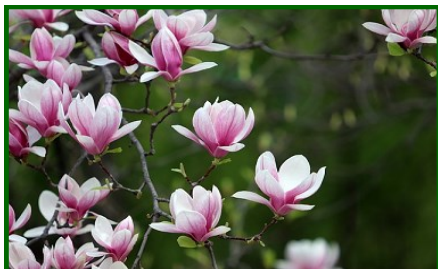




November 2024 – January 2025



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The purpose of our lives is to add value
to the people of this generation
and those that follow.

R. Buckminster Fuller

The Three Objects of The Theosophical Society:

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



BOOKSHOP AND LIBRARY

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



“The Theosophical Society in Perth”

Our Websites:

tsperth.com or
perth.theosophicalsociety.org.au

Disclaimer

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

Submissions

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

1st January, 2025



FIND OUR WEBSITE

Freedom of Thought – Official statement

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

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

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

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

Mission Statement

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

Open policy

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

Privacy policy

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

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

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

President's Report

BRANCH

The refurbishment of the Branch has now been completed, following the painting of the inside and new carpeting. We are now ready to tackle the outside of our Branch which, we must admit, looks a bit shabby; this is not conducive to attracting new members. The image we project should reflect our philosophy. A lot work has to be done in preparation for the outside renovation of our Perth premises, involving some pruning, roof and wall cleaning, and rendering, all this before the final stage of painting. In this regard, not much was done since the building was acquired and extended some 50 years ago.

We are also busy forming some sub-committees, an important one being the Programming of our Tuesday evening talks. Suzanne Stout did a great job in this regard but unfortunately will not be able to continue due to her full-time work commitments. If you think that you could help in this field, please contact us. All volunteers will be warmly welcomed. We still don't have a librarian but Kerry Holly, once again, graciously accepted to fill in the position on an "acting" basis. This is a very busy time with the work involved in processing the subscription renewals for the coming year.

MT HELENA

We were fortunate in receiving from Section two national speakers, Simon O'Rourke and Dr. Wendy Dixon who gave a condensed version of the content of the Secret Doctrine at our Retreat Centre in Mt Helena. Simon, personally, was very impressed by our Retreat, particularly with the accommodation, this being more spacious than Springbrook. Once again, his comment shows that, not only our Perth TS members but also Head Office members really appreciate Mt Helena.

We have also hired the Centre out to external organisations who are holding similar objects to ours, the main one being the Zen Group coming regularly twice every year for up to a week each time, therefore contributing to keeping up a steady income stream. Our future plans include the renovation of the ablution block which has not been kept in working order for many years. Even if a building is not in use, maintenance still needs to be done to avoid unnecessary expenses to put it back in good condition. The bush chalets just need some cleaning and maintenance, without much repair work needing to be done.

OVERALL

It is refreshing to see that our membership is steadily increasing. At the same time last year, we had 122 members. Right now, the number is 136. The attrition rate we had in the past years was largely compensated by 37 new members since then, a fair amount of them being of the younger generation. We are starting with a new Executive Committee, most of the members having already served in the previous one. This has the advantage of keeping continuity in the short and long-term planning.

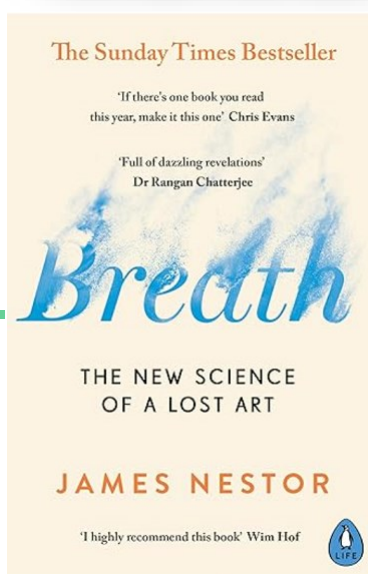


Jean-Robert Hote

Breath: The New Science of a Lost Art, by James Nestor

No matter what you eat, how much you exercise, how skinny or young or wise you are, none of it matters if you're not breathing properly.

There is nothing more essential to our health and wellbeing than breathing- take air in, let it out, repeat 25,000 times a day. Yet, as a species, humans have lost the ability to breathe correctly, with grave consequences. In *Breath*, journalist James Nestor travels the world to discover the hidden science behind ancient breathing practices like Pranayama, Sudarshan Kriya and Tummo, to figure out what went wrong and how to fix it. Modern research is showing us that making even slight adjustments to the way we inhale and exhale can jump-start athletic performance, rejuvenate internal organs, halt snoring, allergies, asthma and autoimmune disease, and even straighten scoliotic spines. None of this should be possible, and yet it is. Drawing on thousands of years of ancient wisdom and recent cutting-edge studies in pulmonology, psychology, biochemistry and human physiology, *Breath* turns the conventional wisdom of what we thought we knew about our most basic biological function on its head.

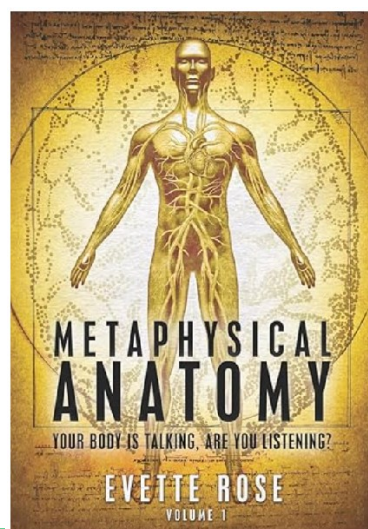


Metaphysical Anatomy: Your body is talking, are you listening?

by Evette Rose (Author), Damonza (Illustrator)

Volume 1 is Psychosomatics of Adults. Psychosomatics of Children Volume 3 has finally been released! This book is for everyone! **Understand the causes of emotional, mental, and physical ailments that stem from your ancestry, conception, birth, and childhood.**

Under each disease, you will find emotional components and accurate vital points guiding you to effective alternative ways to heal and how to find core issues. The book also asks reflective questions to support you in diving deeper into your psychosomatic journey. I wrote about diseases from A to Z, the emotional components related to those diseases, and important points regarding how to approach the condition to improve one's quality of life. A step-by-step guide for identifying the psychosomatic pattern related to medical conditions. These conditions can be activated by circumstances in your present life, ancestry, conception, womb, birth trauma, childhood, or adult life. It builds on existing work from many famous authors, making it much more practical, specific, detailed, and ultimately much more effective! This book is equally valuable for experienced alternative practitioners and those interested in self-healing. You will love this book and the Metaphysical Anatomy Healing Technique MAT.



Ikigai: The Japanese secret to a long and happy life, by Héctor García and Francesc Miralles

Ikigai — the Japanese secret to a long and happy life from the world's longest living people. We all have an *ikigai*. It's the Japanese word for 'a reason to live' or 'a reason to jump out of bed in the morning'. It's the place where your needs, desires, ambitions, and satisfaction meet. **A place of balance.** Small wonder that finding your *ikigai* is closely linked to living longer. It is easier than you might think. This book will help you work out what your own *ikigai* really is, and equip you to change your life. You have a purpose in this world — your skills, your interests, your desires and your history have made you the perfect candidate for something. All you have to do is find it. Do that, and you can make every single day of your life joyful and meaningful.



ATOMS, THE SOLAR SYSTEM, AND INTERSTELLAR SPACE: A THEOSOPHICAL STUDY

by Simon O'Rourke

Education Co-Ordinator, The Theosophical Society in Australia

ATOMS, THE SOLAR SYSTEM AND INTERSTELLAR SPACE



The Solar System of which we are a part, and the space between Solar Systems, interstellar space, is composed of atoms. But Theosophy, theosophical literature, teaches that all forms, even atoms, are ensouled by Life. And that atoms are evolving, and like biological forms, some are highly evolved and responsive, and others less so.

The Absolute comes into manifestation, merging into the root of matter given in *The Secret Doctrine* as Mūlaprakriti. This foundational substance in its subtlest and densest forms becomes the Spirit/Matter of manifested Life. There are seven planes in nature and the ultimate atom of each plane is composed of much smaller atoms taken from the more subtle planes. According to C.W. Leadbeater, Annie Besant and others, the ultimate physical atom is made up of bubbles in 'space', numbering 49^6 (to the sixth power), multiplying that of the highest plane. (Leadbeater, C.W., *A Text-book of Theosophy*, TPH p21). These are formed or developed by the 3rd Logos, representing that third aspect of three-fold deity known as the Holy Ghost, Brahmā, and so on, forming the field in which the seeds of Life grow.

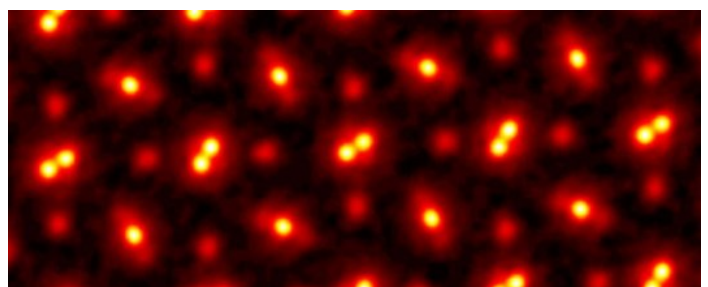
We know little about the evolutionary goals of atoms, though perhaps they may be related to the development of manifested consciousness that

in later stages leads to the evolutionary path through the 7 kingdoms, being the 3 elemental kingdoms, the mineral, plant, animal and human kingdoms.

GROWTH IN THE RESPONSIVENESS OF THE ATOM

In *Occult Chemistry*, by Annie Besant and C.W. Leadbeater, we learn that the atom of this planet, like the plane itself, is undergoing 7 cycles of growth and development. We are in the 4th Round, in which the goal is the full development of the emotions and feelings. The full development of the 5th Round will see the least intellectual human beings demonstrating the intellect of Plato, a 5th Rounder, as referred in *The Mahatma Letters*. Atoms in this Round, according to *Occult Chemistry*, have 4 spirillae developed of 7, which allow the properties of matter observed by science and clairvoyants. One spirillae is developed in each Round. Therefore it makes sense that a 5th Rounder would be utilising atoms within their bodies which are more developed and more responsive than conventional atoms, in order to unfold greater intellectual and psychic powers.

Recently, in 2021, scientists managed to produce a reconstructed photographic image of atoms, by electron ptychography (shared from Cornell University at <https://www.science.org/doi/10.1126/science.abg2533>).



Those dots are the atoms in the pure crystal lattice of a piece of praseodymium orthoscarate (PrScO₃), at a magnification of 100 million. There are three types in the image, pairs of bright blobs joined together are praseodymium, the single bright blobs are scandium and the faint red blobs are oxygen. These would be seven times denser than the ultimate physical atom, the essence of physical matter.

H.P. Blavatsky writes in *The Secret Doctrine* (v2, p111, 3rd ed) that the element Hydrogen (1 atom), the most abundant substance in the universe, “is the father and generator, so to say, or rather the Upâdhi (basis), of both Air and Water, and is “fire, air and water,” in fact: one under three aspects; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the To On, the “One” of the Greeks. For, as he remarks, Hydrogen is not water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it air, though air may be regarded as a product of the union of water and fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.”

Hydrogen, oxygen, nitrogen, and carbon as we shall see, are significant in their difference to the other elements. CWL writes in *The Chakras* (TPH Ch 2) “... we have been told that the elements hydrogen, oxygen and nitrogen (which constitute approximately half the crust of our globe and nearly all its atmosphere) belong at the same time to another and greater Solar System, but we understand that the rest of the elements have been developed by the Logos of our system.”

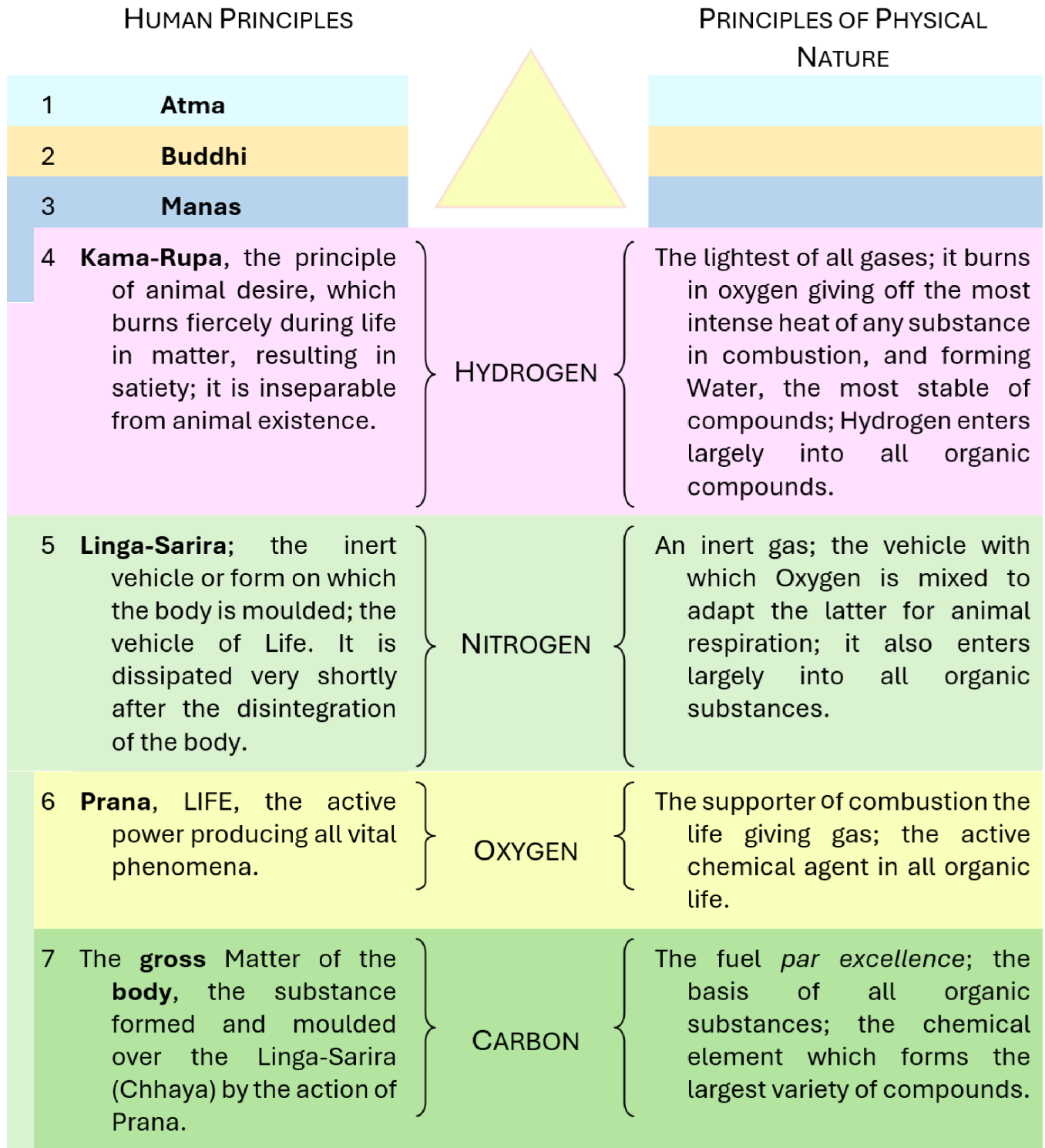
CORRESPONDENCES, CONSCIOUSNESS IN THE ATOM AND HUMAN

By the Law of Correspondences, these elements have a relationship with the principles of a human being. But remembering that there is consciousness in each atom and in their relationships bonded together as chemicals, Annie Besant (*A*

Study in Consciousness TPH p122-4) suggests “now the responses of consciousness to external stimuli in the mineral kingdom are far greater than many quite realise, and some of them are of a nature which shows that there is a dawning of consciousness also in the astral permanent atom. For chemical elements exhibit distinct mutual attractions, and chemical marital relationships are continually disorganised by the intrusion of couples, one or other of which has a stronger affinity for one of the partners in the earlier marriage than the original mate. Thus a hitherto mutually faithful couple, forming a silver salt, will suddenly prove faithless to each other if another couple, hydro-chloric acid, enters their peaceful household; and the silver will pounce upon the chlorine and take her to wife, preferring her to his former mate, and set up a new household as silver chloride, leaving the deserted hydrogen to mate with his own forsaken partner. Wherever these active interchanges go on there is a slight stir in the astral atom, in consequence of the violent physical vibrations set up by the violent wrenching apart, and formation, of intimate ties, and vague internal thrillings appear. The astral must be roused from the physical, and consciousness on the physical plane will long take the lead in evolution. Still, a little cloud of astral matter is drawn round the permanent astral atom by these slight thrillings, but it is very loosely held, and seems to be quite unorganised. There does not seem to be any vibration in the mental atom at this stage.”

How long do atoms last? That is not clear as the source of their energy and decay of that source is not fully understood. From a Theosophical point of view, it seems that the most primal forms, atoms, along with the elemental and mineral kingdoms, have very long life spans, with a very slow development of consciousness. This seems to intensify as life passes through the kingdoms, in its journey of metempsychosis or the change of the soul.

There also appears to be a correspondence between these fundamental elements and the vehicles of consciousness. HPB, in *The Secret Doctrine*, (Vol 2 p593):



It begins with the first form in nature, the triangle, from the point in the circle to the triangle in a circle: "For when its [salt] molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of fire, whence the word "pyramids"... " (SD 2 p594). Atoms may bind together but never touch each other, not unlike Solar Systems.

INTERSTELLAR SPACE

Our Solar System is an ovoid or heliosphere

(magnetosphere, astrosphere, and outer atmospheric limits of the sun) with stellar winds pushing well beyond the outer planets to form the boundary of the egg. Similarly our Solar System weaves above and below the galactic plane which itself is an ovoid. Interstellar space, the matter which is between Solar Systems is intragalactic.

According to the Wikipedia, approximately 70% of the mass of the interstellar medium consists of lone hydrogen atoms; most of the remainder consists of helium with trace amounts of carbon, oxygen, and nitrogen.

Although the space probes launched in 1977, Voyager 1 and 2 have recently passed through the heliosphere into interstellar space, this change does not represent the limits of the Solar System and, like a skin, it is the Oort cloud, still 300 years away for the Voyagers, to be reached. Then another 30,000 years to pass through it. Incidentally the Voyagers were the inspiration for “Star Trek, the Motion Picture”.

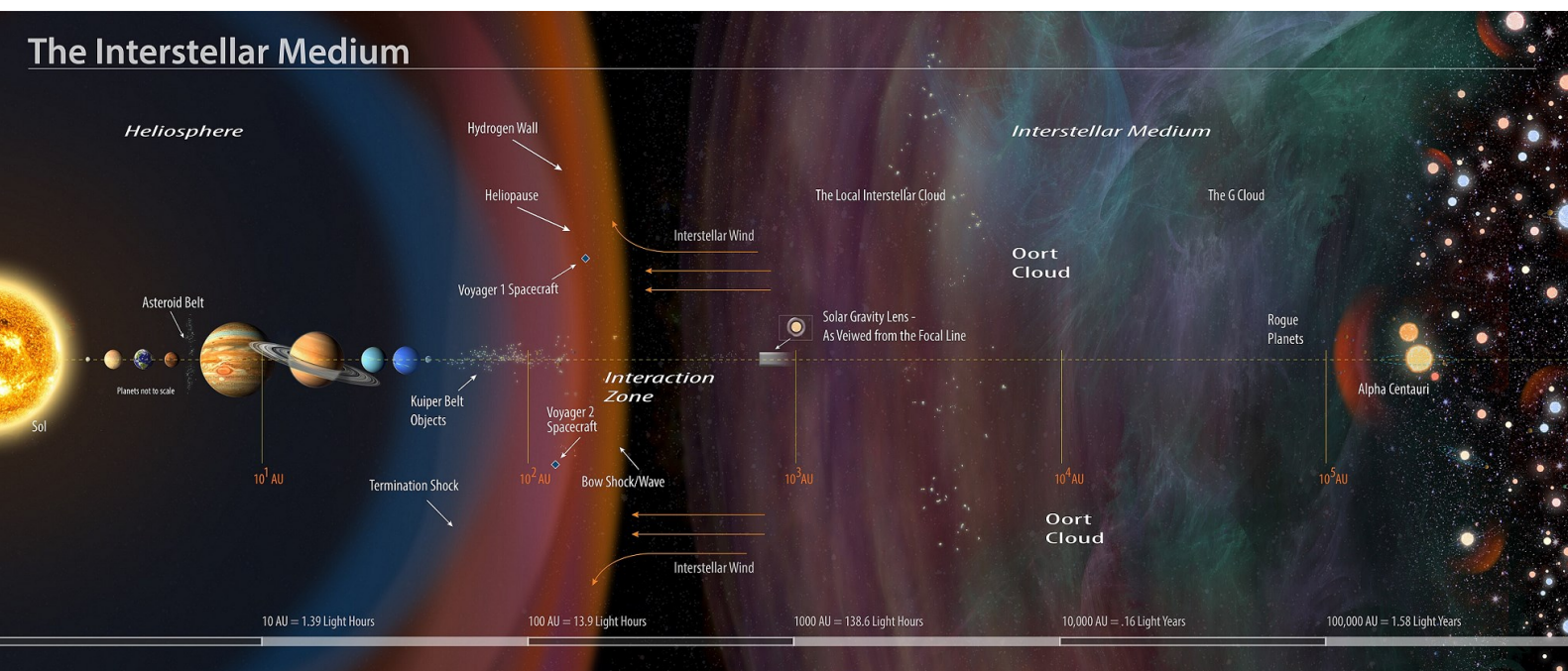
The [Wikipedia](#) states that the Oort cloud is theorized to be a vast cloud of icy planetesimals surrounding the Sun at distances ranging from 2,000 to 200,000 AU (0.03 to 3.2 light-years). Home to many comets, the outer limit of the Oort cloud defines the cosmographic boundary of the Solar System. This area is defined by the Sun’s gravitational influence, and hence lies at the interface between solar and galactic gravitational strength.

Theosophy had taught that the sphere of influence of the Solar System was very much greater than the region of planets. CWL wrote in the second volume of *The Inner Life* (TPH Sixth Section, I): “In interstellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. That is what is meant

by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed by the force of attraction.

A man has a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far-away space where the atoms remain absolutely free and uncompressed.”

Voyager 1 became the first spacecraft to cross the heliopause in August 2012, then at a distance of 121 AU (11,247,652,680 mi; 18,101,342,355 km) from the Sun. However, in leaving the heliosphere it has yet to leave the solar system and will probably exhaust its power before doing so in 2025. Both Voyagers are expected to be beyond the Deep Space Network by 2036 (see Wikipedia). Yet wherever it goes it will be passing through Life.



An annotated illustration of the interstellar medium. The solar gravity lens marks the point where a conceptual spacecraft in interstellar space could use our sun as a gigantic lens, allowing zoomed-in close-ups of planets orbiting other stars.

By Charles Carter/Keck Institute for Space Studies, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=147469703>

CAO ĐÀI: A SYNCRETIC SPIRITUAL PATH

by Andy Khong



The Cao Đài (pronounced “Cow-Die”) religion is a unique and fascinating syncretic faith that emerged in Vietnam in the early 20th century. This article explores the origins, philosophy, merged religions, the Holy See (main temple), its hierarchical structure, current number of followers, and the future outlook of Cao Đài. Whether you are a devoted follower or simply curious, this article will provide a comprehensive understanding of this remarkable belief system. “Cao” means “high”; “Đài” means “palace or tower”.

FOUNDERS AND ORIGINS

The Cao Đài religion was founded in the early 20th century in Vietnam by Ngô Văn Chiêu, PHAM Cong Tac, CAO Quynh Cu, and CAO Hoài Sang. However, its spiritual leadership was soon claimed by Ngô Văn Chiêu (who changed his spiritual name to NGO Minh Chieu), who was credited with receiving divine revelations that laid the foundation for the faith. NGO Minh Chieu believed that he was the human vessel through which the Supreme Being, Cao Đài, communicated with humanity.

REASONS FOR ESTABLISHMENT

The establishment of Cao Đài was influenced by several factors. It aimed to promote peace, unity, and moral values in a region marked by political turmoil and colonial rule. The founders sought to create a harmonious blend of religious beliefs to bring together the diverse spiritual traditions of the Vietnamese people, including elements from Indigenous Vietnamese Beliefs, European Spiritism (as taught by Allan Kardec), and Theosophy (as taught by Madame Blavatsky).

PHILOSOPHY AND BELIEFS

Cao Đài combines elements from several major religions, including Buddhism, Confucianism, Daoism, Judaism, Christianity, Islam, Hinduism, and Vietnamese Indigenous Beliefs. Its core belief is in the existence of a Supreme Being, known as Cao Đài, who governs the universe. Cao Đài followers also believe in the concepts of karma, reincarnation, and the afterlife, reflecting the syncretic nature of their faith.



Divine Eye gazing down at followers. The sacred eye symbolizes the Supreme Being, and has the Yin-Yang icon in the pupil.

MERGED RELIGIONS

Cao Đài's inclusive nature integrates Hinduism's reverence for the divine, alongside elements of Buddhism's compassion, Confucianism's moral values, Daoism's emphasis on Yin-Yang balance, Christianity's love and forgiveness, Islam's monotheism, and Vietnamese Indigenous Beliefs. This diverse amalgamation of beliefs contributes to the religion's eclectic and comprehensive spiritual worldview.

LOCATION OF THE MAIN TEMPLE

The Cao Đài Holy See Temple, also known as the Main Temple, is located in Tây Ninh, a province in southern Vietnam. The temple complex stands out as an architectural marvel with its unique and colourful design, often described as reminiscent of Disneyland's enchanting aesthetics.

It has been referred to as *“Disneyland debacle constructed of sugary candyfloss”*, and



Followers wear white robes (and white pants), while Priests are dressed in coloured robes (and white pants) to signify different branches of Cao Đài they represent - Red (Confucianism), Blue (Daoism), and Yellow (Buddhism).

It has been referred to as “*Disneyland debacle constructed of sugary candyfloss*”, and “*Spiritual Disneyland, an Alice-in-Wonderland leap through a magic mirror into a Fantasia in which life has been transformed into a Technicolor daydream*”, and “*Walt Disney Fantasia of the East*”.

The temple's striking exterior boasts vibrant pastel colours, while its nine-story tower features the divine eye, symbolizing divine oversight. Inside, visitors and worshipers encounter a breathtaking display of ornate sculptures, intricate carvings, and sacred symbols.

DISTANCE FROM HO CHI MINH CITY (SAIGON)

The Cao Đài Holy See Temple in Tây Ninh is approximately 95 kilometres north-west of Ho Chi Minh City. It is a popular destination for both pilgrims and tourists, who travel to witness the remarkable temple and partake in its daily ceremonies.

HIERARCHY

Cao Đài maintains a hierarchical structure with three main positions of authority: the Pope, the Cardinals, and the Bishops. The Pope serves as the highest spiritual leader and is regarded as the representative of the Supreme Being on Earth. Cardinals and Bishops assist in overseeing the religious affairs of the faith, ensuring that its doctrines and practices are upheld.



NUMBER OF FOLLOWERS TODAY

Cao Đài has a significant following, with an estimated 7-8 million adherents worldwide, primarily in Vietnam. It also has a presence in other countries (>30,000) with Vietnamese diaspora communities, such as the United States, Canada, Australia, and France, where Vietnamese immigrants have brought their faith.

THE FUTURE OF CAO ĐÀI

Filled with promise and challenges. The religion continues to grow and adapt to the modern world, fostering a sense of community and spirituality among its followers. It faces issues related to maintaining its cultural identity, navigating the changing religious landscape, and promoting inter-faith harmony. As it continues to evolve, Cao Đài serves as a testament to the enduring power of faith and the diversity of human spiritual expression.





Recognise the deities?



The Theosophical Order of Service

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

Founded in February 1908

THEOSOPHICAL ORDER OF SERVICE

PERTH, W.A.



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.

ARE YOU INTERESTED IN MAKING A DIFFERENCE?

The TOS works locally and internationally in such areas as -

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

Would you like to join us in our work?

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

Kerry Holly

Contact the TOS via email to Kerry Holly:

kerryholly7@gmail.com



Vegetarianism and Occultism: Part 2

BY C. W. LEADBEATER (1847 – 1934)



Continued from previous issue...

3. MORE NATURAL TO MAN

Third: Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him. Here again let me give you a few quotations to show you what authorities are ranged upon our side of this matter. Baron Cuvier himself writes: *"The natural food of man, judging from his structure, consists of fruit, roots and vegetables"*; and Professor Ray tells us: *"Certainly man was never made to be a carnivorous animal."* Sir Richard Owen, F.R.C.S., writes: *"Anthropoids and all the quadrumana derive their alimentation from fruits, grains and other succulent vegetable substances, and the strict analogy which exists between the structures of these animals and that of man clearly demonstrates his frugivorous nature."*

Another Fellow of the Royal Society, Professor William Lawrence, writes: *"The teeth of man have not the slightest resemblance to those of carnivorous animals; and whether we consider the teeth, the jaws or the digestive organs, the human structure closely resembles that of the frugivorous animals."*

Once more Dr. Spencer Thompson remarks: *"No physiologist would dispute that man ought to live on vegetarian diet"*; and Dr. Sylvester Graham writes: *"Comparative anatomy proves that man is naturally a*

frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vegetables."

The desirability of the vegetarian diet will of course need no argument for anyone who believes in the inspiration of the scriptures, for it will be remembered that God, in speaking to Adam while in the Garden of Eden, said: **"Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."** It was only after the fall of man, when death came into the world, that a more degraded idea of feeding came along with it; and if now we hope to rise again to Edenic conditions we must surely commence by abolishing unnecessary slaughter performed in order to supply us with horrible and degrading food.



4. GREATER STRENGTH

Fourth: Because men are stronger and better on a vegetarian diet. I know that people say: "You will be so weak if you do not eat dead flesh." As a matter of fact this is untrue. I do not know whether there may be any people who find themselves weaker on a diet of vegetables; but I do know this,

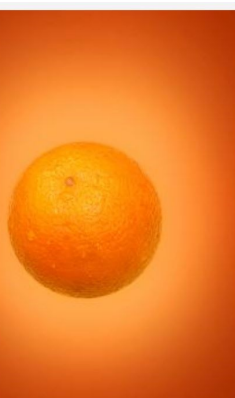
that in many athletic contests recently the vegetarians have proved themselves the strongest and the most enduring — as for example in the recent cycling races in Germany, where all those who took high places in the race were vegetarian. There have been many such trials, and they show that, other things being equal, the man who takes pure food succeeds better. We have to face facts, and in this case the facts are all ranged on one side, as against foolish prejudices and loathsome lust on the other. The reason was plainly given by Dr. J. D. Craig, who writes: *“Vigour of body is often boasted by flesh-eaters, particularly if they live mostly in the open air; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that flesh-meat is already on the downward path of retrograde change, and as a consequence its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken is reinforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out, and there are urgent demands for more to take its place. The flesh-eater, then, may do a large amount of work in a short time if well-fed. He soon gets hungry, however, and when so becomes weak. On the other hand, vegetable products are of slow digestion; they contain all of the original store of energy, and no poisons; their retrograde change is less rapid than meat, having just commenced, and therefore their force is released more slowly with less loss, and the person nourished by them can work for a long time without food if necessary, and without discomfort. The people in Europe who abstain from flesh are of the better and more intelligent class, and the subject of endurance has been approached and thoroughly investigated by them. In Germany and England a number of notable athletic contests that required endurance have been made between flesh-eaters and vegetarians, with the result that the vegetarian has invariably come off victorious.”*

We shall find, if we investigate, that this fact has been known for a long time, for even in ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring, by universal admission and reputation, were the Spartans; and the simplicity of their vegetable diet is a matter of common knowledge. Think too of the Greek athletes — those who prepared themselves with such care for participation in the Olympian and Isthmian games.

If you will read the classics you will find that these men, who in their own line surpassed all the rest of the world, lived upon figs, nuts, cheese and maize. Then there were the Roman gladiators — men on whose strength depended their life and fame; and yet we find that their diet consisted exclusively of barley-cakes and oil; they knew well that this was the more strengthening food.

All these examples show us that the common and persistent fallacy that one must eat flesh in order to be strong has no foundation in fact; indeed the exact contrary is true. Charles Darwin remarked in one of his letters: *“The most extraordinary workers I ever saw, the labourers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants.”* Of the same miners Sir Francis Head writes: *“It is usual for the copper miners of Central Chili to carry loads of ore of two hundred pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian — a breakfast of figs and small loaves of bread, a dinner of boiled beans, and a supper of roasted wheat.”*

Mr. F. T. Wood in his Discoveries at Ephesus writes: *“The Turkish porters in Smyrna often carry from four hundred to six hundred pounds weight on their backs, and the captain one day pointed out to me one of his men who had carried an enormous bale of merchandise weighing eight hundred pounds up an incline into an upper warehouse; so that with this frugal diet their*





strength was unusually great."

Of these same Turks Sir William Fairbairn has said: *"The Turk can live and fight where soldiers of any other nationality would starve. His simple habits, his abstinence from intoxicating liquors, and his normal vegetarian diet, enable him to suffer the greatest hardships and to exist on the scantiest and simplest of foods."*

I myself can bear witness to the enormous strength displayed by the vegetarian Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. I remember in one case standing upon the deck of a steamer, and watching one of these coolies take a huge case upon his back and walk slowly but steadily down a plank to the shore with it and deposit it in a shed. The captain standing by me remarked with surprise, *"Why, it took four English labourers to get that case on board in the docks at London!"* I have also seen another of these coolies, after having had a grand piano put

on his back, carry it unaided for a considerable distance; yet these men are entirely vegetarian, for they live chiefly upon rice and water, with perhaps occasionally a little tamarind for flavouring.

On the same subject Dr. Alexander Haig, whom we have already quoted, writes: *"The effect of getting free from uric acid has been to make my bodily powers quite? as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken the exercise in which I now indulge with absolute impunity — with freedom from fatigue and distress at the time and from stiffness next day. Indeed I often say that it is impossible now to tire me, and relatively I believe this is true."*

This distinguished physician became a vegetarian because, from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison.

Another interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition — that whereas before he found himself constantly nervous and irritable, he now became much steadier and calmer and less angry; he fully realises that this is due to the change in his food.

If we require any further evidence, we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora — by horses, mules, oxen, elephants and camels. We do not find that men can utilize the lion or the tiger, or that the strength of these savage flesh-eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.



5. LESS ANIMAL PASSION

Fifth: Because the eating of dead bodies leads to indulgence in drink, and increases animal passions in man. Mr. H. P. Fowler, who has studied and lectured on dipsomania for forty years, declares that the use of flesh-foods, by the excitation that it exercises on the nervous system, prepares the way for habits of intemperance in everything; and the more flesh is consumed, the more serious is the danger of confirmed alcoholism. Many experienced physicians have made similar experiments and wisely act on them in their treatment of dipsomaniacs. The lower part of man's nature is undoubtedly intensified by the habit of feeding upon corpses. Even after eating a full meal of such horrible material a man still feels unsatisfied, for he is still conscious of a vague uncomfortable sense of want, and consequently he suffers greatly from nervous strain. This craving is the hunger of the bodily tissues, which cannot be renewed by the poor stuff offered to them as food. To satisfy this vague craving, or rather to appease these restless nerves so that it will no longer be felt, recourse is often had to stimulants. Sometimes alcoholic beverages are taken, sometimes an attempt is made to allay these feelings with black coffee, and at other times strong tobacco is used in the endeavour to soothe the irritated, exhausted nerves. Here we have the beginning of intemperance, for in the majority of cases intemperance began in the attempt to allay with alcoholic stimulants the vague uncomfortable sense of want which follows the eating of impoverished food — food that does not feed.

There is no doubt that drunkenness and all the poverty, wretchedness, disease and crime associated with it may frequently be traced to errors of feeding. We might follow out this line of thought indefinitely. We might speak of the irritability, occasionally culminating in insanity, which is now acknowledged by all authorities to be a frequent result of erroneous feeding. We might mention a hundred familiar symptoms of indigestion, and explain that indigestion is always the result of incorrect feeding. Surely, however, enough has been said to indicate the importance and far-reaching influence of a pure diet upon the welfare of the individual and of the race.

Mr. Bramwell Booth, the chief of the Salvation Army, has issued a pronunciamento upon the subject of vegetarianism, in which he speaks strongly and decidedly in its favour, giving a list of no less than nineteen good reasons why men should abstain from the eating of flesh.

He insists that a vegetarian diet is necessary to purity, to chastity, and to the perfect control of the appetites and passions which are so often the source of great temptation. He remarks that the growth of meat-eating among the people is one of the causes of the increase of drunkenness, and that it also favours indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradations. He also states that eczema, piles, worms, dysentery and severe headaches are frequently brought on by flesh diet, and that he believes the great increase in consumption and cancer during the last hundred years to have been caused by the corresponding increase in the use of animal food.



6. ECONOMY

Sixth: Because the vegetable diet is in every way cheaper as well as better than flesh. In the encyclical just mentioned Mr. Booth gives as one of his reasons for advocating it, that "*a vegetarian diet of wheat, oats, maize, and other grains, lentils, peas, beans, nuts, and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat. A vegetable diet, even if we allow cheese, butter and milk, will cost only about a quarter as much as a mixed diet of flesh and vegetables. Tens of thousands of our poor people who have now the greatest difficulty to make ends meet after buying*

flesh-food, would by the substitution of fruit and vegetables and other economical foods, be able to get along in comfort."

There is also an economic side of this question which must not be ignored. Note how many more men could be supported by a certain number of acres of land which were devoted to the growing of wheat, than by the same amount of land which was laid out in pasture. Think, too, for how many more men healthy work upon the land would be found in the former case than in the latter; and I think you will begin to see that there is a great deal to be said from this point of view also.



THE SIN OF SLAUGHTER

Hitherto we have been speaking of what we have called the physical and selfish considerations which should make a man give up the eating of this dead flesh and turn him, even though, only for his own sake, to the purer diet. Let us now think for a few moments of the moral and unselfish considerations connected with his duty towards others. The first of these — and this does seem to me a most terrible thing — is the awful sin of unnecessarily murdering these animals. Those who live in Chicago know well how this ghastly ceaseless slaughter goes on in their midst, how they feed the greater part of the world by wholesale butchery, and how the money made in this abominable business is stained with blood, every coin of it. I have shown clearly upon irreproachable testimony that all this is unnecessary; and if it is unnecessary it is a crime.

The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome ailment. Remember, it is not only those who do the obscene work, but those who by feeding up on this dead flesh encourage them and make their crime remunerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and

suffering by which it has been obtained. It is universally recognised in law that *quifacit per alium facit per se* — whatsoever a man does through another he does himself.

A man will often say: "*But it would make no difference to all this horror if I alone ceased to eat meat.*" That is untrue and disingenuous. First, it would make a difference, for although you may consume only a pound or two each day, that would in time amount to the weight of an animal. Secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of a crime, you are helping to make it remunerative, and so you share in the guilt. No honest man can fail to see that this is so. But when men's lower lusts are concerned they are usually dishonest in their view, and decline to face the plain facts. There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

Another point to be remembered is that there is dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these loathsome crimes will tell you that an endeavour is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in many cases these intentions are not carried out, and appalling suffering ensues.



THE DEGRADATION OF THE SLAUGHTERMAN

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe, and slaughter the animal before you could feed upon its flesh, you would realise the sickening nature of the task and would soon refuse to perform it. Would the delicate ladies who devour sanguinary beef-steaks like to see their sons working as slaughtermen? If not, then they have no right to put this task upon some other woman's son. We have no right to impose upon a fellow-citizen work which we ourselves should decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating

this horrible food we are making a demand that some one shall brutalise himself, that some one shall degrade himself below the level of humanity. You know that a class of men has been created by the demand for this food — a class of men which has an exceedingly bad reputation. Naturally those who are brutalised by such unclean work as this prove themselves brutal in other relations as well. They are savage in their disposition and bloodthirsty in their quarrels; and I have heard it stated that in many a murder case evidence has been found that the criminal employed the peculiar twist of the knife which is characteristic of the slaughterman. You must surely recognise that here is an unspeakably horrible work, and that if you take any part in this terrible business — even that of helping to support it — you are putting another man in the position of doing (not in the least for your need, but merely for the gratification of your lusts and passions) work that you would under no circumstances consent to do for yourself.

Then we should surely remember that we are all of us hoping for the time of universal peace and kindness — a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming — that this horrible nightmare of wholesale slaughter will be removed from it? The really civilised nations of the world know far better than this; it is only that we of the West are as yet a young race, and still have many of the crudities of youth; otherwise we could not bear these things amongst us even for a day. Beyond all question the future is with the vegetarian. It seems certain that in the future — and I

hope it may be in the near future — we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvellous machinery, in spite of the enormous fortunes that have been made in it, I am certain that our descendants will look back upon this age as one of only partial civilization, and in fact but little removed from savagery. One of the arguments by which they will prove this will assuredly be that we allowed among us this wholesale, unnecessary slaughter of innocent animals — that we actually batted on it and made money out of it, and that we even created a class of beings who did this dirty work for us, and that we were not ashamed to profit by the result of their degradation.

All of these are considerations referring only to the physical plane. Now let me tell you something of the occult side of all this. Up to the present I have made to you many statements — strong and definite, I hope — but every one of them statements which you can prove for yourself. You can read the testimony of well-known doctors and scientific men; you may test for yourselves the economic side of the question; you may go and see, if you will, how all these different types of men contrive to live so well upon vegetarian diet. All that I have said hitherto is thus within your reach. But now I am abandoning the field of ordinary physical reasoning, and taking you up to the level where you have, naturally, to take the word of those who have explored these higher realms. Let us then turn now to the hidden side of all this — the occult.



To be continued...



MEMBERSHIP DUES REMINDER

The annual memberships are due for renewal on 1 October each year. Members who do not renew by this date will be lapsed at the end of December 2024.

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

An EFT payment can be made in person, or directly to: **BSB 086 488 — A/C 697487911**. Please ensure you include your surname and purpose, e.g. **Smith J. - Dues** when entering the payment details.

- Meet like-minded others and be a part of a spiritual community
- Access to our extensive esoteric library
- Belonging to an organisation that supports Freedom of Thought
- It's great to belong to something great!
- Ability to attend national and international events and conventions and become friends with even more fascinating people with curious minds and open hearts

MEMBERSHIP BENEFITS

The Theosophical Society in Australia 2025 National Convention, Hobart

SATURDAY 18 JANUARY – SATURDAY 25 JANUARY 2025

FOR TS MEMBERS ONLY.

Convention Theme:

“Roots in the Heavens:
Nature and the Cycles of Life”

Registration and Payment Deadline:

Friday 29 November 2024.

Enquiries: Leo Ta, Convention Secretary

Email: office@theosophicalsociety.org.au

OR

Phone: (02) 9264 7056 during office hours, or leave a message.



NATIONAL YOUNG THEOSOPHISTS

TALK TO US



National Young Theosophists in Australia group has been reactivated in recent months in 2024. This is partly in response to the revival of a **World Federation of Young Theosophists**. Leo Ta — a young theosophist in Australia — has been attending the **international Youth Gatherings in Europe and India** in the last few years, and has been on so many exciting, mystic, and transformative journeys with other fellow young theosophists around the world (*US, UK, Spain, Italy, France, Finland, Russia, Singapore, Philippines, New Zealand, Brazil, etc.*)

If you are a TS member under 41 years old, please contact Leo to know more about and to join your fellows in the upcoming activities and trips!

TALK TO US

LEO TA

NATIONAL YOUNG THEOSOPHISTS COORDINATOR
office@theosophicalsociety.org.au



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.

NOVEMBER

<p>Tue 5 November General Meeting</p> 	<p>Karmic Astrology, by Rick Boyd</p> <p>Karmic astrology is a branch of astrology that uses certain parts of the birth horoscope to interpret a more spiritual view of the universe. Each life is part of a karmic cycle focused on learning a particular set of lessons, and we need to complete many cycles before we eventually graduate to becoming guides ourselves. Karmic astrology can help us understand what lessons we learned in our past life; and our lessons and goals in this life, to complete unfinished business and make karmic progress, to grow and improve as souls on a very long self-improvement journey. Central to Karmic astrology is the understanding that our lives are not subject to fate or destiny; we must have free will and make choices from the paths laid before us, for only by making choices can we grow and progress as souls.</p>
<p>Tue 12 November General Meeting</p>	<p>Krishnamurti: On Consciousness and Authenticity, by Tina Hentisz</p> <p>Krishnamurti wrote many books, delving deeply into consciousness and human nature. This talk is based on excerpts of his book, <i>The Impossible Question</i>. The essence of his teaching is that societal change and world peace can only occur through a complete change of individual consciousness. Dare we examine a platform of a personal reality, and how change and transformation are brought about?</p>
<p>Tue 19 November General Meeting</p> 	<p>Finding the Philosopher’s Stone – Using the Four Elements to Uncover Life’s Most Well-Kept Secret, by Malik Tillman</p> <p>Delving into the philosophical significance of the four elements and their connection to the elusive Philosopher's Stone, weaving together threads of Kabbalah, mysticism, and ancient symbolism. By studying these writings and symbols, we will uncover how the pursuit of the Philosopher’s Stone offers profound insights into transformation, enlightenment, and the hidden mysteries of existence. Finally, we will determine what the Philosopher’s Stone truly represents and how one might attain it.</p>
<p>Tue 26 November General Meeting</p>	<p>The Legions of Dark, by Roberta Steedman</p> <p>A follow-up from Roberta’s last talk, <i>The Legions of Light</i>. She will be discussing personal experiences with these dimensions and information contained in a short booklet by M. B. Cooke, channelled by Hilarion, titled “<i>Dark Robes, Dark Brothers.</i>”</p>

DECEMBER

Tue 3 December
General Meeting



The Rosicrucian Order, by Denise Carvalho

The history of the Rosicrucian Order, AMORC, may be divided into two general classifications: traditional and chronological. The *traditional* history consists of mystical allegories and fascinating legends that have been passed down for centuries by word-of-mouth. The Rosicrucian Order's *chronological* accounts are based on specific dates and verifiable facts.

Tue 10 December
General Meeting



Christmas Party

Christmas celebrations, conversation and music entertainment at the Perth Branch. Last event of the year! Family and friends are welcome — please consider bringing a small plate of food to share. Celebrations start earlier: please come at 6:30 pm.

Next Meeting: Tuesday 4th February 2025



PLEASE NOTE



The **Christmas Party** will be the last event this year, and is held on Tuesday Night — **10/12/2024.**

The **Library, Branch & the Office** will all be closed from Saturday **14/12/2024.**

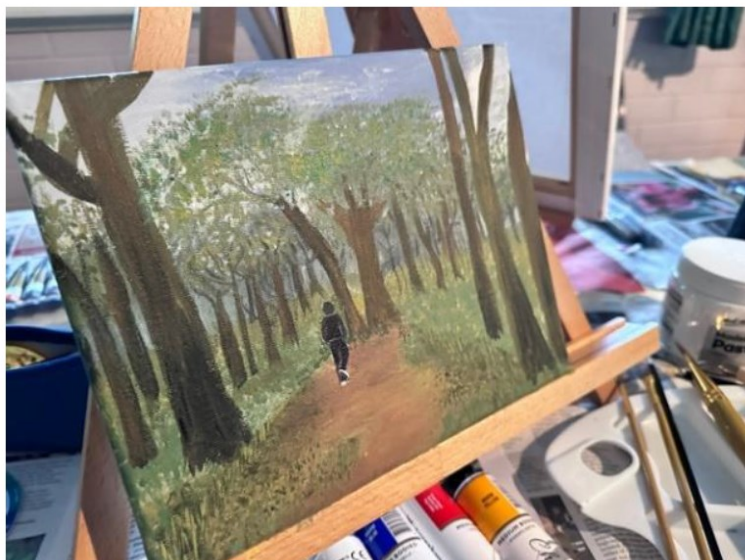


We will re-open on Tuesday **4/2/2025.** In the meantime, please keep in touch by email if urgent or necessary.

Our regular **Tuesday Night Talks** will start again on Tuesday **4/2/2025.**



Merry Christmas Everyone!

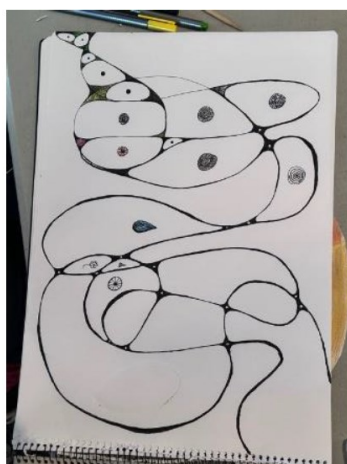
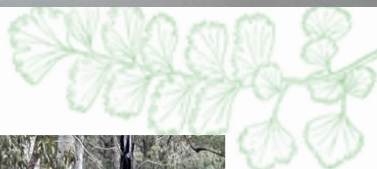


Mount Helena Theosophical Winter Art Retreat

A brave group of creative folks ventured up to Mount Helena on the weekend of the 5th of June despite the challenging weather conditions. We explored our creative inner and outer worlds and revelled in rich and wholesome conversations about life whilst warming ourselves around the fireplace. The wind and rain howled outside and tried their best to persuade us to pack it in, but we ignored them and got on

with expressing ourselves in paint, sculpture, and drawing. About 17 people, some Art students from university, were in attendance and each enjoyed their unique tasks and collaborating with others.

Thank you to all who attended. It's always a magical time and we leave feeling blessed and happy. Thank you, Theosophical Society, for making this happen.



The Theosophical Link Contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for possible future inclusions in the Link. Email your submissions to info@tsperth.com.au — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st January, 2025.**

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