



February — April 2025



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The scarab's wings carry whispers of ancient wisdom through the ages.

Like the scarab, may we emerge from darkness into the light of new beginnings.

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 April, 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

As we have been working on the outside renovation of our premises in Glendower Street, we were told by an expert inspection that some parts of our roof were not properly supported, as could be seen by the sagging roof line. Therefore, it was decided to proceed with the necessary steps to consolidate the frame by adding structural beams and struts to the original unsupported beam and then to brace it all to stop further movement. At the time of reading this report, the work will have been completed as well as the cleaning of the roof tiles and the chemical delignification treatment of the roof cavity.

The Executive Committee is having second thoughts regarding the painting of the outside walls for two reasons. Firstly, it might not be necessary and this will be assessed after the high-pressure cleaning, the necessary repairs and the rendering/patching of the external walls. Secondly, the painting will be a very costly exercise if we can make the branch look just as good with the work just mentioned instead. We have kept in mind that the branch has been standing for the last fifty years or so with only coloured render on the walls, so after the rendering has been patched, we will see how it looks.

Once again, I would like to acknowledge the good custodianship of all the Executive Committees who have gone before us. Their hard work and dedication have made the Theosophical Society what it is today. The year 2024 is now behind us and, to round it off, our Christmas Party was well attended with forty-nine people (fifty-one if you include two babies) including eleven visitors, eleven more people than last year. It was great to see a lot of interaction between attendees. Jasmine Farghaly, with one of her friends, entertained us on the piano and we all participated in singing some traditional carols.

We still don't have a librarian but Kerry Holly, once again, graciously continues to fill in the position on an "acting" basis. In the temporary absence of a Programming sub-committee, I am filling in to ensure we have a regular flow of good quality speakers on our Tuesday evening talks. Thanks to some great responses and commitments from our members, our Tuesday evening talks are already filled in till the end of June. If you think that you could help in this field, please contact us.

At least four interstate speakers as well as a national speaker from New Zealand will be coming this year.



Mt Helena

After having Simon O'Rourke and Wendy Dixon last August, we were fortunate in receiving from Section two more national speakers, Walter Mason and Helen Steven who gave excellent talks on a weekend in Mt Helena, which happened to be a very appropriate follow up of the Heart Workshop of Nicki Bassett and Tony Petcopoulos last October. We also had a few occasional stays from members. It is important to reiterate that the existence of our retreat is primarily for members to enjoy.

It is also important to make members aware that the actual occupancy is limited to twenty-three people. The renovation of the bush chalets will accommodate another twelve people, bringing the total figure to thirty-five. We are looking at these renovations on a long-term basis.

We already have seven bookings for this year, including a group of twenty-eight to thirty attendees, hence the importance of using the bush chalets which, unfortunately, were left unmaintained for many years. We even have received a booking for 2026 from a group who hires Springbrook facilities on a regular basis.

Overall

The year 2025 is looking very healthy for the branch. We continue to attract many younger members, thanks in a great part to Hana O'Rourke's superb Link magazine and her continuing input into our Meetup adverts on Facebook and in tandem, thanks to Kerry Holly's friendly face in the library, so welcoming and helpful.

I would like to wish all our members in Perth and around the world, a most gracious, happy and healthy 2025 with the prospect of peace and goodwill to all sentient beings.

Jean-Robert Hote



Dear Friends,

I wanted to thank you all so much for being such wonderful hosts when I visited Perth recently.

I had a fabulous time, and look forward to coming back soon — such a beautiful Lodge and retreat centre, and such warm, welcoming and delightful Theosophical friends.

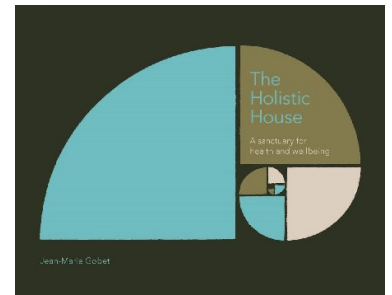
With thanks and blessing,

Walter Mason

The Holistic House: A sanctuary for health and wellbeing, by Jean-Marie Gobet

In more than forty years of experience in architecture, Jean-Marie Gobet has gleaned numerous techniques, facts and ideas relating to healthy building practices. They are listed in his book "The Holistic House" in the form of a compendium to suggest solution for a habitat that is not only healthy but would also be an active contributing factor to one's physical and spiritual wellbeing.

The architect-priests of ancient Egypt not only believed buildings should embody our social values and individual tastes but strived for them to have their own soul. They used this knowledge and wisdom to erect temples and public buildings, a knowledge that architect Jean-Marie Gobet develops and shares through his latest book (The Holistic House- The genesis of form). In over thirty chapters he considers the new (though very ancient) field of "Geobiologie", and how it can be used to read relationships between topography and environment as expressed in Feng Shui and western tradition of Geomancy, sympathetic resonance, the critical importance of materials in constructing for well-being, sources of energy, water in the landscape and the garden as a space for healing.



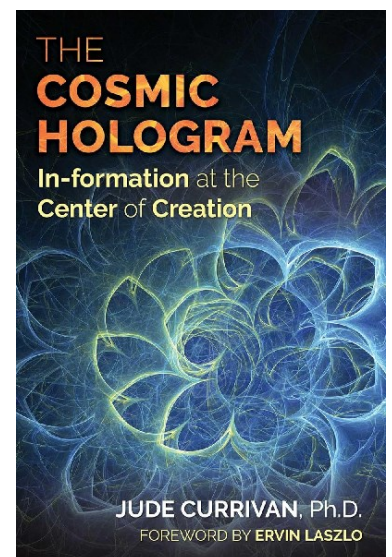
The Cosmic Hologram: In-formation at the Center of Creation, by Jude Currivan Ph.D.

How holographic patterns of information underlie our physical reality

Our understanding of the Universe is about to transform at all levels, from the tiniest Planck scale to the vast reaches of space. Recent scientific discoveries show that the information that upholds all of our modern technologies is exactly the same as the universal in-formation that underpins, pervades, and is all we call physical reality.

Exploring how information is more fundamental than energy, matter, space, or time, Jude Currivan, Ph.D., examines the latest research across many fields of study and many scales of existence to show how our Universe is in-formed and holographically manifested. She explains how the fractal in-formational patterns that guide behavior at the atomic level also guide the structure of galactic clusters in space. She demonstrates how the in-formational relationships that underlie earthquakes are the same as those that play out during human conflicts. She shows how cities grow in the same in-formational ways that galaxies evolve and how the dynamic in-formational forms that pervade ecosystems are identical to the informational structures of the Internet and our social behaviors. Demonstrating how information is physically real, the author explores how consciousness connects us to the many interconnected layers of universal in-formation, making us both manifestations and co-creators of the cosmic hologram of reality. She explains how Quantum Mechanics and Einstein's Theory of Relativity can at last be reconciled if we consider energy-matter and space-time as complementary expressions of information, and she explores how the cosmic hologram underlies the true origin of species and our own evolution.

Concurring too with ancient spiritual wisdom, the author offers solid evidence that consciousness is not something we "have" but the fundamental nature of what we and the entire Universe are. With this understanding, we can each transform our own lives and help co-create and in-form the world around us.



THE ART OF LIVING ETERNALLY

by Shrimati Rukmini Devi

A Talk given at Adyar, reprinted from *The Theosophist*, March 1937



Creative art means originating something new. Instead of doing the same thing over and over again, one should create new things. What is it to be creative in life? It is to be doing the wonderful thing all the time, to its fullest extent. This applies to Theosophy and to life. If I compose a dance, and compose it perfectly, as an outcome of a direct inner touch with what I feel to be reality, I know it rings true. It has not a false note. It feels rhythmic, has no "corners" and I have a perfect joy in dancing it, because it is real. And just because it is real, no matter how many times I do the same dance, I am creating it each time like a perfect song, a perfect sunset. Do we ever get tired of nature? We do not, because nature is real, nature is true to itself. The same thing is true of life.

THE ARTISTRY OF LIFE

I do not think art belongs to a few great geniuses. There are some who can bring down new and great things, who can express the Divine in terms of beautiful forms. But there are also some who can live that same Divine beauty in ordinary, everyday

life, in graciousness of behaviour, in courtesy, in refined and beautiful speech. I have every sympathy for the old person, in that he does not care for rough speech, crude manners. I like old-world courtesy. That is the artistry of living. **Creative art consists in living perfectly from moment to moment.** Art is part of the Theosophical life, and I always feel that true art changes our lives. If my dancing is real, everybody in the audience should be changed. I do not want them to say, "What a lovely costume!" Or perhaps, "That step, that music is nice." All the elements of beauty must be there, but I should like rather to have them say: "I do not know what has happened to me, but I am changed." That is what I desire for myself when I dance. I would rather dance than talk. Dance is my conception of art, and that is how I try to combine a real and refined expression of art with the Master's work. I cannot think of this work as apart from that of the Masters.

Whether we talk about Them or not, the time has come when all of us must think about the Masters, and in our everyday life learn to express Their spirit. Their life is so exquisitely beautiful, so refined, that a coarse person with coarse language and behaviour can never express that life. It is no use merely acquiring a superficial veneer. **We have to be absolutely real from the very source of our being.** It is not enough to be nice to our friends and acquaintances. What are we really in our homes? How are we expressing our Theosophy to servants, to animals? There are some people who love animals so much and yet are unkind to human beings. There are some who love human beings and are unkind to animals. We have to learn to adjust ourselves. I think that the true expression of art is that which will link fineness of feeling and thought and

graciousness of everyday life, that which will link these to the true and the great.

When I see art anywhere I am not content if it is only clever. I am a creature of feeling. I want to be able to feel something coming through the artist. When that person rings true in his life, I know that his art is true. You may see people who paint beautiful pictures and lead base lives. My kind of artist must be an artist in living, and his art must express itself in all forms of life. When I gave my lectures in Europe, I connected these two ideas.

THE PERFECT ARTIST

I can think of no one who inspires me more than the Lord Buddha. He was the highest type of artist. To me His life was one of exquisite beauty. **The highest and most beautiful quality in emotion is compassion. What is the most beautiful emotion one can experience? Love. Compassion is a form of love.** The Lord Buddha, in His wisdom, by showing how to make the emotion right, has shown the artistry of His life.

If we are to think of the life of the Great Ones and of ourselves as expressing that true Theosophy which is to me art and refinement, we can-



not separate compassion and Theosophy.

That is why I have always desired in this work of mine to cultivate the truly feminine graces, to emulate the most fine and gracious and wonderful life of an ideal woman — Parvati Herself, because, as we know in Hinduism, She is the Patroness of the Arts, She is Herself the embodiment of all beauty. Not because She is interested in beauty, but because She is Beauty. When women have learned to feel that spirit of beauty, and to express it and combine it with the truly feminine qualities, through which they express the fineness of womanhood, the highest compassion, then they will know the very essence of the soul of an artist.

THE QUINTESSENCE OF ART

I am not talking of technical art, as that has its own place, and is necessary for the sake of expressing art. We must know a language in order to speak it. But merely knowing the language is not the end. The end is to realize that really fine and gracious spirit of the Masters. You may feel this spirit as feminine or as masculine. I feel it as feminine. To me it is the essence of the finest woman; and to give birth to something that is lovely in art is the same

as giving birth to a child. It is the spirit of culture that will give us contact with the refinements of life. Unless we have refinement, we have nothing. One may be a great social worker, a great orator, but that is not enough — only through refinement can we really express the cultured life; it cannot express itself through crude material.

THE PARTHENON

People mostly speak about life which comes down into form; but I want also form that will rise up into life, that will receive life. You see all over the world great and magnificent things that inspire us, that have lasted for centuries, throughout the ages, because they have been real. On our way home from Europe, we went to the Acropolis, which I had so long heard and read about, to see the Temple of Athena built by Phidias. Nearly always when I expect something wonderful, I am disappointed, for my imagination goes beyond it. This time I was not disappointed. The Parthenon was lovely beyond words — it had a marvelous atmosphere which felt like Adyar. Why was it lovely? Because it was true. Though a marble form, half broken down, it is life solidified. **That is how we must live in our ordinary lives, so eternally true that we shall live for all time.**

We find in all great periods that whenever a civilization has attained its height, it has expressed its own truest forms of art, and these have lived throughout the ages. We need today an art that will live through all forms — not one that will die, not one that is dominated only by the mind, but an art which uses the mind, which expresses itself in terms of real and ultimate beauty.

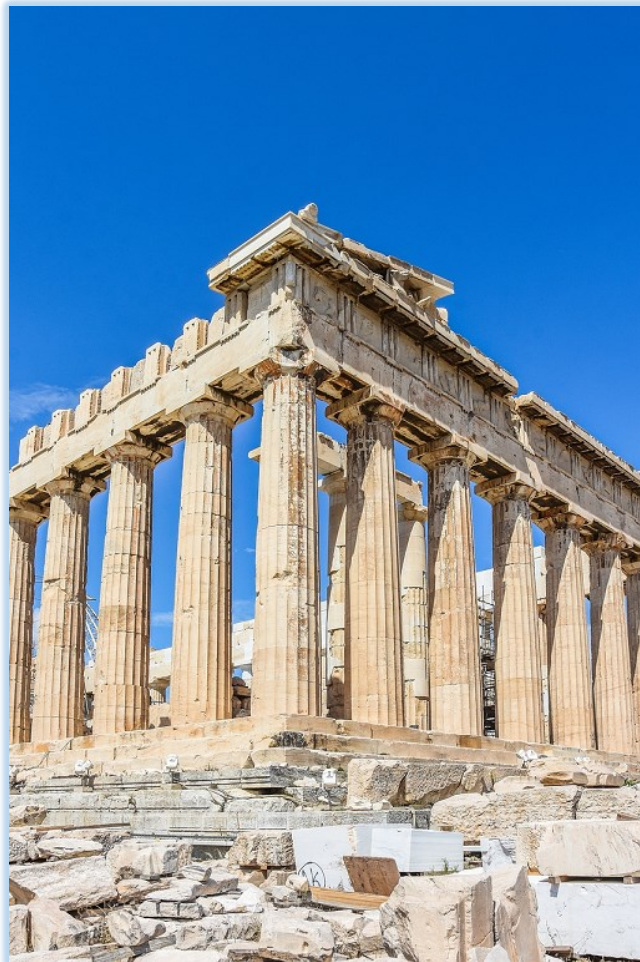
INDIA'S REAWAKENING

I cannot go into details as to how art can help in religious and international growth. **If we respond to that which is beautiful, we ourselves become part of that beauty, and if we become part of it, surely our lives will be more refined, cultured and beautiful.** If the individual life is inspired by beauty to become truly cultured, then the national life will accordingly change, because the nation depends on the individual.

My particular work now is to see that we have an awakening in India first and foremost. In this awakening the International Academy of the Arts will play its part. Music and dancing will be

the first subjects to be started here. The Academy is extremely fortunate in having as its music teacher Mr. Papanasam Sivan, one of the greatest South Indian musicians of the day. Further, there is already in existence a group known as the Adyar Players associated with the Academy, which works along the dramatic line. This is being helped by an expert producer in the person of Alex Elmore. I hope some day to enter into the field of cinema production, in which we shall have the assistance of Mr. Conrad Woldringh. The Academy is searching for artists for every line of work. We

shall work for handicrafts, such as the painting of pottery, weaving, and other arts which belong to the nation and create the atmosphere of nationality. A weaving factory is being started at once, where saris and other beautiful and useful things will be made in the true Indian spirit.



YEAR OF THE SNAKE 2025: A YEAR OF WISDOM, TRANSFORMATION, AND RENEWAL

by Andy Khong

Year of the Snake in 2025 begins on 29th January 2025 and ends on 16th February 2026, marking the sixth animal in the 12-year Chinese zodiac cycle [Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat/Sheep, Monkey, Rooster, Dog, and Pig]. This year's unique combination of the Snake's attributes and the Wood element promises a time of profound transformation, growth, and introspection.

THE SNAKE IN CHINESE CULTURE AND THE ZODIAC

The Snake holds a special place in Chinese culture as a symbol of wisdom, mystery, and transformation. While it is often misunderstood in the West due to negative connotations, in Chinese traditions, the Snake is revered for its intelligence, strategic thinking, and ability to adapt.

In the zodiac, the Snake represents introspection and a keen understanding of life's complexities. Those born in the Year of the Snake are thought to possess traits such as:



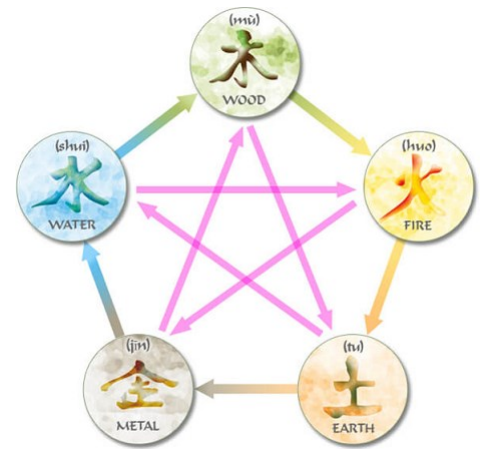
- * **Wisdom:** They are insightful and often make decisions based on deep understanding.
- * **Calmness:** Snakes are composed under pressure, preferring to think things through before acting.
- * **Elegance:** There is a charm and grace to the Snake, both in their demeanour and their actions.
- * **Mystery:** Known for their reserved nature, they often keep their thoughts private, revealing only what is necessary.

THE ELEMENT OF WOOD IN 2025

Each zodiac year aligns with one of the five elements in Traditional Chinese Medicine (TCM): Wood, Fire, Earth, Metal, or Water. The element adds another layer of meaning to the zodiac sign and influences the year's energy.

2025 is a **Wood Snake** year, combining the traits of the Snake with the qualities of Wood:

- * **Growth and Flexibility:** Wood represents upward growth, creativity, and adaptability, emphasizing progress and the ability to navigate challenges gracefully.
- * **Harmony and Cooperation:** The Wood element fosters connection and collaboration, making 2025 an ideal time to strengthen relationships and work toward common goals.
- * **Balance and Sustainability:** Wood energy encourages a focus on long-term well-being and mindful living, whether through personal habits, environmental awareness, or societal progress.



THEMES AND ENERGIES OF THE YEAR OF THE SNAKE 2025

1. **Personal Transformation:** The Snake is synonymous with change and renewal. In 2025, many people will feel compelled to shed old habits, beliefs, or situations that no longer serve them. This year offers the opportunity for profound personal growth, whether through learning new skills, addressing inner conflicts, or embarking on a fresh path.
2. **Introspection and Wisdom:** As a reflective sign, the Snake encourages deep thinking and careful planning. This is not a year for impulsive decisions but one for thoughtful action. Whether in business, relationships, or personal goals, taking the time to strategize will lead to greater success.
3. **Creativity and Innovation:** The Wood element amplifies the Snake's imaginative qualities. In 2025, creative endeavours and innovative solutions will thrive. Artists, entrepreneurs, and thinkers may find this year particularly inspiring, as it rewards vision and ingenuity.
4. **Relationships and Emotional Depth:** The Snake values meaningful connections. This year emphasizes the importance of trust, communication, and mutual understanding in relationships. It's a time to deepen bonds with loved ones and let go of superficial or toxic ties.
5. **Spiritual Growth:** The Snake's introspective nature aligns well with spiritual practices. 2025 is a favourable year for exploring meditation, mindfulness, or any activity that fosters inner peace and self-awareness. The Wood element encourages growth not just externally but within.
6. **Challenges and Cautions:** The Snake's mysterious and strategic traits can sometimes lead to overthinking or a tendency to be overly cautious. In 2025, balance will be key—too much hesitation could result in missed opportunities, while impulsiveness could disrupt well-laid plans.



IMPACT ON THE ZODIAC SIGNS

The Year of the Snake affects each of the 12 Chinese zodiac signs differently. Here's a brief overview:

Snake: A year of renewal and empowerment. Embrace opportunities for personal and professional growth.

Rooster and Ox: Both signs are highly compatible with the Snake, making 2025 a lucky and prosperous year for them.

Monkey: A year for strategic planning and creativity. Focus on long-term goals.

Rat and Dragon: Success is likely, but they'll need to balance ambition with patience.

Horse and Rabbit: Challenges may arise, requiring adaptability and careful navigation.

Tiger, Dog, and Goat/Sheep: Emotional growth and self-reflection will be key themes.

Pig: The Pig may face challenges in 2025 due to its traditional incompatibility with the Snake. Focus on cautious planning and mindfulness.

HOW TO MAKE THE MOST OF 2025

Embrace Change. Like the Snake shedding its skin, let go of what no longer serves you. This could mean decluttering your physical space, ending toxic relationships, or pursuing new opportunities.

Practice Patience. The Snake thrives on careful planning. Take time to evaluate your options before making major decisions.

Cultivate Wisdom. Invest in learning and self-improvement. Whether through formal education, reading, or seeking mentorship, 2025 is a year to expand your knowledge.

Connect with Nature. The Wood element emphasizes harmony with the natural world. Spend time outdoors, adopt sustainable practices, and draw inspiration from the environment.

Focus on Relationships. Deepen existing bonds and build new ones based on trust and authenticity. The Snake values quality over quantity in its connections.





Yee Sang (Cantonese) or Yu Sheng (Mandarin) is a Chinese New Year dish originating from Malaysia and Singapore.

*Known as **prosperity toss**, diners mix this dish by tossing the contents together while shouting "**Lo Hei, Lo Hei**" — meaning: **Lift Up, Lift Up!** for greater heights of fortune!*

CONCLUSION

The Year of the Snake in 2025 offers a rich tapestry of opportunities for those who embrace its wisdom, adaptability, and transformative energy. Whether you're focusing on personal growth, career advancement, or spiritual exploration, this year encourages thoughtful action and renewal. As the Snake teaches us, progress often requires shedding the old and trusting the process of change.

Gong Xi Fa Cai (Mandarin)!

or Kung Hay Futt Choy (Cantonese)!

May 2025 bring wisdom, prosperity, and harmony to all.



JESUS CHRIST THE SAVIOUR STATUE AND THE ORIGINS OF LAKE TOBA

BY ANDY KHONG



Do you know that the tallest statue of Jesus is located in Sumatra, Indonesia; the country with the most Muslim population (13% of world's Muslim population), and the province of Aceh in North Sumatra known as "Veranda of Mecca".

In the heart of Sumatra, two awe-inspiring marvels capture the essence of faith and nature: the towering Jesus Christ the Saviour statue and the expansive Lake Toba, one of the world's most extra-ordinary geological formations. Together, they tell a story of devotion, resilience, and the Earth's transformative power.

THE WORLD'S TALLEST JESUS STATUE

The Jesus Christ the Saviour statue, **unveiled on 19th September, 2024**, now holds the title of the tallest statue of Jesus Christ globally. Standing an impressive 61 meters (200 feet) tall, it surpasses Rio de Janeiro's famed Christ the Redeemer by 20 meters. Situated on Sibeabea Hill overlooking Lake Toba in the Samosir Regency, this masterpiece symbolizes faith and acceptance with Jesus depicted with open arms, embracing all humanity.



Designed as a spiritual landmark, the statue was inaugurated in a ceremony led by Bishop Antonius Subianto Benjamin, President of the Indonesian Bishops' Conference. Pope Francis himself blessed a miniature version of the statue earlier in the September 2024 (when he was in Jakarta) and inscribed a prayer at its base, emphasizing the boundless love of Christ.



THE BIRTH OF LAKE TOBA

The breathtaking Lake Toba, over which the statue presides, is no ordinary body of water. It was formed approximately 74,000 years ago following the Toba super-volcanic eruption, one of the most powerful volcanic events in Earth's history. This cataclysmic eruption left behind a massive caldera, which eventually filled with water to become the lake we see today.

Lake Toba covers an area of 1,145 square kilometres (442 square miles), making it the largest volcanic lake in the world and one of the deepest, with depths reaching 505 meters (1,660 feet). The eruption had profound global impacts, possibly triggering a volcanic winter that affected the climate and human populations.

At the lake's centre lies Samosir Island, a unique formation that rose from the caldera's floor. Today, it serves as a cultural and ecological treasure, blending Indonesia's natural history with its rich traditions. Samosir Island is known as an "island within an island" — an island inside Lake Toba which is located inside Sumatra Island.



A CONFLUENCE OF FAITH AND NATURE

The Jesus Christ the Saviour statue and Lake Toba exemplify the profound connection between humanity and the environment. The statue stands as a testament to spiritual faith and harmony, while the lake tells a tale of Earth's dynamic power and resilience. Together, they create a harmonious landscape that invites visitors to reflect on both their spiritual journey and the marvels of the natural world.

Whether seeking spiritual renewal at the foot of the statue or marvelling at the geological wonder of Lake Toba, this region offers an unparalleled experience of Indonesia's unique blend of culture, faith, and natural beauty.



The Theosophical Order of Service

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

Founded in February 1908

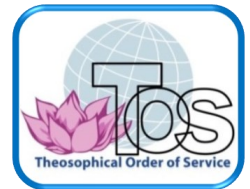


THEOSOPHICAL ORDER OF SERVICE

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?

Please join us in our work—

Contact the TOS via email to Kerry Holly:

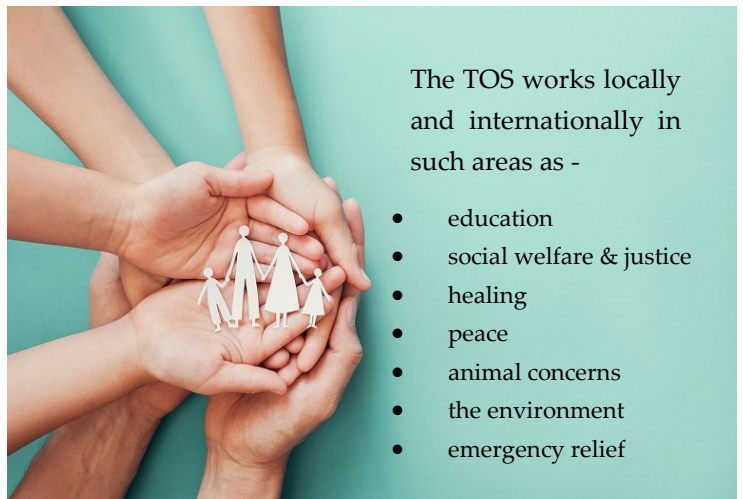
kerryholly7@gmail.com

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

Our Latest Project:

Sunshine Welfare Action Mission (WA) - "An integrated values-based education which enhances the overall development of children within a sound academic framework. By focusing on the five human values, this model of education crosses all barriers of caste, creed, religion, nationalities, geographies and races and is summarised as the three H's - Heart, Head and Hands. When the heart, or seat of truth, guides the head, which then instructs the hands it is possible to achieve a complete integrated personality."



The TOS works locally and internationally in such areas as -

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

Vegetarianism and Occultism: Part 3

BY C. W. LEADBEATER (1847 — 1934)



OCCULT REASONS

Under this heading also we shall have two sets of reasons — those which refer to ourselves and our own development, and those which refer to the great scheme of evolution and our duty towards it; so that once more we may classify them as selfish and unselfish, although at a much higher level than before. I have, I hope, clearly shown in the earlier part of this lecture that there is simply no room, for discussion in regard to this question of vegetarianism; the whole of the evidence and of the considerations are entirely on one side, and there is absolutely nothing to be said in opposition to them. This is even more strikingly the case when we come to consider the occult part of our argument. There are some students hovering round the fringes of occultism who are not yet prepared to follow its dictates to the uttermost, and therefore do not accept its teaching when it interferes with their personal habits and desires. Some such have tried to maintain that the question of food can make little difference from the occult standpoint; but the unanimous verdict of all the great schools of occultism, both ancient and modern, has been definite on this point, and has asserted that for all true progress purity is necessary, even on the physical plane, and in matters of diet, as well as in far higher matters.

In many books and lectures I have already explained the existence of the different planes of nature and of the vast unseen world all about us; and I have also had occasion to refer often to the fact that man has within himself matter belonging to all these higher planes, so that he is furnished with a vehicle corresponding to each of them, through which he can receive impressions and by means of which he can act. Can these higher bodies of man be in any way affected by the food, which enters into the physical body with which they are so closely connected? Assuredly they can, and for this reason. The physical matter in man is in close touch with the astral and mental matter — so much so that each is to a great extent a counterpart of the other. There are many types and degrees of density among astral matter, for example, so that it is possible for one man to have an astral body built of coarse and gross particles, while another may have one which is much more delicate and refined. As the astral body is the vehicle of the emotions, passions and sensations, it follows that the man whose astral body is of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion; whereas the man who has a finer astral body will find that its particles most readily vibrate in response to higher and more refined emotions, and aspirations. The man therefore who builds gross and undesirable

matter into his physical body is thereby drawing into his astral body matter of a coarse and unpleasant type as its counterpart.

We all know that on the physical plane the effect of over-indulgence in dead flesh is to produce a coarse, gross appearance in the man. That does not mean that it is only the physical body which is in an unlovely condition; it means also that those parts of the man which are invisible to our ordinary sight, the astral and the mental bodies, are not in good condition either. Thus a man who is building himself a gross and impure physical body is building for himself at the same time coarse and unclean astral and mental bodies as well. That is visible at once to the eye of the developed clairvoyant. The man who learns to see these higher vehicles sees at once the effects on the higher bodies produced by impurity in the lower; he sees at once the difference between the man who feeds his physical vehicle with pure food and the man who puts into it this loathsome decaying flesh. Let us see how this difference will affect the man's evolution.



IMPURE VEHICLES

It is clear that a man's duty with regard to himself is to develop all his different vehicles as far as possible, in order to make them finished instruments for the use of the soul. There is a still higher stage in which that soul itself is being trained to be a fit instrument in the hands of the Deity, a perfect channel for the divine grace; but the first step towards this high aim is that the soul itself shall learn thoroughly to control the lower bodies, so that there shall be in them no thought or feeling except those which the soul allows. All these vehicles therefore should be in the highest possible condition of efficiency; all should be pure and clean and free from taint; and it is obvious that this can never be so long as the man absorbs into the physical encasement



such undesirable constituents. Even the physical body and its sense perceptions can never be at their best unless the food is pure. Any one who adopts vegetarian diet will speedily begin to notice that his sense of taste or of smell is far keener than it was when he fed upon flesh, and that he is now able to discern a delicate difference of flavour in foods which before he had thought of as tasteless, such as rice and wheat.

The same thing is true to a still greater extent with regard to the higher bodies. Their senses also cannot be clear if impure and coarse matter is drawn into them; anything of this nature clogs and dulls them, so that it becomes more difficult for the soul to use them. This is a fact which has always been recognised by the student of occultism; you



will find that all those who in ancient days entered upon the Mysteries were men of the utmost purity, and of course invariably vegetarian. Carnivorous diet is fatal to anything like real development and those who adopt it are throwing serious and unnecessary difficulties in their own way.

I am well aware that there are other and still higher considerations which are of greater weight than anything upon the physical plane, and that the purity of the heart and of the soul is more important to a man than that of the body. Yet there is surely no reason why we should not have both; indeed, the one suggests the other, and the higher should include the lower. There are quite enough difficulties in the way of self-control and self-development; it is surely worse than foolish to go out of our way to add another and a very considerable one to the list. Although it is true that a pure heart will do more for us than a pure body, yet the latter can, certainly do a great deal; and we are none of us so far advanced along the road towards spirituality that we can afford to neglect the great advantage that it gives us. Anything that makes our path harder than it need be is emphatically something to be avoided. In all cases this flesh-food undoubtedly makes the physical body a worse instrument, and puts difficulties in the way of the soul by intensifying all the undesirable elements and passions belonging to these lower planes.

Nor is this serious effect during physical life the only one of which we have to think. If, through introducing loathsome impurities into the physical body, the man builds himself a coarse and unclean astral body, we have to remember that it is in this degraded vehicle that he will have to spend the first part of his life after death. Because of the gross matter which he has built into it, all sorts of undesirable entities will be drawn into association with him and will make his vehicles their home, and find a ready response within him to their lower passions. It is not only that his animal passions are more easily stirred here on earth, but in addition to this he will suffer acutely from the working out of these desires after death. Here again, looked at even from the selfish point of view, we see that occult considerations confirm the straight-forward common-sense of the arguments on the physical plane. The higher sight, when brought to bear upon this problem, shows us still more vividly how undesirable is the devouring of flesh, since it intensifies within us that from which we most need to be free, and therefore,

from the point of view of progress, that habit is a thing to be cast out at once and for ever.



MAN'S DUTY TOWARDS NATURE

Then there is the far more important unselfish side of the question — that of man's duty towards nature. Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realises the wickedness of destroying life; for he knows that, just as he is here in this physical body in order that he may learn the lessons of this plane, so is the animal occupying his body for the same reason, that through it he may gain experience at his lower stage. He knows that the life behind the animal is the Divine Life, that all life in the world is Divine; the animals therefore are truly our brothers, even though, they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted tastes — no right to cause them untold agony and suffering merely to satisfy our degraded and detestable lusts.

We have brought things to such a pass with our miscalled "sport" and our wholesale slaughtering, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures?

Is that your idea of the golden age of world-wide kindness that is to come — a condition when every living thing flees from the face of man because of his murderous instincts? There is an influence flowing back upon us, from all this — an effect which you can hardly realise unless you are able to see how it looks when regarded with the sight of the higher plane. Every one of these creatures which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this; it has horror, pain and indignation, and an intense but unexpressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it. Twice lately I have heard from psychic people that they felt the awful aura or surroundings of Chicago even many miles away from it. Mrs. Besant herself told me the same thing years ago in England — that long before she came in sight of Chicago she felt the horror of it and the deadly pall of depression descending upon her, and asked:



“Where are we, and what is the reason that there should be this terrible feeling in the air?” To sense the effect as clearly as this is beyond the reach of the person who is not developed; but, though all the inhabitants may not be directly conscious of it and recognise it as Mrs. Besant did, they may be sure that they are suffering from it unconsciously, and that that terrible vibration of horror and fear and injustice is acting upon every one of them, even though they do not know it.



GHASTLY UNSEEN RESULTS

The feelings of nervousness and profound depression which are so common there are largely due to that awful influence which spreads over the city like a plague cloud. I do not know how many thousands of creatures are killed every day, but the number is very large. Remember that every one of these creatures is a definite entity — not a permanent, re-incarnating individuality like yours or mine, but still an entity which has its life upon the astral plane, and persists there for a considerable time. Remember that every one of these remains to pour out his feeling of indignation and horror at all the injustice and torment which has been inflicted upon him. Re-

alise for yourself the terrible atmosphere which exists about those slaughter-houses; remember that a clairvoyant can see the vast hosts of animal souls, that he knows how strong are their feelings of horror and resentment, and how these recoil at all points upon the human race. They react most of all upon those who are least able to resist them — upon the children, who are more delicate and sensitive than the hardened adult. That city is a terrible place in which to bring up children — a place where the whole atmosphere, both physical and psychic, is charged with fumes of blood and with all that that means.

I read an article only the other day in which it was explained that the nauseating stench which rises from those Chicago slaughterhouses, and settles like a fatal miasma over the city, is by no means the most deadly influence that comes up from that Christian hell for animals, though it is the breath of certain death to many a mother's darling. The slaughterhouses make not only a pest-hole for the bodies of children, but for their souls as well. Not only are the children employed in the most revolting and cruel work, but the whole trend of their thoughts is directed towards killing. Occasionally one is found too sensitive to endure the sights and sounds of that ceaseless awful battle between man's



cruel lust and the inalienable right of every creature to its own life. I read how one boy, for whom a minister had secured a place in the slaughterhouse, returned home day after day pale and sick and unable to eat or sleep, and finally came to that minister of the gospel of the compassionate Christ and told him that he was willing to starve if necessary, but that he could not wade in blood another day. The horrors of the slaughter had so affected him that he could no longer sleep. Yet this is what many a boy is doing and seeing from day to day until he becomes hardened to the taking of life; and then some day, instead of cutting the throat of a lamb or a pig he kills a man, and straightway we turn our lust for slaughter upon him in turn, and think that we have done justice.

I read that a young woman who does much philanthropic work in the neighbourhood of these pest-houses declares that what most impresses her about the children is that they seem to have no games except games of killing, that they have no conception of any relation to animals except the relation of the slaughterer to the victim. This is the education which so-called Christians are giving to the children of the slaughterhouse — a daily education in murder; and then they express surprise at the number and brutality of the murders in that district. Yet your Christian public goes on serenely saying its

prayers and singing its psalms and listening to its sermons, as if no such outrages were being perpetrated against God's children in that sink-hole of pestilence and crime. Surely the habit of eating dead flesh has produced a moral apathy among us. Are you doing well, do you think, in rearing your future citizens among surroundings of such utter brutality as this? Even on the physical plane this is a terribly serious matter, and from the occult point of view it is unfortunately far more serious still; for the occultist sees the psychic result of all this, sees how these forces are acting upon the people and how they intensify brutality and unscrupulousness. He sees what a centre of vice and of crime you have created, and how from it the infection is gradually spreading until it affects the whole country, and even the whole of what is called civilized humanity.

The world is being affected by it in many ways which most people do not in the least realise. There are constant feelings of causeless terror in the air. Many of your children are unnecessarily and inexplicably afraid; they feel terror of they know not what — terror of the dark, or when they are alone for a few moments. Strong forces are playing about us for which you cannot account, and you do not realise that this all comes from the fact that the whole atmosphere is charged with the hostility of these murdered creatures. The stages of evolution are closely interrelated, and you cannot do whole-



sale murder in this way upon your younger brothers without feeling the effect terribly among your own innocent children. Surely a better time shall come, when we shall be free from this horrible blot upon our civilisation, this awful reproach upon our compassion and our sympathy; and when that comes we shall find presently that there will be a vast improvement in these matters, and by degrees we shall all rise to a higher level and be freed from all these instinctive terrors and hatreds.



THE BETTER TIME TO COME

We might all be freed from it very soon if men and women would only think; for the average man is not after all a brute, but means to be kind if he only knew how. He does not think; he goes on from day to day, and does not realise that he is taking part all the time in an awful crime. But facts are facts, and there is no escape from them; every one who is partaking of this abomination is helping to make this appalling thing a possibility, and undoubtedly shares the responsibility for it.

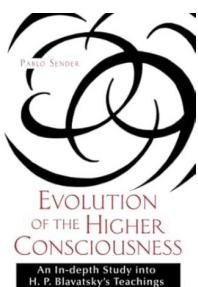
You know that this is so, and you can see what a terrible thing it is; but you will say: "What can we do to improve matters — we who are only tiny units in this mighty seething mass of humanity? "It is only by units rising above the rest and becoming more civilised that we shall finally arrive at a higher civili-

sation of the race as a whole. There is a golden Age to come, not only for man but for the lower kingdoms, a time when humanity will realise its duty to its younger brothers — not to destroy them, but to help them and train them, so that we may receive from them, not terror and hatred but love and devotion and friendship and reasonable co-operation. A time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

Let us at least make the experiment; let us free ourselves from complicity in these awful crimes, let us set ourselves to try, each in our own small circle,

to bring nearer that bright time of peace and love which is the dream and the earnest desire of every true-hearted and thinking man. At least we ought surely to be willing to do so small a thing as this to help the world onward towards that glorious future; we ought to make ourselves pure, our thoughts and our actions as well as our food, so that by example as well as by precept we may be doing all that in us lies to spread the

gospel of love and of compassion, to put an end to the reign of brutality and terror, and to bring nearer the dawn of the great kingdom of righteousness and love when the will of our Father shall be done upon earth as it is in heaven.



Book Study Group — commences again on Saturday 8th February 2025

Evolution of the Higher Consciousness: An In-depth Study into H. P. Blavatsky's Teachings

Who are we? What is the purpose of life? How do we actualize our potential? These are questions that thoughtful people have asked since time immemorial. *Evolution of the Higher Consciousness* is a comprehensive study of the teachings of H. P. Blavatsky on these issues.

Mt. Helena long weekend

1-3 March 2025

Human Beings and our Super-Physical Bodies

By Dr. Wendy Dixon

Everyone is invited and welcome

For booking enquiries contact us via

Ph. 9328 8104 or email mthelena@tsperth.com.au

A series of 5 interactive workshops allowing time for questions throughout. They incorporate practical exercises and group activities to understand these essential concepts that help us make sense of this world we live in and give us structure and guidelines for living better in the 'here and now' and as we plan for our future lives. There will be some time spent on the beings that dwell in each of the 3 elemental kingdoms from the point of view of their relationship with the birth process and feelings and thoughts. The reference books are the first 4 of the A.E Powell series.



Saturday 1 March	The composition and functions of the Etheric Double (the health aura), the Astral Body (the emotional body), the chakras in the Etheric, Astral and Mental Bodies.
Sunday 2 March	The Mental Body (the body of analytical thought) and Thought-Emotion forms, Thought Forms and Thought Waves.
Monday 3 March	The Causal Body (the body of abstract thought), Group Souls and the Process of Individualisation — the great evolution from the animal to the human kingdom.

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 YT COORDINATOR

office@theosophicalsociety.org.au



HIGH-PERFORMANCE AGEING: A Holistic Approach to Vitality

This gentle yet powerful practice focuses on slow, intentional movement grounded in balance and centeredness. Drawing from strength and conditioning, Yoga, and Qi Gong, it emphasizes using our centre as a guide for both movement and stillness.

By practicing High-Performance Ageing, you'll enhance your proprioception and interoception—deepening your awareness of movement and breath. You will cultivate stability, strength, resilience, and energy while fostering an overall sense of well-being.

The aim is to harmonize the body and mind, nurturing a “yin body state” that supports long-term physical and mental health. Through mindful movement and focused attention, this practice helps prevent falls, builds stability, and promotes vitality for a fulfilling and active life.



Details:

 Feb 6 - May 15, 2025

 Thursdays, 9-10am

 Theosophical Society, 21 Glendower St, Perth WA 6000

For more information contact <info@tsperth.com.au>

 Non-members: \$5 per class

Rediscover movement as meditation and create a foundation for lasting health, mindfulness, and personal growth.

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.

FEBRUARY

Tue 4 February General Meeting	Creating Balance , by Angela Burchardt Create balance in your life using Colour. Angela trained as an Aura-Soma Colour Therapy practitioner in 2000 when she was running the City Yoga Studio in Sydney. She is also a qualified Shamanic healer. In her session you will have an opportunity to understand perfecting balance for your physical, mental, emotional and spiritual levels working with the chakras and meditation.
Tue 11 February General Meeting	Sustainable Development – A Baha’i Perspective , by Dr Jimmy Seow Sustainable Development issues from a Bahai perspective that the concept of social and economic development is enshrined in the sacred Teachings of the Bahai Faith. Steps to be taken must necessarily begin in the community, including the Bahai community, with the friends endeavouring, through their application of spiritual principles, their rectitude of conduct and the practice of the art of consultation, to uplift themselves and thus become self-sufficient and self-reliant. To achieve sustainable development whether at a local, national or global scale, the protagonists must recognise the oneness of humanity and the spiritual principles associated with it such as equality of men and women, eradication of all forms of prejudice, that science and religion are in harmony as both seeks truth, oneness of religions, importance of education, and necessary tools such as adopting a consultative process and methodology at grassroots, in the community, to institutions and government.
Tue 18 February General Meeting	Practical Theosophy and the Art of Self-Transformation , by Kerry Holly A pictorial and anecdotal visit to the International Convention in Adyar, including Art in relation to Theosophy, expanding perspectives, theatre and dance, future gardens ECO development, youth, Theosophical education, garden walks, early morning walking meditations, animal and wildlife care, library and research centre, Madame Blavatsky's paintings, the Holy Books of Tibetan Buddhism.
Tue 25 February Members Only	Extraordinary General Meeting This meeting is necessary to comply with the good governance needed to operate as an incorporated society. Attendance is important to meet the quorum requirement.

MARCH

Tue 4 March General Meeting	Life after Death, by Wendy Dixon Explore the gradual dissolution of the Etheric and Astral bodies after the point of death as the Higher Self withdraws from physical life and continues its evolution and lessons in the astral and mental planes — gradually arriving in Devachan and dwelling there until the urge for rebirth occurs. We learn more about how we can prepare for this process and understand how we continue our evolution when we leave our physical bodies behind.
Tue 11 March General Meeting	Report from the last National Convention, by Jean-Robert Hote Every year the Australian Section of the TS supports and invites members for an annual get together to share in a week of friendship and a full program of talks, workshops and recreational activities. JRH will report on the Annual TS Convention in Hobart, with its topic <i>“Roots in the Heavens, Nature and the Cycles of Life”</i>.
Tue 18 March General Meeting	The Holy Grail, Gnosis, and Sophia: A Comparative Study of Divine Revelation Across Cultures, by Malik Tillman Building on our previous discussion on the Philosopher's Stone, as we trace humanity's quest for symbolic gnosis and wisdom across ancient cultures, explore the enigmatic Gnostic and mystical figure of Sophia, along with other personifications and idolizations of wisdom throughout history. From sacred texts to esoteric traditions, uncover how these cultures and movements have shaped our understanding of divine revelation. Dive into the deeper meanings of wisdom, prophecy, and the sacred mysteries that continue to resonate today.
Tue 25 March General Meeting	Navigating Life's Flow: Ancient Wisdom for Modern Times, by Michael Wenz Explore ancient wisdom from Daoist philosophy and the teachings of David Hawkins. We'll delve into practical techniques for navigating life's challenges, cultivating inner peace, and elevating consciousness. Discover how to embrace the natural flow of life, reduce stress, and enhance your overall well-being.

APRIL

Tue 1 April General Meeting	The Existence of The Masters and The Path, by Bill Keidan An introduction to the Masters of the Seven Rays and The Path Ideal. It includes descriptions of The Chohans in charge of the Seven Rays and the essential preparations necessary if one wishes to offer oneself along this line of development. Please note: During his visit to Australia, Bill will also be available to members on Saturday mornings from 11:00am to answer any questions people could have as well as giving some talks and showing videos.
Tue 8 April General Meeting	A Pilgrimage to India, by Sue Lee Sue visited India on a pilgrimage with the Buddhist Society of WA. From this visit, she will describe the holy sites special to the life of the Buddha, the painted caves of Ajanta and Ellora, exquisite temples and ancient stupas visited by the Buddha or built in his honour, the Buddha's relics in the National Museum, Delhi, dawn at the Vultures Peak where the Buddha gave many talks, and dawn on the Ganges.

APRIL

Tue 15 April General Meeting	C.W. Leadbeater, Scientist of the Invisible, by Bill Keidan This is the story of the greatest theosophical occultist since Madame Blavatsky, who actually transitioned from his physical body here in Perth. The PowerPoint Includes some anecdotes of C.W.L. from people who attended his meetings and remember him.
Tue 22 April General Meeting	God Is a Verb! by Merran Semple This creates a radical paradigm shift. It is no longer possible to think of God as a big magician in the sky. Instead, we rethink everything. God is not a static entity but the dynamic process of creation and transformation in which we all participate.
Tue 29 April General Meeting	The Razor-Edged Path to Discipleship and Initiation, by Bill Keidan The central issue that The Theosophical Society was really founded as a successor to the Ancient Mysteries was to forward spiritual evolution on our planet. Bill will explore the trials and tribulations of the higher reaches of the spiritual life which can only be negotiated with the help of a Master of the Wisdom.

Colour Therapy & Meditation Course

**Sessions will be led by Angela Burchardt,
an experienced Yoga Teacher and Colour Therapy Consultant.**



Balancing all aspects of Self: physical, mental, emotional and spiritual. We will work with the seven main chakras and the eighth session will include a **Ceremony of Release & Empowerment**. All sessions are informative regarding deeper work with the chakras/colours and include meditation.

Join us for deeply insightful sessions. Keep a journal for your own use. These private notes may be helpful for you at the last session for Releasing & Empowering.

**Eight Fortnightly Sessions:
Wednesday mornings 11-12am**

12/02, 26/02, 12/03, 26/03, 9/04, 23/04, 7/05, 21/05/2025

Held at the Theosophical Society,
21 Glendower St, Perth WA.

Everyone welcome!
\$5 for non-members

Proceeds go to the Theosophical Order of Service (TOS) - The TOS donates to local charities every year

Angela Burchardt: Colour Therapy Consultant—
info@tsperth.com.au



Theosophical Society

Hyde Park



21 Glendower St
Perth WA 6000

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 April, 2025**.

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