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TO SEE A WORLD IN A  
GRAIN OF SAND.  
AND A HEAVEN IN A WILD  
FLOWER.  
HOLD INFINITY IN THE  
PALM OF YOUR HAND.  
AND ETERNITY IN AN  
HOUR.

An excerpt from *Auguries of Innocence*, by William Blake

## The Three Objects of The Theosophical Society:

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



### BOOKSHOP AND LIBRARY

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



“The Theosophical Society in Perth”

Our Websites:

[tsperth.com](http://tsperth.com) or  
[perth.theosophicalsociety.org.au](http://perth.theosophicalsociety.org.au)

### Disclaimer

The opinions expressed in this publication are those of the authors and not necessarily those of the Theosophical Society, unless specifically marked as official.

### Submissions

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

**1st October, 2024.**



FIND OUR WEBSITE

## Freedom of Thought – Official statement

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

No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other.

Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held or because of membership in any school of thought to which they may belong. Opinions or beliefs neither bestow privileges nor inflict penalties.

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

### Mission Statement

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

### Open policy

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

### Privacy policy

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

## Contact information

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For payments such as Membership subscriptions or Event Bookings, please use the following details: BSB 086 488 - Acct. No. 697 487 911

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

Inform the secretary of any change of address, phone number and email to [secretary@tsperth.com.au](mailto:secretary@tsperth.com.au)



## President's Report

### BRANCH

We are looking forward to the next few weeks when the refurbishment will be completed.

The fifty new chairs for the hall arrived last month. They are lighter to move, look good and are comfortable. We are still waiting for the lounges. We should receive them very soon. We also have a new external notice board which can be locked. There is a new hot water system in Flat 2. Filtered water is now available in the kitchen. This was planned many years ago but the project must have been put into the too-hard basket as the installation demanded some unusual work due to the fact that there are no water pipes below the sink; they are located inside the double brick wall behind the sink.

The agreement to redo the fence with the buyer of the neighbouring house along our carpark access passage is now put on hold as it is not on the market anymore. The prospective buyer did not meet some conditions and the vendor has given up selling and the house is now rented out. This is a pity as the prospective buyer wanted to build a brick wall, but with us paying only the equivalent of a half share in a Colourbond fence. Eventually, two Colourbond panels of the back fence which were damaged from the back alley, have now been replaced.

### MT HELENA

The three windows in Patterson House now have new security screens, not before time as Nina had two rats in the house who were using the old screens as access. The two new water tanks for both tenants have arrived as scheduled and our local plumber, Parkerville Plumbing, installed them. We should have no more water problems for our two tenants.

During the last three months, we had two busy bee events with twelve members on the first one and fourteen on the second. A busy bee on the first weekend of April also had good participation by twelve members, some of them staying overnight. Soup and pizzas made by some members were welcome in between hard-working activities. It's impressive what can be achieved by teamwork and enthusiasm. The installation of two water tanks means the tenants can survive with their own supply of water for two weeks if there is a shortage from the main. This will eliminate all the problems we had with water in the past.

Starlink has been installed. We also have a new TV and a soundbar. Overall, our Retreat has been well occupied by three organisations who hired the property. One of them, a Buddhist group, stayed for thirteen days. This shows clearly that there is unquestionable interest in our Retreat. We are quite thrilled to see that we also provide a service to the wider community. This shows that the Perth Theosophical Society is not only looking after its members but also the community at large.

### OVERALL

A great effort went into the inside renovation of our main building. We are now looking at the outside restoration of our branch. We are doing very well and our membership is steadily increasing. It is gratifying to see so many young people joining us. We are lucky to have such a cohesive and efficient Executive Committee. This has helped us to get through a tremendous number of projects so far this year.

*Jean-Robert Hote*

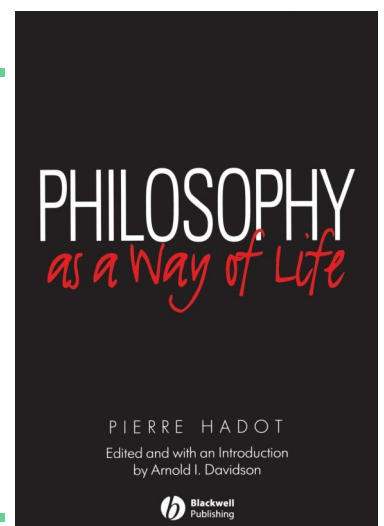
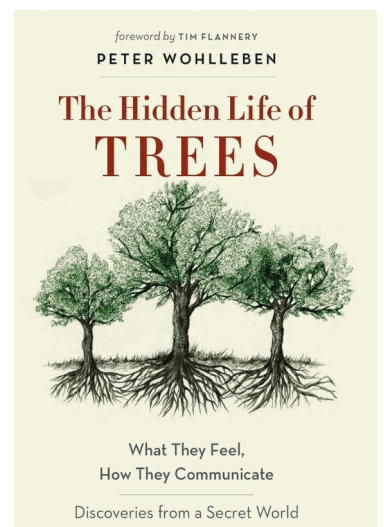
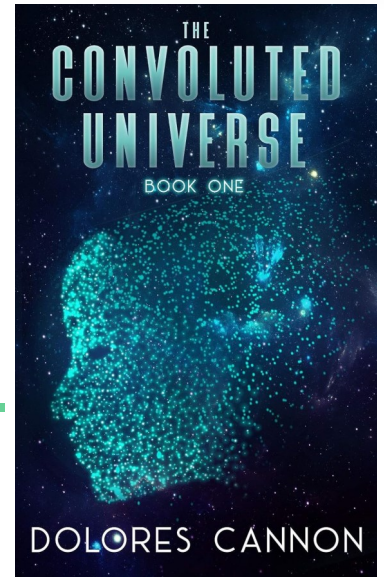
## The Convoluted Universe, by Dolores Cannon

A series of 5 volumes, as a sequel to "*The Custodians*". This book contains some of the more complicated concepts in Metaphysics that Dolores Cannon discovered through twenty years of using deep hypnosis to explore the sub-conscious mind.

Some of the topics explored in this book:

- The origin, knowledge and destruction of Atlantis;
- The explanations of Earth mysteries, including - the Pyramids, Easter Island, the Bermuda Triangle, the Ark of the Covenant, Loch Ness Monster, Nazca Lines;
- Characteristics of other Planets, Parallel Universes, Parallel Lifetimes and Realities;
- Other Dimensions;
- and much more.

This book is intended for those readers who want their minds expanded by the more complicated Metaphysical ideas that border on "Quantum Physics".



## The Hidden Life of Trees: What They Feel, How They Communicate - Discoveries From a Secret World, by Peter Wohlleben

A forester's fascinating stories backed by the latest scientific research illustrate how trees nurture and talk to each other. Are trees social beings?

In this international best seller — which has sold more than 320,000 copies in Germany alone — forester and author Peter Wohlleben convincingly makes the case that, yes, the forest is a social network. He draws on groundbreaking scientific discoveries to describe how trees are like human families: tree parents live together with their children, communicate with them, support them as they grow, share nutrients with those who are sick or struggling, and even warn each other of impending dangers.

Wohlleben also shares his deep love of woods and forests, explaining the amazing processes of life, death, and regeneration he has observed in his woodland. After you have heard *The Hidden Life of Trees*, a walk in the woods will never be the same again.

## Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault, by Pierre Hadot and Arnold Davidson

This book presents a history of spiritual exercises from Socrates to early Christianity, an account of their decline in modern philosophy, and a discussion of the different conceptions of philosophy that have accompanied the trajectory and fate of the theory and practice of spiritual exercises. Hadot's book demonstrates the extent to which philosophy has been, and still is, above all else a way of seeing and of being in the world.



# WHAT SHOULD THEOSOPHICAL GROUPS STUDY?

by John Algeo

(Published in The Theosophist, April 2007)



Questions often arise about what is appropriate for Lodges and other Theosophical groups to study, specifically whether there are objections to studying this or that author, this and that subject, and so on. Such questions are asked probably because the Society is a non-dogmatic organization and because the term 'Theosophy' is not mentioned in the Society's three Objects. Nevertheless, Theosophy is explicit in the name of our Society, so the existence of a body of teachings under that term can hardly be doubted. Because no person speaks authoritatively for the Society, anyone can give only a personal view of these matters, yet the view that follows is based on resolutions of our General Council and, I think, on common sense.

The international governing body of the Theosophical Society is the General Council, consisting of the heads of all national organizations, the international officers, and a limited number of additional members. Over the years the General Council has made various statements, two of which are of special importance. These two, called "Freedom of Thought" and "Freedom of the Society," are complementary and between them address questions of the sort mentioned above. Because of the importance of these resolutions, they are worth considering in detail and paying attention to.

## FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized 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 emphasize 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 downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his 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 he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend, and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

## FREEDOM OF THE SOCIETY

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title the Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

The “Freedom of the Society” statement (adopted in 1949) was motivated by a desire to affirm the independence of the Society from any other organization, including historically related movements such as Co-Freemasonry and the Liberal Catholic Church, which have had a sizable overlapping membership with the Society. Its wording, however, clearly applies to linkage of the Society with any other, less closely related organizations or organized systems of thought—however worthy the latter may be in themselves.

The Theosophical Society, H. P. Blavatsky says in *The Key to Theosophy*, “was formed to assist in showing to humanity that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.” Although the Society has no dogmas incumbent on its members to accept, it is the repository of an ancient Wisdom Tradition, formulated for our time by H. P. Blavatsky and her successors. In its teaching function, the Society exists to receive, rearticulate, and transmit that Tradition. The “Freedom of the Society” statement asserts the unentanglement of the Society with other organizations and affirms its fidelity to its own purpose of showing that “Theosophy exists.”

These two statements, on freedom of thought and of the Society, address the perennial and very sensible questions from Theosophical groups about what they should study. Theosophists, as individuals, have the right to study and practice any system of thought they like. Theosophical groups, as official branches of the Society, have the obligation to study and teach Theosophy.

What does “studying and teaching Theosophy” mean? It involves a dual activity. On the one

hand, we should reach out to study and understand from a Theosophical perspective various other cultures, customs, and approaches to life. On the other hand, we should deepen our own knowledge of the Theosophical tradition and make it known to others.

An old motto holds that “Theosophy is everything, but not everything is Theosophy,” meaning that everything can be viewed from a Theosophical standpoint, although not all standpoints are Theosophical. We can look at any ideas or any system of thought with Theosophical eyes, and doing so is studying and teaching Theosophy. But if we habitually present non-Theosophical systems of thought on their own terms, we are not “studying and teaching Theosophy,” but propagandizing some other systems of thought within a Theosophical milieu.

A particular example may be helpful. Mormonism has some interesting parallels to (as well as some striking differences from) Theosophical thought. A Theosophical group might want to have as one of its programs a comparative and contrastive study of Mormonism from a Theosophical perspective, including perhaps a program examining Mormonism on its own assumptions in an effort to understand that approach to religion. That could be a fair and appropriate Theosophical study.

However, if instead the group were to devote its time to studying the *Book of Mormon*, *The Pearl of Great Price*, *Doctrines and Covenants*, and other Mormon texts, and to holding Mormon-style religious ceremonies, that group would have ceased to function as a Theosophical group and would have become a proselytizing body for Mormonism. The group would then no longer be filling the Theosophical purpose for which it was organized and would, in fact, be violating the “Freedom of the Society” statement. Individual members who are convinced of the value of Mormonism are free to join a Mormon church or organize their own Mormon study group, but not to convert a Theosophical group into a Mormon one.

Exactly the same thing can be said of a large

number of other systems of thought that are much closer to Theosophy, for example, Anthroposophy, the Order of the Golden Dawn, the I Am Movement, the Church Universal and Triumphant, the Bailey literature, Astara, and so on. This is not to say that there is anything wrong with all or any of those systems, but, although they all have roots in Theosophy, none of them is Theosophy. They have their own particular teachings, practices, and organizations, to which anyone, under the "Freedom of Thought" statement is free to adhere, but which should not be confused with the Theosophical tradition, which has "its own distinctive and unique character." That is equally true of other systems such as Kabbalah, Sufism, and so on.

So the answer to the question about what to study is that the focus of every Theosophical group should be centrally on the Theosophical tradition. Otherwise, why should the group be a Theosophical one at all? A very clear theosophical tradition originated from H. P. Blavatsky and H. S. Olcott, and then was elaborated by others, including Annie Besant and her colleagues and successors right down to our current President, Radha Burnier. None of those persons is either infallible or authoritative. But taken together, their works form a coherent body of exposition of the Ancient Wisdom we call Theosophy.

In addition to that coherent body of teachings, many other things can be studied, provided they are approached from a Theosophical standpoint, because Theosophy is everything. But if the focus of any group ceases to be primarily a Theosophical one and becomes something else instead, it has ceased to serve the purpose for which it was formed, because not everything is Theosophy.

National and regional Sections and local groups quite properly have autonomy in determining what they will study. But if any group wants suggestions, they can consult their national Section or regional association. Many national and regional bodies have extensive information and suggestions about Theosophical subjects and manners of presentation. And they are happy to share those resources with one another. It might be useful for the international headquarters to draw up a finding list for such information, and if there is interest in its so doing, we can make that a project for the coming year. Abundant and rich resources are available to help in scheduling a group's activities 'on the broadest and most inclusive lines', as the 'Freedom of the Society' statement says.

The purpose of Theosophical groups is to study Theosophy and make it known to others. That purpose can be realized by focusing on the primary Theosophical tradition, not in any narrow sense, but in all its richness and variety. It can also be realized by applying the Theosophical tradition as a lens through which to view a range of other relevant topics. The keynote to keep in mind is that Theosophy is everything, **but not everything is Theosophy.**



John Algeo

# BASRA, IRAQ

by Andy Khong

Basra, a city in south-eastern Iraq is the principal port of Iraq. It is situated on the western bank of the Shatt Al-Arab waterway formed by the confluence and lower reach of Tigris and Euphrates rivers which flows 180 km into the Persian Gulf. Basra is situated 55 km from the Persian Gulf and 545 km from the capital Baghdad. It has an estimated population of 1.5 million and the economy is largely dependent on the oil industry.

Basra was founded during the reign of Caliph Omar in 638 CE. Because of its strategic location as a military base against the Sassanid Dynasty (224–651 CE), Basra in Arabic means, “the seeing everything”; however other sources claim that in Farsi, it means “where many things come together”. In Islam, Basra was the site for the *Battle of the Camel* in 656 CE between Prophet Muhammad’s widow Aisha, and 4th Caliph Ali who is the son-in-law of Muhammad.

Basra is close to the border with Iran (15 km), and Kuwait (50 km). During the Iraq War which commenced in March 2003, Basra was deemed a strategic threat to the U.S.-led coalition, so British armed forces lay siege and occupied the city after two weeks of fighting.

Basra is regarded as the hottest city in Iraq with temperatures regularly exceeding 50°C during the summer months of July and August; it is not a city that attract many tourists as it does not have famous historical sites. Fictional Sinbad the Sailor from “The Book of One Thousand and One Nights or Arabian Nights” embarked on his journeys from Basra. Sinbad Island in Basra used to have a casino, disco, parks, resorts, fountains, restaurants, and cafes for all-night entertainment but is now in ruins after it was looted in the 1990s after Saddam Hussein lost control of this area.



Map showing location of Basra, Iraq.

In the old quarters, Basra was once called the ‘Venice of the East’ due to its colonial mansions lining the city’s complex system of canals used to transport people and goods. Many of these houses had ‘Shanasheel’ balconies, which are bay windows crafted with intricate latticework and stained glass, to protect the interior of the houses from heat and catching wind to cool the house, plus enabling the residents to look onto the street without being seen. UNESCO started funding a project from 2018 to restore the many crumbling buildings in the old quarters.

When in Basra you are recommended to take a cruise down Shatt Al-Arab waterway that runs through the city, where you will get a close view of Saddam’s Old Palace, his yachts (one sunken and one anchored), Shatt Al-Arab River Bridge (1188m), and old shipwrecks.





**Old Quarters, Basra.**



**Colonial Mansion with  
Shanasheel Balcony, Basra.**

**Shatt Al-Arab River Bridge (1188m),  
opened in 2017.**



**Saddam Hussein's Old Palace on  
Shatt Al-Arab waterway.**



Saddam Hussein's Yacht on Shatt Al-Arab waterway.



Archway structure near Shatt Al-Arab waterway, Basra.



Tree of Knowledge of Good & Evil in Al-Qurna, north-west of Basra.

Some people today speculate that the site of the Garden of Eden is located in Al-Qurna around the confluence of the Tigris and Euphrates Rivers. Al-Qurna is a small town, located 74 km (46 miles) north-west of Basra. There the decayed trunk of a dead tree is standing on a small platform behind a fence, on the shores where river Tigris merges with river Euphrates protected by low brick walls, and surrounded by a concrete plaza. Locals insist that

this is the legendary, "*Tree of Knowledge of Good and Evil*", which according to the Bible, Eve was tempted by the serpent, ate of the forbidden fruit, and then gave it to Adam who also ate of the fruit.

Basra is easily accessible from Baghdad by train (10 hour), bus/taxi/car (5 hours), or plane (2 hours). You could also cross the Kuwait-Iraq border at Abdali (Kuwait)-Safwan (Iraq) to get to Basra.

# THEOSOPHICAL ORDER OF SERVICE

## PERTH, W.A.

Contributed by Kerry Holly

Perth Branch of the Theosophical Society in Australia was founded in 1897. The Perth Branch of the TS in Australia offers regular programmes of talks and study courses on the different aspects of Theosophy, the Ageless Wisdom.

In 1908 Annie Besant visited Perth and delivered much appreciated lectures to both the public and the members. The Branch has had very distinguished Australians as its members, including Edith Cowan, a great humanitarian; Muriel Chase, a journalist who helped to found the Silver Chair movement, which provided help for the sick at home; Florence Fuller, an internationally known portrait artist; and Bessie Rischbieth, author, editor, traveller and champion of women's rights. (Information based on an article by Noel Duzevich, a Perth Lodge member, *Theosophy in Australia*, June 1997.)

Tim Boyd is the International President of both the Theosophical Society, and the Theosophical Order of Service. He sets the direction of the organisation. Tim oversees its work of encouraging and supporting the service endeavours of TS members and friends in whatever field they are engaged. Tim keeps an eye on the TOS as a place where social action as spiritual practice is valued and nurtured. He sees the TOS as functioning fully within the Theosophical Society's embrace and encourages it to al-

low for many different approaches to the art of serving.

The Perth Theosophical Order of Service invite you to participate in our current fund-raising efforts to support **LuMA**.



Previously known as Womens Health & Family Services, LuMA exists to improve lives. An organisation grown from the belief that women deserve to be recognised for who they are, valued for what they bring to the communities they are part of, and supported in ways that allow them to grow and thrive. A philosophy that shapes our services, inspires our staff, and drives our commitment to making sure every woman leaves feeling empowered, not just resolved. Our success is her feeling whole. Her household feeling supported. Her achieving more than she thought possible. Because by seeing all of her, we help her see what she is truly capable of.

The TOS Perth is a very small group of dedicated volunteers who welcomes you to serve humanity in practical ways. You can contact the TOS Perth via [kerryholly7@gmail.com](mailto:kerryholly7@gmail.com).



### The Theosophical Order of Service

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

*Founded in February 1908*



# A BRIEF HISTORY OF THE THEOSOPHICAL ORDER OF SERVICE

Contributed by Kerry Holly

Let us judge our spirituality by our effect on the world... What are we here for, save to help each other, to love each other, to uplift each other? — *“Laws of the Higher Life”*

That is what I want you to help me in, to make the world beautiful for others. — *Dr. Besant’s last address, Headquarters Hall, December 24, 1931*

It is not our words that influence people so much as our lives; our lives if they are unselfish, pure, loving and helpful are the best propaganda of theosophical ideas; for it is no good to talk theosophy unless we live what we talk. — *Dr. Besant’s last address*

In the Supplement to *The Theosophist* of February 1908, Annie Besant announced the creation of an organisation whose mission was — and is, more than a hundred years later — ‘to unite all who love in the service of all that suffers’.

A number of members of the T.S., feeling the wish to organise themselves for various lines of service, to actively promote the first object of the Society, I hereby constitute an order, to be called ‘THE THEOSOPHICAL ORDER OF SERVICE’.

An early expression of the Order’s aims was:

1. To minimise the sum of misery in the world.
2. To forget self in working for others
3. To eliminate selfishness and substitute love as the rule of the world.
4. To live to the highest that is within us.

Within a few years, many TOS ‘leagues’ had sprung up under the Founder’s inspiration (thirty-four in 1908 alone): Braille League, Esperanto League, League for Daily Meditation, League for the Abolition of Vivisection, League of Healers, Humane Research League, Prayer League, Poor Children’s Clothing League, Education League, Temperance League, Religion and Art League, etc.



Annie Besant

Dr. Besant and her fellow Theosophists in fact pursued social reform through a multitude of forward-looking movements: The Order of the Sons and Daughters of India, the movement against child parentage, The Round Table, The Theosophical Education Trust Inc., The Order of World Peace, Brotherhood of Arts, Workers’ Educational Union, Animal and Bird Protection Association, and the Home Rule League, India.

A number of organisations started by TOS workers in England and elsewhere became independent and vigorous national movements. Innumerable schools were started during Dr. Besant’s presidency.

Appointed by Lord Baden-Powell to organise the Boy Scout Movement in India, Dr. Besant was awarded the ‘Silver Wolf’ in 1932 for her service to the movement.

All these movements were linked together in Mrs Besant’s mind. As a person and as President, she sought constantly to rally those around her to uplift society.

In her *Watchtower* notes in *The Theosophist* of January 1918, Dr. Besant listed six tasks for members of the Theosophical Society. They were to 'penetrate the atmosphere with theosophical ideas, recast education, reform penology, raise labour from drudgery to creative joy, lift the disinherited classes and eliminate the double standard of morality between men and women'.

Members responded with enthusiasm and the work of the TOS steadily expanded during the 1920s and 1930s. Although the TOS is not as widely represented throughout the world as the TS, much work of social significance has been achieved over the decades, particularly in the fields of animal rights, anti- vivisection, theosophical education and parenting, ecology, healing, world peace, prison reform and opposition to capital punishment.



Annie Besant (third from right at rear row) supporting women workers of a match factory asking for fair wages.



Besant with Gandhi

## TOS News

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

Banking Details for electronic transfers for donations:

### **Bendigo Bank**

**Account Name = Theosophical Order of Service**

**BSB = 633000 Account No = 116559105**

**Please add your name for reference.**

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

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

**ARE YOU INTERESTED IN MAKING A DIFFERENCE?**

*Kerry Holly*

Contact the TOS via email to Kerry Holly, on [kerryholly7@gmail.com](mailto:kerryholly7@gmail.com)

# PERTH BRANCH OF THE THEOSOPHICAL SOCIETY

## ANNUAL GENERAL MEETING



To be held at 21 Glendower St., Perth  
 Tuesday 7:30pm on 10th September 2024

**Members Only – Note: Nominations Close on 3/9/2024 at 7:30 pm**



### **ANNUAL MEMBERSHIP DUES REMINDER**

A friendly reminder that your annual membership is due no later than 30 November this year. Our rules require that members who do not renew by this date will be lapsed from membership at the beginning of December 2024.

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

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

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

# Vegetarianism and Occultism: Part 1

BY C. W. LEADBEATER (1847 – 1934)



In speaking of the relation between vegetarianism and occultism, it may be well for us to begin by defining our terms. We all know what is meant by vegetarianism; and although there are several varieties of it, it will not be necessary to discuss them. The vegetarian is one who abstains from eating flesh-food. There are some of them who admit such animal products as are obtained without destroying the life of the animal, as, for example, milk, butter and cheese. There are others who restrict themselves to certain varieties of the vegetable — to fruit and nuts, perhaps; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions, but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals — of course including birds and fish.

How shall we define occultism? The word is derived from the Latin *occultus*, hidden; so that it is the study of the hidden laws of nature. Since all the great laws of nature are in fact working in the invisible world far more than in the visible, occultism involves the acceptance of a much wider view of nature than that which is ordinarily taken. The occultist, then, is a man who studies all the laws of nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution.

How does occultism regard vegetarianism? It regards it very favourably, and that for many reasons. These reasons may be divided into two classes — those which are ordinary and physical, and those which are occult or hidden. There are many reasons in favour of vegetarianism which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subject; and these will operate with the occult student even more strongly than with the ordinary man. In addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of those hidden laws which are as yet so little understood by the majority of mankind. We must therefore divide our consideration of these reasons into two parts, first taking the ordinary and physical.

Even these ordinary reasons may themselves be subdivided into two classes — the first containing those which are physical and as it were selfish, and secondly those which may be described as the moral and unselfish, considerations.

First, then, let us take the reasons in favour of vegetarianism which concern only the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others — which is so infinitely more

important — and think only of the results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is impracticable, since it is supposed that a man cannot live without devouring dead flesh. That objection is irrational, and is founded upon ignorance or perversion of facts. I am myself an example of its falsity; for I have lived without the pollution of flesh food — without meat, fish or fowl — for the last thirty-eight years, and I not only still survive, but have been during all that time in remarkably good health. Nor am I in any way peculiar in this, for I know some thousands of others who have done the same thing. I know some younger ones who have been so happy as to be unpolluted by the eating of flesh during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favour of vegetarianism from the purely selfish point of view; and I will put that first, because I know that the selfish considerations will appeal most strongly to a majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce will sway them far more forcibly.

## WE WANT THE BEST

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should like to bring our lives, and therefore our daily food as a not unimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then we should be glad to learn to do so. If we think of it, we shall see that this is the case along other lines, as, for example, in music, art or literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if at first we do not fully appreciate or understand it, we must be willing patiently to wait and to listen, until at length something of its sweet beauty dawns upon our souls, and we come to comprehend that which at first awakened no response within our hearts. If we want to appreciate the best in art we must not fill our eyes with the sensational broadsheets of police news, or with the hideous abominations which are miscalled comic pictures; but we must steadily look and learn until the mystery of the work of Turner begins to unfold to our patient contemplation, or the grand breadth of Velasquez comes within our power to understand. So too in literature.





It has been the sad experience of many that much of the best and the most beautiful is lost to those whose mental food consists exclusively of the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon the molten metal of life — novelettes, serials, and fragments of a type which neither teach the ignorant, nor strengthen the weak, nor develop the immature. If we wish to unfold the mind in our children we do not leave them to their own uncultivated taste in all these things, but we try to help them to train that taste, whether it be in art, in music or in literature.

Surely then we may seek to find the best in physical as well as in mental food, and surely we must find this not by mere blind instinct, but by learning to think and to reason out the matter from the higher point of view. There may be those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and degrading; but surely there are many who wish to rise above this, who would gladly and eagerly take the best if they only knew what it was, or if their attention was directed to it. There are men and women who are morally of the highest class, who yet have been brought up to feed with the hyenas and the wolves of life, and have been taught that their necessary dietary was the corpse of a slaughtered animal. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we ever wish to raise ourselves in the scale of nature, if we ever wish that our bodies shall be pure and clean as the temples of the Master should be, we must abandon this loathsome custom, and take our place among the princely hosts who are striving for the evolution



of mankind — striving for the highest and the purest in everything, for themselves as well as for their fellow-men. Let us see in detail why a vegetarian diet is emphatically the purest and the best.

## 1. MORE NUTRIMENT

First: Because vegetables contain more nutriment than an equal amount of dead flesh. This will sound a surprising and incredible statement to many people, because they have been brought up to believe that they cannot exist unless they defile themselves with flesh, and this delusion is so widely spread that it is difficult to awaken the average man from it. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. There are four elements necessary in food, all of them essential to the repair and the up-building of the body, (a) Proteins or nitrogenous foods; (b) carbohydrates; (c) fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations are tending to modify it to a certain extent.

Now there is no question that all of these elements exist to a greater extent in vegetables than they do in dead flesh. For instance, milk, cream, cheese, nuts, peas and beans contain a large percentage of proteins or nitrogenous matter. Wheat, oats, rice and other grains, fruits and most of the vegetables (except perhaps peas, beans, and lentils) consist mainly of the carbohydrates — that is, of starches and sugars. The fats are found in nearly all the protein foods, and can also be taken in the form of butter or of oils. The salts are found practically in all foods to a greater or less extent. They are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of many diseases.

It is sometimes claimed that flesh-meat contains some of these things to a larger degree than vegetables, and some tables are drawn up in such a way as to suggest this; but once more, this is a question of facts, and must be faced from that point of view. The only sources of energy in dead flesh are the protein matter contained therein, and the fat; and as the fat in it has certainly no more value than other fat, the only point to be considered is the proteins. Now it must be remembered that proteins have only one origin; they are organized in plants and nowhere else. Nuts, peas, beans, and lentils are far richer than any kind of flesh in these elements, and they have this enormous advantage, that the proteins are pure, and therefore contain all the energy originally stored up in them during their organization. In the animal body these proteins, which the animal has absorbed from the vegetable kingdom during its life, are constantly passing down to disorganization, during which descent the energy originally stored in them is released. Consequently what has been used already by one animal cannot be utilised by another. The proteins are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh-meat there are many products of tissue-change such as urea, uric acid, and creatine, all of which contain nitrogen and are therefore estimated as proteins, though they have no food value whatever.

Nor is this all the evil; for this tissue-change is necessarily accompanied by the formation of various poisons, which are always to be found in flesh of any kind; and in many cases the virulence of these poisons is very great. So you will observe that if you gain any nourishment from the eating of dead flesh, you obtain it because during its life the animal consumed vegetable matter. You get less of this nourishment than you ought to have, because the animal has already used up half of it, and you have along with it various undesirable substances, and even some active poisons which are of course distinctly deleterious. I know that there are many doctors who will prescribe the loathsome flesh diet in order to strengthen people, and that they will often meet with a certain amount of success; though even on this point they are by no means agreed, for Dr. Milner Fothergill writes: "*All the bloodshed caused by the warlike disposition of Napoleon is as nothing compared to the loss of life among the myriads of persons who have sunk into their graves through a misplaced confidence in the supposed value of beef-tea.*" At any rate, the

strengthening results can be obtained more easily from the vegetable kingdom when the science of diet is properly understood, and they can be obtained without the horrible pollution and without all the undesirable concomitants of the other system. Let me show you that I am not in all this making any unfounded assertions; let me quote to you the opinions of physicians, of men whose names are well-known in the medical world, so that you may see that I have abundant authority for all that I have said.

We find Sir Henry Thompson, F.R.C.S., saying: "*It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom... The vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. We know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer.*" There is a definite statement by a well-known medical man.

Then we may turn to the words of a Fellow of the Royal Society, Sir Benjamin Ward Richardson, M.D.; he says: "*It must be honestly admitted that weight by weight, vegetable substance, when carefully selected, possesses the most striking advantages over animal food in nutritious value. I should like to see a vegetarian and fruit living plan put into general use, and I believe it will be.*"

The well-known physician, Dr. William S. Playfair, C.B., has said quite clearly: "*Animal diet is not essential to man*"; and we find Dr. F. J. Sykes, B.Sc., the medical official for St. Pancras, writing: "*Chemistry is not antagonistic to vegetarianism, any more than biology is. Flesh-food is certainly not necessary to supply the nitrogenous products required for the repair of tissues; therefore a well-selected diet from the vegetable kingdom is perfectly right, from the chemical point of view, for the nutrition of men.*"

Dr. Francis Vacher, F.R.C.S., F.C.S., remarks: "*I have no belief that a man is better physically or mentally for taking flesh-food.*"

Dr. Alexander Haig, F.P.C.P., the leading physician of one of the great London hospitals, has written: "*That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if the majority of the human*

*race were not constantly engaged in demonstrating it; and my researches show, not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers, both of mind and body."*

Dr. M. F. Coomes, in *The American Practitioner and News* of July, 1902, concluded a scientific article as follows: *"Let me state first that the flesh of warm-blooded animals is not essential as a diet for the purpose of maintaining the human body in perfect health."* He goes on to make some further remarks which we shall quote under our next head.

The Dean of the Faculty of Jefferson Medical College (of Philadelphia) said: *"It is a well-known fact that cereals as articles of daily food hold a high place in the human economy; they contain constituents amply sufficient to sustain life in its highest form. If the value of cereal food products were better known it would be a good thing for the race. Nations live and thrive upon them alone, and it has been fully demonstrated that meat is not a necessity."*

There you have a number of plain statements, and all of them are taken from the writings of well-known men who have made a considerable study of the chemistry of foods. It is impossible to deny that man can exist without this horrible flesh-diet, and furthermore that there is more nutriment in an equal amount of vegetable than of dead flesh. I could give you many other quotations, but those above mentioned are sufficient, and they are fair samples of the rest.

## 2. LESS DISEASE

Second: Because many serious diseases come from this loathsome habit of devouring dead bodies. Here again I could easily give you a long list of quotations, but as before I will be satisfied with a few. Dr. Josiah Oldfield, M.R.C.S., L.R.C.P., writes: *"Flesh is an unnatural food, and therefore tends to create functional disturbances. As it is taken in modern civilizations, it is infected with such terrible diseases (readily communicable to man) as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born."*

Sir Edward Saunders tell us: *"Any attempt to teach mankind that beef and beer are not necessary for health and efficiency must be good, and must tend to thrift and happiness; and, as this goes on I believe we shall hear less of gout, Bright's disease, and trouble with the liver and the kidneys in the former, and less of brutality and wife-beating and murder in the latter. I believe that the tendency is towards vegetarian diet, that it will be recognised as fit and proper, and that the time is not far distant when the idea of animal food will be found revolting to civilized man."*

Sir Robert Christison, M.D., asserts positively that *"the flesh and secretions of animals affected with carbuncular diseases analogous to anthrax are so poisonous that those who eat the product of them are apt to suffer severely — the disease taking the form either of inflammation of the digestive canal, or of an eruption, of one or more carbuncles"*.

Dr. A. Kingsford, of the University of Paris, says: *"Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived from scrofa, a sow. To say that one has scrofula is to say that he has swine's evil."*

In his fifth report to the Privy Council in England we find Professor Gamgee stating that *"one-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant disease"*; while Professor A. Winter Blyth, F.R.C.S., writes: *"Economically speaking, flesh is not necessary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with advanced diseases of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."*

Dr. M. K Coomes, in the article above quoted, remarks: *"We have many substitutes for meat which are free from the deleterious effects of that food upon the animal economy — namely, in the production of rheumatism, gout and all other kindred diseases, to say nothing of cerebral congestion, which frequently terminates in apoplexy and venal diseases of one kind and another, migraine and many other such forms of headache, resulting from the excessive use of meat, and often produced when meat is not eaten to excess."*

Dr. J. H. Kellogg remarks: *"It is interesting to note that scientific men all over the world are awakening to the fact that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural results of animal life. The vegetable stores up energy. It is from the vegetable world — the coal and the wood — that the energy is derived which runs our steam engines, pulls our trains, drives our steamships, and does the work of civilisation. It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy. Various waste and poisonous products result from the manifestation of energy, whether by the locomotive or the animal. The working tissues of the animal are enabled to continue their activity only by the fact that they are continually washed clean by the blood, a never-ceasing stream flowing through and about them, carrying away the poisonous products resulting from their work as rapidly as they are formed. The venous blood owes its character to these poisons, which are removed by the kidneys, lungs, skin and bowels. The flesh of a dead animal contains a great quantity of these poisons, the elimination of which ceases at the instant of death, although their formation continues for some time after death. An eminent French surgeon recently remarked that 'beef-tea is a veritable solution of*

*poisons'. Intelligent physicians everywhere are coming to recognise these facts, and to make a practical application of them."*

Here again you see we have no lack of evidence; and many of the quotations with regard to the introduction of poisons into the system through flesh-food are not from the vegetarian doctors, but from those who still hold it right to eat sparingly of corpses, but yet have studied to some extent the science of the matter. It should be remembered that dead flesh can never be in a condition of perfect health, because decay commences at the moment when the creature is killed. All sorts of products are being formed in this process of retrograde change; all of these are useless, and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes at that early period commenced to feed on flesh. The statement made is that in ancient times only three diseases existed, one of which was old age; but that now, since people had commenced to eat flesh, seventy-eight new diseases had arisen. This shows us that the idea that disease might come from the devouring of corpses has been recognised for thousands of years.

*To be continued...*



## The Three Truths

**There are three truths which are absolute and cannot be lost, but yet may remain silent for lack of speech.**

- ☯ **The Soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.**
- ☯ **The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.**
- ☯ **Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.**

**These truths, which are as great as is life itself, are as simple as the simplest mind of man.**

**Feed the hungry with them.**

(From *The Idyll of the White Lotus*, by Mabel Collins)

## PROGRAM OF LECTURES

### *Definition of meeting types and relevant guidelines:*

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


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

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

### AUGUST

<p><b>Tue 6 August</b> General Meeting</p>	<p><b>Wireless Technologies and the Evolution of Consciousness</b>, by James Kelly</p> <p>SMART phones – SMART homes – SMART cars. The Internet of Things allowing millions of wireless connections per square kilometre. The scene is set for a wirelessly connected future, full of convenience and entertainment. But what about consciousness? Join us in an exploration of the alarming effects of wireless radiation and technologies on human health, the environment, and ultimately, consciousness.</p>
<p><b>Tue 13 August</b> General Meeting</p>	<p><b>Spiritual Optimism</b>, by Merran Semple</p> <p>For the 21st century Theosophist seeking to answer questions about the deeper meaning of life, our interconnectedness, and the mysteries of existence, a spirit of optimism is both nurturing and essential.</p>
<p><b>Tue 20 August</b> General Meeting</p>	<p><b>Rituals and Initiation: A Modern Perspective</b>, by Angela Burchardt</p> <p>There have been many changes in how traditional ceremonies are expressed. Angela registered as a Marriage Celebrant in 2008 and for a similar time has been officiating at funerals and baby namings. These are the main Rites of Passage expressed in our society and there are many more. All communities and cultures have them as upholding social structures. The term initiation is often used for spiritual growth rituals. How are our Rites of Passage evolving in this rapidly changing world?</p>
<p><b>Tue 27 August</b> General Meeting</p>	<p><b>Thought Forms and Thought Waves, how we create our destiny</b>, by Simon O'Rourke and Dr. Wendy Dixon</p> <p>Heraclitus, the pre-Socratic philosopher, is attributed with the aphorism that "character makes destiny". We live in a sea of thought-forms and thought-waves endlessly peopling our current wherever we go, particularly in the age of Social influencers. And we are making ourselves from moment to moment with the same power with which the Solar Logos, the One Life All-in-All manifests a Solar System. We will begin this session with an overview of the idea of Thought Forms and Thought Waves, and discuss in dialogue how we may utilise this power in a positive way.</p>

## SEPTEMBER

<p><b>Tue 3 September</b> General Meeting</p>	<p style="text-align: center;"><b>Nomination Night for Executive Committee Positions – approx. 10 mins.</b> <b>Nominations are closing by 7:30pm.</b></p> <p style="text-align: center;"><b>Aurobindo and Auroville – Part 2</b>, by Mary and Jean-Robert Hote</p> <p>In this second part, Jean-Robert will develop the teaching of this great Indian saint. Mary will continue to go through the expansion of Auroville which became an international gathering place for spiritually-minded people. Auroville is also concerned with practically researching into sustainable living and the future cultural, environmental, social and spiritual needs of mankind.</p>
<p><b>Tue 10 September</b> <b>Members Only</b></p>	<p style="text-align: center;"><b>Annual General Meeting (AGM)</b></p> <p>Note that a quorum of twenty members is required to proceed. Please make a special effort to attend so we do not need to reschedule this meeting.</p> <p>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.</p>
<p><b>Tue 17 September</b> General Meeting</p> 	<p style="text-align: center;"><b>Title TBC</b>, by Stephen McDonald</p> <p>Stephen has been an active member of the Theosophical Society since 1976. He is currently <b>the National President of the TS in Australia</b>. He has had an enduring interest in the work of J Krishnamurti and Theosophical classics, such as Voice of the Silence and Light on the Path. For many years, Stephen ran a private clinic as a homeopath and later became a lecturer at Torrens University. He holds a Master of Health Science degree from Newcastle University and a post-graduate qualification in teaching.</p>
<p><b>Tue 24 September</b> General Meeting</p>	<p style="text-align: center;"><b>Art and Theosophy – Some Close Readings</b>, by Dr Janice Lally</p> <p>Dr Janice Lally is Curator of Academic and Public Programs at Lawrence Wilson at UWA. She has been an art museum and gallery director, curator, and independent consultant and writer in the arts, crafts, design, and cultural heritage sectors nationally and internationally for over twenty years. Join Dr. Janice Lally to reflect on some perspectives of creativity and art and their relationship to Theosophy.</p>
<h2 style="text-align: center;">OCTOBER</h2>	
<p><b>Tue 1 October</b> General Meeting</p>	<p style="text-align: center;"><b>Let Food Be Thy Medicine and Medicine Be Thy Food</b>, by Richard Glenk</p> <p>Hippocrates also said the greatest medicine of all is teaching how not to need it. This presentation will look at exploring the “Truths about Food” in a world of intensive farming, big pharma and processed food manufacturing.</p>
<p><b>Tue 8 October</b> General Meeting</p>	<p style="text-align: center;"><b>Insights into Celtic Spirituality and its Timeless Wisdom</b>, by Gerard Brennan</p> <p>Explore together the enduring truths contained in Celtic spirituality, which was based on a deep spiritual connection with the natural world. Having travelled widely in the Celtic lands, including those of my ancestors, it is evident that we still walk across an ancient landscape as pilgrims and not just tourists.</p> <p style="text-align: center;"><i>— They with their wild music as of winds blowing in the reeds, seemed to me the very inmost voice of Celtic sadness and of Celtic longing for infinite things the world has never seen. — W.B. Yeats.</i></p>

## OCTOBER

<p><b>Tue 15 October</b> General Meeting</p>	<p><b>A Shared Pilgrimage to the Australian School of Theosophy in April 2024</b>, by Kerry Holly and Hana O'Rourke</p> <p>A pictorial and personal account of a six-day interactive exploration of The Three Evolutions: physical, mental and spiritual, based on Madame Blavatsky's marvelous work, <i>The Secret Doctrine</i>, in the Glass House Mountains, Springbrook Theosophical Retreat Centre, Queensland. Under the excellent guidance of Simon O'Rourke (National Education Coordinator) and Dr Wendy Dixon (a student of Geoffrey Hodson during the latter part of his life), students from all around Australia spent each day focusing between: 1. The mental comprehension of the immutable principle, 2. The physical understanding of the septenary root-cycles in human development, and 3. The spiritual discussions based on the wisdom teachings of <i>The Secret Doctrine</i> concerning spiritual unfoldment.</p>
<p><b>Tue 22 October</b> General Meeting</p>	<p style="text-align: center;"><b>Harnessing the Power of the Chakras</b>, by Virginia Milner</p> <p>"Your chakras" — the spiritual centres of our being. Join Virginia in an exploratory evening understanding the journey with your chakras.</p>
<p><b>Tue 29 October</b> General Meeting</p>	<p style="text-align: center;"><b>Forgiveness — The Golden Key of Spiritual Growth</b>, by Deepak Singh</p> <p>Forgiveness is an essential aspect of our spiritual journeys. We are told to forgive, yet no proper technique is shown on what to do. In our session, we will cover the different aspects of forgiveness, the importance, the technique, and the outcome of the practice in our spiritual journeys.</p>

# SCHOOL OF THEOSOPHY

A Mt. Helena Event 23-25/08/2024

Presented by Simon O'Rourke & Dr. Wendy Dixon










### The Three Evolutions - Physical, Mental and Spiritual: Studies in the volumes of *The Secret Doctrine*

H. P. Blavatsky's marvelous 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.



Register in the Library or email  
[mthelena@tsperth.com.au](mailto:mthelena@tsperth.com.au)  
 by Mon 19th August

# If Indian Philosophies Were Strategies in a Game

<p><b>EASY MODE</b> just playing the game casually</p>	<p><b>Bhakti</b>  Pick your favorite deity and stick with them. Spend all your time and resources trying to buy custom skins and upgrades.</p>	<p><b>Purana</b>  Roleplay as legendary top players. Bore other players with your fan-fictions, especially those who are not interested</p>	<p><b>Smarta</b>  Can't decide on a main? Worship all major deities. Become the ultimate jack of all trades, master of none.</p>	<p><b>Karm Yoga</b>  Play support roles and help out newbies. Earn good karma points to unlock special roles and victory points.</p>
<p><b>HARD MODE</b> trying to be pro at the game</p>	<p><b>Nyaya</b>  Spend hours arguing with other players about the game's rules and mechanics. Write a novel-length guide that no one will read</p>	<p><b>Vaisheshika</b>  <code>// TODO (break recursion) if(self.karma &lt; THRESHOLD) self.restart(self.karma)</code> Analyze the game's code down to the last atom. Get so caught up in the details that you forget to actually play.</p>	<p><b>Samkhya</b>  Min-max your character by balancing player traits. Spend more time customising your build than actually playing.</p>	<p><b>Mimansa</b>  Study the game's ancient texts and rituals. Perform elaborate in-game ceremonies for massive XP boosts.</p>
<p><b>HACKER MODE</b> break the game</p>	<p><b>Buddhism</b>  Rage quit the game's main storyline, realizing it's just an endless grind. Uninstall and request a refund</p>	<p><b>Jainism</b>  Attempt the ultimate pacifist run, taking no-kill to the extreme. Avoid harming even a pixel ant. Carry no weapon. Harm no NPC.</p>	<p><b>Charvaka</b>  Ignore the game's objectives and just YOLO it. Speedrun straight to the endgame, skipping all the cutscenes and dialogue.</p>	<p><b>Ajivika</b>  Discover that the keyboard was never plugged in. Realize the game is in auto-play mode, go AFK.</p>
<p><b>ADVANCED MODE</b> transcend the game</p>	<p><b>Advaita</b>  Realize that you ARE the game itself. Hack into the dev console and become the game's creator.</p>	<p><b>Tantra</b>  Unlock the game's most esoteric cheat codes and exploits. Break the game wide open and reshape it to your liking.</p>	<p><b>Yoga</b>  Grind every skill tree and questline to 100% completion. Uninstall the game, having achieved gaming enlightenment.</p>	<p><b>Kashmir Shaivism</b>  Recognize the entire game as Shiva's divine playground. Enable god mode and gleefully break the game in half.</p>

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## The Theosophical Link Contributions

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

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