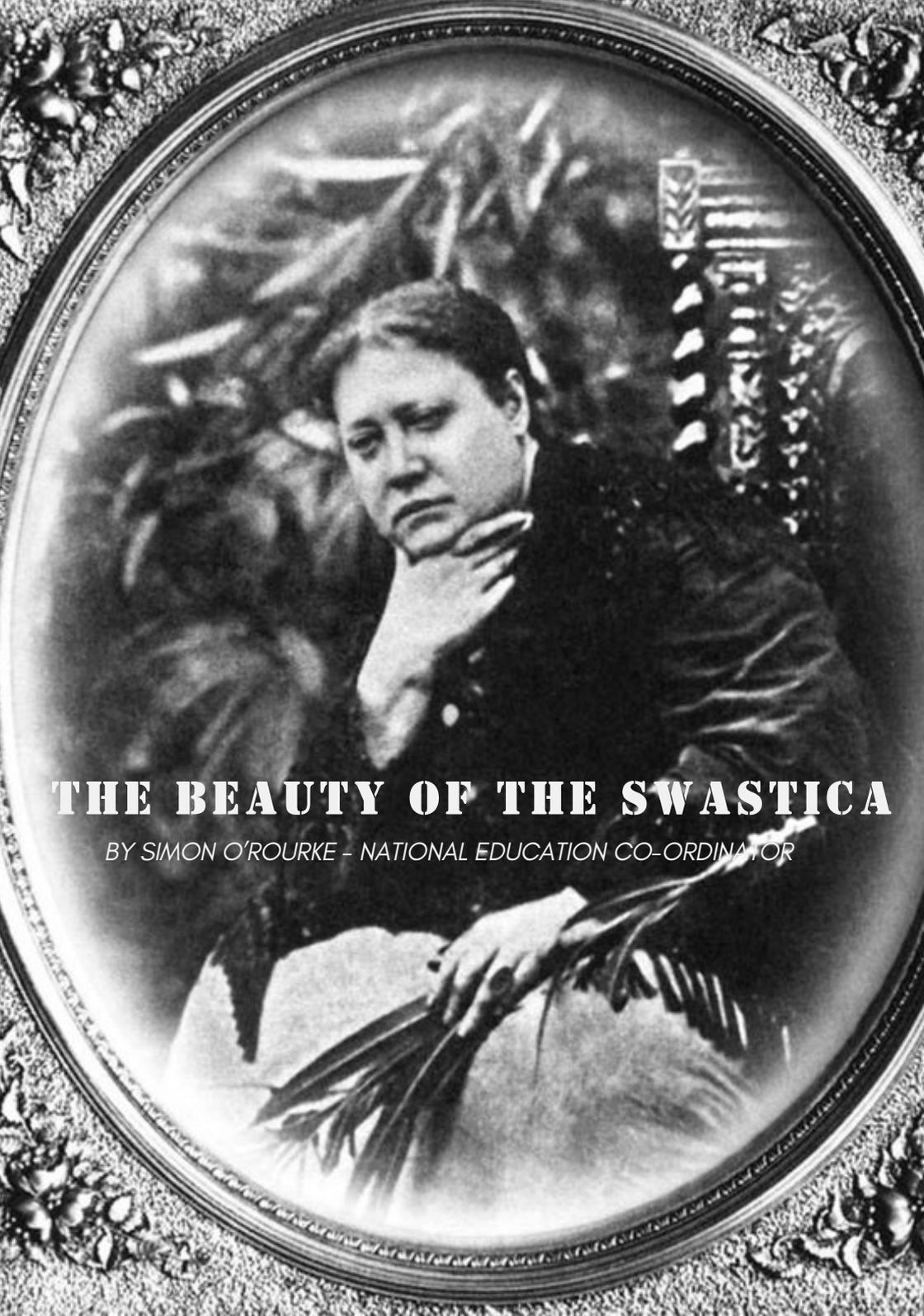
What do we feel about the Young Theosophists' movement?

A **strong bond** and a **sincere desire to serve humanity**.

After a few youth gatherings, most of us have widened our outlook on the world itself and our inner life. We understand better about the interconnectedness of our individuality and the world and **the Oneness of life**. Having been exposed to different people and cultures as well as having learnt about various religions, the one and only **Eternal Truth** has gradually emerged as the common thread that binds humanity together.

The World Federation of Young Theosophists have come up with numerous projects, one of them is the **Food For Soul** project led by **Leo Ta (TS Australia)**, which raises funds for food for underprivileged kids at **Olcott Memorial School**. Other projects such as **podcasts**, **study groups** and **music sharing** are also held regularly online to help young theosophists around the world connect and study together.

With these projects **each one of us is inspired to become a better version of ourselves every day**.



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 Chakravartti (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 Svastica 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, [1] 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*”.

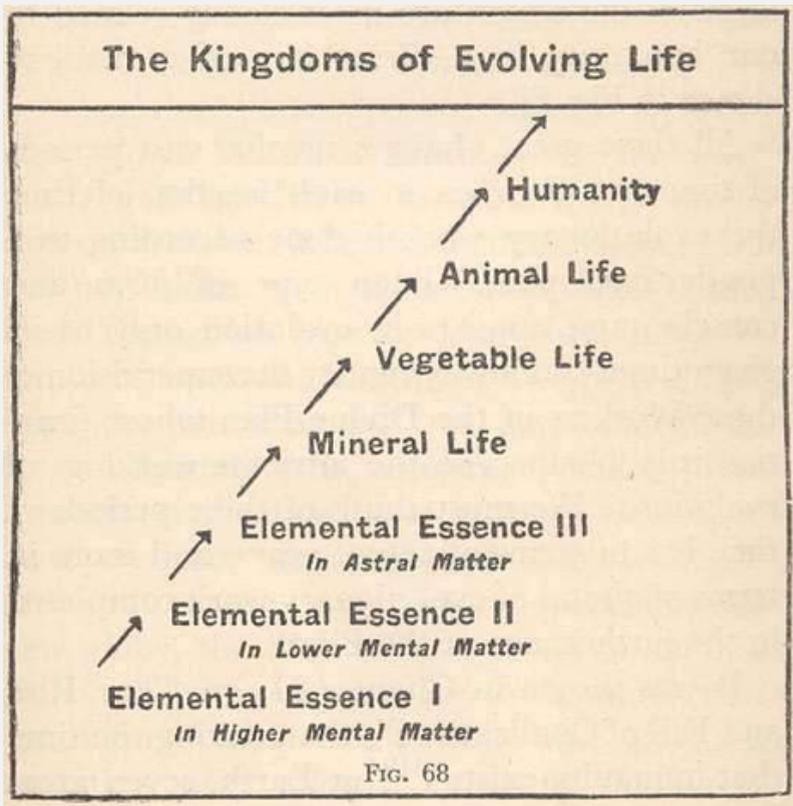
He states: “*The four limbs of the symbol signify the four virtues of life: in Sanskrit, Dharma is righteousness, Artha is obtaining wealth with right purpose, Kama is the desire; and Moksha is the ultimate aim to be one with God. It also signifies the four seasons and all the natural things which are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



The First Principles of Theosophy

By C.
Jinarajadasa

First published
in 1921



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

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 fascinationo), noun of action from past-participle stem of fascinare "bewitch, enchant". It is almost inseparable from the sense of a guilty pleasure, an allurement. 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 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 **Svastica**  **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 uplifted 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 Svastica.

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.

PERSONAL THOUGHTS ON THE PERTH CONVENTION 2024 THE WISDOM TRADITIONS, THE GREAT TEACHERS, THE ONE LIFE

JANICE SCARABOTTOLO



On the plane journey en route to the Perth Convention – I wondered how my first visit to a convention since Covid would be.

Were there changes in the dynamics of the attendees? Would old friends still be attending?

I reflected on the organisation of this event, requiring great skill by both TS HQ and the host Branch – Perth. It seemed a massive undertaking, with a whole lot of logistics involved. Even with digital technology, we still need various items to be transported, multiple phone calls to be made, prior visits to sites etc - to enable the convention to be held successfully and subsequent to a National Council Meeting, which in turn comes shortly after the **International Convention in Adyar**. This is a tight schedule for everyone concerned.



From left to right: Janice Scarabottolo, Peter Foker & Barbara Harrod at Perth Convention 2024

A display of sublime Perth weather greeted delegates to the venue, St Catherine's college (with the motto *To Truth Aspire*) where a welcoming core number of TS friends from other States had already congregated in the foyer.

The week's programme listed events which turned out to be filled with **information and motivation**. From the Official Opening and throughout the following days, the convention had an ease of movement, flowing effortlessly from one stimulating session to the next, with the line of speakers being sufficiently impressive to perhaps warrant the title "keynote speaker" to each.

Adjunct Professor Seow's talk on ***The Bahá'í Faith and Theosophy: Remarkable Early Contacts and Exchanges in the First Decades of the Twentieth Century***, gave us the conclusion that Theosophists share with Bahá'ís many similar thoughts such as the oneness of humanity and the spiritual nature of humanity for good.



A **Theosophical Order of Service (TOS)** public talk, ***Human Rights as the Voice of Suffering and Compassion by Professor Emeritus Baden Offord*** was very apt. Perhaps we should all remember and reread the Universal Declaration of Human Rights, drafted in 1948.

Professor Emeritus Simon Forrest gave a very powerful presentation on Boodja Neh, illustrating his unique educational programme for students: ***Listening to the Land or Aboriginal Way of Being, Thinking, Knowing and Doing.***

There was a succession of workshops and talks, which, by listening to comments in conversations, it was agreed they were all of exceptionally high standard. It is not possible to describe or list all of the presentations attended – suffice to say that they all beckoned and we enjoyed, we appreciated and we learned.

At the apex of the convention, how privileged we were to have **the International President, Tim Boyd**, in our company for two days, giving a public talk ***The Theosophical Movement and Global Culture***, as well as participating in a Q and A session with **National President, Stephen McDonald**, and sharing his thoughts and insights with us.

TOS members had the opportunity to attend the AGM held on Monday and were reassured and thankful to the **TOS National Management Committee** for the extensive work they had done during the year, to ensure that TOS work and projects continue.





Perth Branch had done wonders to provide us with a **relaxing day out on the Swan River**, as well as hosting two magnificent and **uplifting evening concerts**, one by the CSO String quartet and one by talented pianist **Jasmine Farghaly**.



Reflecting at the end of the convention, there is the realisation that, personally there were moments which were especially uplifting: **Professor Forrest's powerful talk**; contemplating some of the International President's reflections; **hearing The Golden Stairs read as a meditation**; and the inspiring and elevating concert music.





For each of us the **special moments** will have been different ones, but whatever they were, ponder on them an instant, hold onto them and take them forward with you into the following weeks.

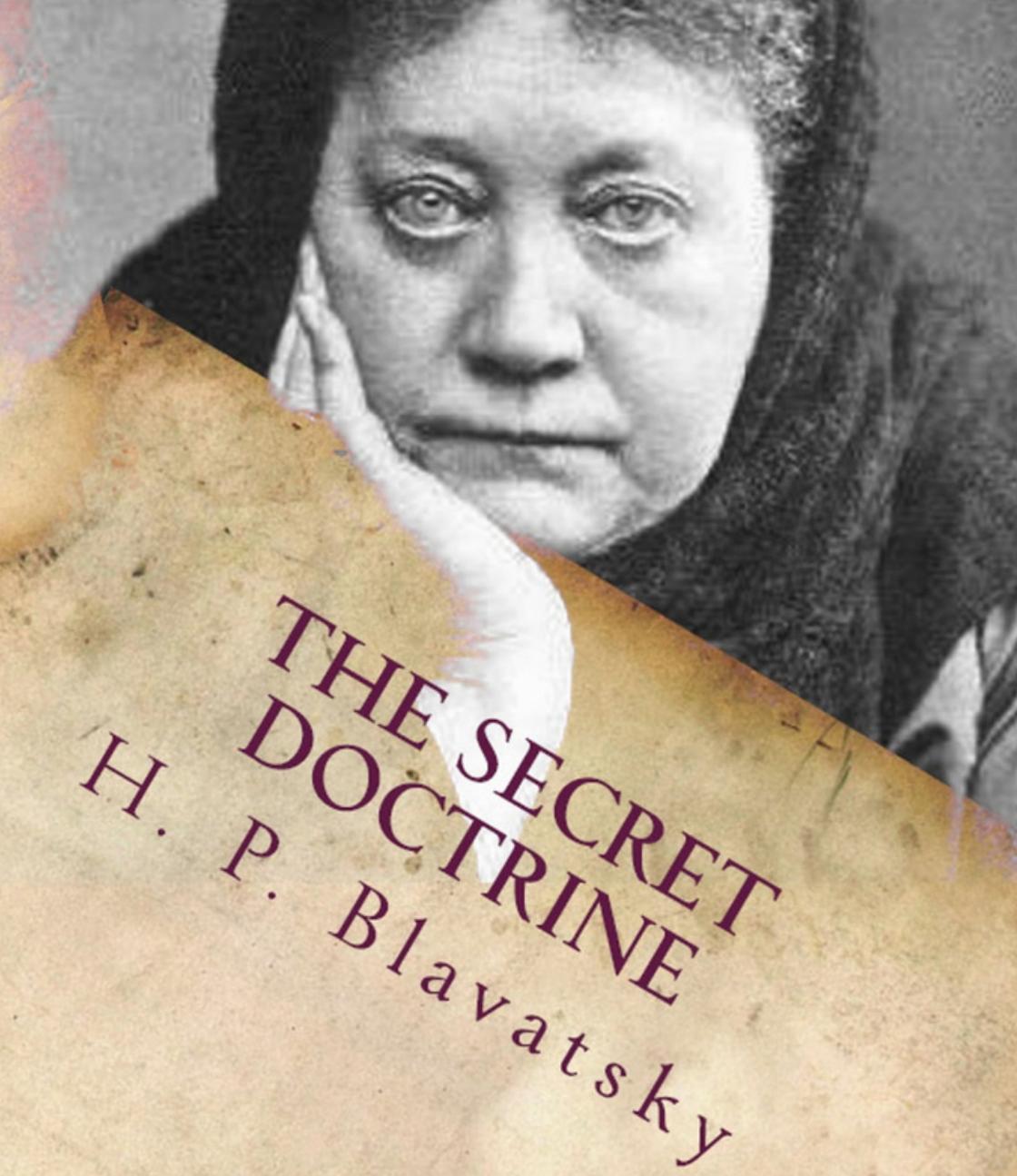
The Convention was invigorating, and inspirational to attend in Hobart next year 2025.

Thank you, HQ.

Thank you, Perth Branch.

And, returning to my question to myself en route to convention: **yes**, there was a change in the dynamics of attendees, not all “**old**” friends were there – **but** – there were **new friends**.





THE SCHOOL OF THEOSOPHY 2024

The Three Evolutions - Physical, Mental & Spiritual

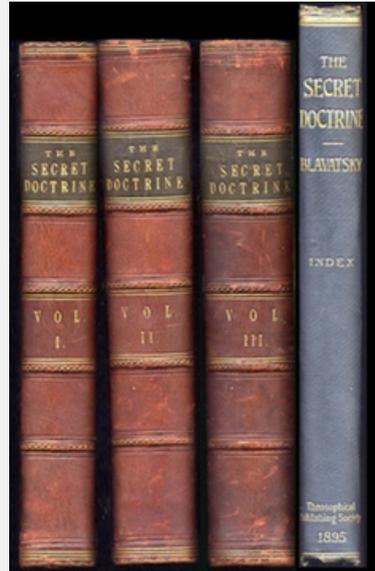
(Studies in the volumes of The Secret Doctrine)

Guest presenters: Simon O'Rourke & Dr. Wendy Dixon

Introduction

H. P. Blavatsky's marvellous work, ***The Secret Doctrine***, will be the subject of the school.

We will be looking into each volume, dividing our studies each day between: the mental-comprehension of the incomprehensible immutable principle; the physical-an understanding of the septenary root-cycles in human development; and the spiritual-discussions based on the wisdom teachings of The Secret Doctrine concerning spiritual unfoldment.



Date: 18-24 April inclusive for **MEMBERS ONLY**

Venue: Springbrook Retreat Centre QLD

Cost: \$750 per person - this includes accommodation, meals, tuition and transit to and from the Gold Coast Airport or Robina Station.

Afternoon Sessions: Unlike previous Schools, the afternoon classes will be spent on interactive discussions and further examination of the concepts.

Priority will be given to **TS members** who have not attended previous Schools.

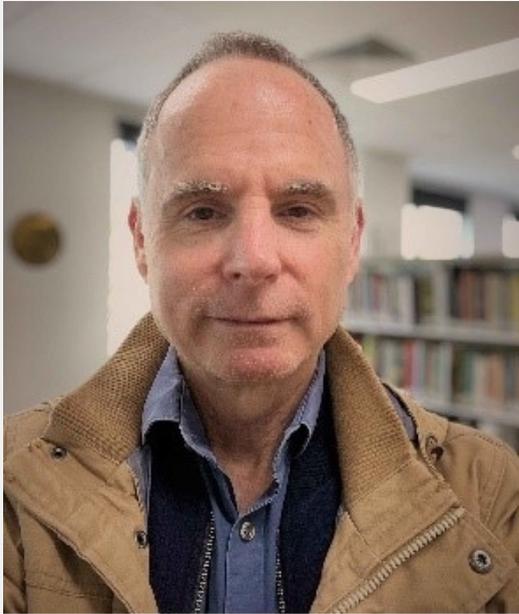
Enquiries: National President - Stephen McDonald

Email: pres@theosophicalsociety.org.au

Registration:

<https://theosophicalsociety.org.au/highlights/2024-school-of-theosophy>

GUEST SPEAKERS



Simon O'Rourke, National Education Co-ordinator, has been a member of the Theosophical Society for more than 30 years with a strong interest in Theosophy and the Secret Doctrine teachings. He is currently the National Education Co-ordinator for the Theosophical Society in Australia, previously a National Lecturer for 10 years, and is a former President and Treasurer of the Blavatsky Lodge in Sydney.

Simon has given many talks and study courses, particularly courses covering **The Secret Doctrine, The Mahatma Letters, The Bhagavad Gita, Karma and the Ancient Wisdom in Mythology.**

He previously worked in IT for many years, administering server and email environments.

For several years he recently promoted Theosophy on his weekly program **PhilosophyTheosophy**, broadcast on a Sydney community radio station, facilitates a regular study course on **The Voice of The Silence** at Blavatsky Lodge and monthly Zoom meetings, for the National Society, exploring **The Seven Principles of the Human Being (based on Annie Besant's book).**



GUEST SPEAKERS



Dr Wendy Dixon has been a member of The Theosophical Society for close to **60 years**, joining while a teenager in New Zealand, and is a former President of Blavatsky Lodge. She has long been fascinated by the writings of the Masters, of Blavatsky, Besant, Leadbeater, and Taimni; and was a student of Geoffrey Hodson during the latter part of his life.

"Logos is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, plus their divine reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyān Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical." **SD1 (573)**



UPCOMING EVENTS



INTERNATIONAL
YOUTH GATHERING
From 22 to 27 June 2024

THE FLAME OF
THEOSOPHY:
REVISITING
THE FUNDAMENTALS

BHOWALI

HIMALAYA

The World Federation of Young Theosophists are preparing the next international youth gathering, which will take place in the TS centre Bhowali (India) in the Himalayas from June 22-27, 2024.

Enquiries: ts.youth.gathering@gmail.com

INTERNATIONAL YOUTH GATHERING - TRAVEL ASSISTANCE GRANT

The National Executive has approved grants for up to **two** young (**under 41 years old**) members of the TS in Australia to help pay their airfares to attend the International Youth Gathering in June 2024. The amount will depend on the capacity of the member to contribute to their airfare. Last year a young member was given \$1000 to help them attend the event. The Gathering will be a golden opportunity for a young & enthusiastic member to study and interact with fellow members at this beautiful location.

Please contact the National President, Stephen McDonald, by Friday, 5 April 2024 at pres@theosophicalociety.org.au

*The decision about who will be given the grants will relate to the **member's potential** to make a **future contribution to the life of their Lodge/Branch** or Group and who is in need of financial assistance to attend the event. Your email should include the **reasons why** you think the member would qualify for a grant and what **their current involvement is in the TS**.*

UPCOMING EVENTS



12th WORLD CONGRESS 2025, 23 - 27 July 2025

“Toward Insight and Wholeness: Our Role in Shaping the Future”

Followed by the 5th TOS INTERNATIONAL CONFERENCE 2025, 27 - 29 July 2025

It is time for us to prepare for the 2025 event. This special event also celebrates the **150th Anniversary of the TS** and will take place in **Vancouver, Canada**. The occasion is also significant because it will be the TS in Canada's 100-year Anniversary.

The 5th **TOS International Conference** will take place in the same venue immediately after. You may attend either or both of them.

The events and accommodation will take place in an idyllic campus of the **University of British Columbia (UBC)** in a modern urban environment only 25 minutes by car from the International Airport.

You can book accommodation arriving 1-3 days earlier and/or leaving 1- 3 days later. This can be good if you want to have excursions before or after the Congress or Conference.

A link to Register for these events will be provided in April 2024.

SPACE



There is no space between
There are no sounds that are not heard,
There are no feelings that are not felt,
This space is full beyond measure.
It is still and yet moves effortlessly,
Intensely moving yet quiet and silent, beyond all.
It is knowing yet unknown, untouchable yet touched.
It is the be and now and always is.

Helen Lambert

(Image, Moon at Adyar, © Helen Lambert)



The Three Objects of

THE
 HEOSOPHICAL
 SOCIETY

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.

To encourage the study of comparative religion, philosophy and science.

To investigate the unexplained laws of nature and the powers latent in man.




australian section directory

NATIONAL HEADQUARTERS

Level 2, 162 Goulburn Street, Surry Hills NSW 2010

Ph: 02 9264 7056

Email: tshq@theosophicalsociety.org.au

Web: theosophicalsociety.org.au

Campbell Theosophical Research Library:

Email: catalogue@theosophicalsociety.org.au

Facebook: [@TheTheosophicalSocietyInAustralia](https://www.facebook.com/TheTheosophicalSocietyInAustralia)

Theosophical Education & Retreat Center

2184 Springbrook Road, Springbrook QLD 4213

Tel: Office/Hall 07 5533 5211

Email: info@tsretreat.com.au

Caretaker: Kal lentile & Lizzi lentile

AUSTRALIAN CAPITAL TERRITORY

Canberra Group, Certified 16/11/2019

Meet: Friends Meeting House, Crn. Bent and Condamine Streets,
Turner, 2- 4 pm, 3rd Saturday of the month

Coordinator: Gordon Herbert

Tel: 0466 464 064

Email: canberratheosophicalsociety@gmail.com

Secretary: Barbara Harrod

Tel: 0417 298 869

NEW SOUTH WALES

Blavatsky Lodge, Chartered 22/5/1922

Postal Address: PO Box 319, St Leonards NSW 1590

Meet: Suite 8, 599 Pacific Highway, St. Leonards NSW 2065
(entrance in Albany Street), 1.00pm Wednesdays + many others
activities (see website for full program)

Telephone: 02 9267 6955

Email: contact@tssydney.org.au

Web: sydney.theosophicalsociety.org.au/

Acting President: Walter Mason

Secretary: Pamela Peterson

Facebook: [@tssydney](https://www.facebook.com/tssydney)

australian section directory

Newcastle Lodge, Chartered 3/12/1941

Meet: Wallsend Railway Goods Shed (now Wallsend Enterprise Centre), 76 Cowper Road, Wallsend, 1pm on third Saturday of the month.

President: Patricia Bolsover - 0421 699 631,

pat_bolsover@optusnet.com.au

Secretary: Jane Wilson - zoisite888@gmail.com

Web: newcastle.theosophicalsociety.org.au/

Blue Mountains Group, Certified 13/5/1997

Meet: Blue Mountains Cultural Centre, 30 Parke Street (above Coles), Katoomba NSW 2780

Acting Coordinator: Stephen McDonald

Email: pres@theosophicalsociety.org.au

Gosford Group, Certified 11/11/1997

Meet: The Narara Community Centre, Pandala Road, Narara NSW 2250 , 8.00pm 2nd Tuesday of the month

Contact: Pamela de Lacy

0415288873

email: delacynetwork@gmail.com

Northern Beaches Group, Certified 2/4/1996

Postal address and meeting address: c/- 31 Riviera Street, Avalon NSW 2107, 1.30 pm 1st Saturday of the month

Please email to confirm meetings

Coordinator: Nila Chambers

Email: nilachambers@bigpond.com

QUEENSLAND

Brisbane Lodge, Chartered 21/1/1895

355 Wickham Terrace, Brisbane QLD 4000

Tel: 07 3839 1453

Meet: 7.30 pm Wednesdays, bookshop and library open Monday and Friday 10.30 am - 2.30 pm and Wednesdays 6 - 7.15 pm (see website for other events)

President: Bruce Cassidy

Secretary: Russell Preston

Email: brisbanelodge@theosophyqld.org.au

Web: brisbane.theosophicalsociety.org.au

Facebook: @brisbanetheosophicalsociety

australian section directory

Logan Group, Certified 9/4/2019

Meet: Logan Hyperdome Library (meeting room downstairs) 66 -70 Mandew St, Shailer Park. Bimonthly on the 1st Thursday (4-8pm - including talk 6:30 - 7:30 pm) & 3rd Thursday (9:30 am - midday).

Tel: 0418 755 496

Coordinator: Christine Gwin - logantheosophy@gmail.com

Sunshine Coast Lodge, Chartered 14/10/2003

Meet: Maroochy Community Centre, 4 George Street, Maroochydore on first and third Sundays at 2 pm.

Email: theosophy.sunshinecoast@gmail.com

President: Esther Zigane, 0409 065 062 - zigane09@gmail.com

Secretary: Mary Margarit, 0422 878 379 - mary2soul@gmail.com

Facebook: [@theosophysunshinecoast](https://www.facebook.com/theosophysunshinecoast)

Toowoomba Group, Certified 10/7/2007

Meet: Please phone for details

Annual Springbrook retreat each Spring

Co-ordinator: Anna Robb

Tel: 0427 751 464

Email: nemesisbarry@gmail.com

SOUTH AUSTRALIA

Adelaide Lodge, Chartered 26/5/1891

310 South Terrace, Adelaide SA 5000

Tel: 08 8223 1129

Email: president@tsadelaide.org.au

Web: adelaide.theosophicalsociety.org.au

Meet: 10.30am, 4th Saturday

Science Group, 7-9pm every 2nd Thursday (please contact Lodge for additional meeting dates)

President: Collin Darcy

Facebook: [@adelaidetheos](https://www.facebook.com/adelaidetheos)

TASMANIA

Hobart Branch, Chartered 7/6/1889

13 Goulburn Street, Hobart TAS 7000

Tel: 03 6294 6195 (please leave message)

Web: hobart.theosophicalsociety.org.au

Meet: 7.30pm Mondays

President: Grant Dale

Secretary: Patrizia Bini

Facebook: [@theosophyhobart](https://www.facebook.com/theosophyhobart)

australian section directory

Launceston Lodge, Chartered 12/1/1901

Meet: Room 4, 8 High Street, Launceston 7250 (School for Seniors building), usually on the 4th Saturday of the month at 1.00 pm

NB: Meetings suspended until September 2024

Web: launceston.theosophicalsociety.org.au/

President: Denise Frost Tel: 0400 140 624

Secretary: Ruth Holt Tel: 0448 397 246

Postal address: Launceston Lodge Secretary, c/o 66 Flinders Street, Beauty Point TAS 7270

Email: launcestontheosophicalsociety@gmail.com

VICTORIA

Melbourne Lodge, Chartered 9/12/1890

Meet: 1st Flr., 234 Flinders' Lane, Melbourne VIC 3000

Tel: 03 8638 9007

Email: info@melbournetheosophy.org

Web: melbourne.theosophicalsociety.org.au

Meetings: Every Saturday from 1.30 pm

Acting President: Stephen Fiyalko

Facebook: [@MelbourneTheosophicalSociety](https://www.facebook.com/MelbourneTheosophicalSociety)

Mornington Peninsula Group, Certified 8/2/2000

Meet: Mornington Community House, 3/91 Wilsons Rd, Mornington, 1st Sunday of the month, (12.30pm meditation + library – 1.30pm presenter + questions and comments)

Acting Co-ordinator: Edward Sinclair

Email: edward@melbournetheosophy.org

WESTERN AUSTRALIA

Perth Branch, Chartered 10/6/1897

21 Glendower Street, Perth WA 6000

Tel/Fax: 08 9328 8104

Email: tsperth@iinet.net.au

Web: tsperth.com.au

Meet: 7.30pm Tuesdays

Library hours: Tues 6–7:15 pm, Wed - Fri 1–4 pm, Sat 10am – 2pm.

President: Jean-Robert Hote

Secretary: Mary Hote

Facebook: [@TheTheosophicalSocietyInPerth](https://www.facebook.com/TheTheosophicalSocietyInPerth)

Mount Helena Retreat Centre

1540 Bunning Road, Mt Helena WA 6082

All enquiries to Perth Branch

Tel: 08 9328 8104



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.**

