



The Theosophical Link

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“Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance – an occult meaning – and as you learn their import, so do you fit yourself for higher work.”

William Quan Judge (1851-1896)
(One of the founders of the Theosophical Society)



The Three Objects of the Theosophical Society

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

Bookshop and Library



Monday

Closed

Tuesday

1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

Saturday

10 am to 2 pm

Sunday & Public

Holidays

Closed

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.

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.

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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.

Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st Jan 2016**.

Email your submissions to tsperth@inet.net.au, or leave your typed articles in the Editor’s drawer in the office. **Emailed submissions preferred.**

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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.

President's Report

We have just completed burning off at Mt Helena. This has been a massive task and one that has required the combined efforts of many of our members.

Burning off the huge volume of leaf litter that has accumulated over the last twenty years was made necessary because the Shire of Mundaring, via their Fire Officer, inspected the property with me earlier in the year. The results were indeed sobering.

The fuel load that we were carrying on the property varied from between 4 to 8 times the allowable limit. The Shire could have imposed a fine on us. We negotiated a position where we committed to reducing our fuel load prior to the start of the fire season.

So what have we done? We have burned off large areas adjacent to our major assets, including Blavatsky, Leadbeater, both houses, and the driveways over a 20 day period. The work is not complete though and more burn offs will occur next year.

I believe it is important to acknowledge the selfless service of those who contributed their time (and sweat) to this effort. So a huge thank you to Franco, George Duffy, Dave Firby, Bob Larwood, Rhonda, Gailene, Bheena, Shelley, Mike Spencer, Becky and Anne Wray.

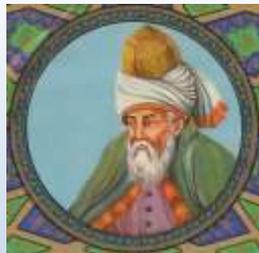
CONVENTION 2016

We will be looking for volunteers to transport interstate arrivals from the airport to the convention venue. So if you have capacity, a car, a licence, please contact Franco via the office for details. All out of pocket expenses will be refunded.

And remember our new web page address, which is <http://www.tsperth.com.au>

Regards,

Harry Bayens



“Knock, And He'll open the door
Vanish, And He'll make you shine like the sun
Fall, And He'll raise you to the heavens
Become nothing, And He'll turn you into everything.”

— Rumi



News from the Library

All the new titles and authors, as mentioned in the last Link edition, has proved to be popular as we have had to reorder the Rudolf Steiner books twice, and Dr. Douglas Baker and Edgar Cayce have also needed to be ordered again. A recent change in bookshop policy has resulted in TS members now receiving a 20% discount off all new books. So they are now better value than ever so come in and grab yourself a bargain and perhaps pick up a Christmas gift for someone special!

The first stage of the project of transferring our Geoffrey Hodson cassette tapes from an analog to a digital format has now been completed. The next phase is to burn a CD of each of the transferred tapes and then enter them all onto our database. Work on this phase of the project is expected to commence shortly.

Thanks are extended to all those members who responded to the recent request for an old computer to replace the one that had died in the library. We have now installed a replacement one for the database search facility.

The library and bookshop will close for the X-mas/New Year holiday period from 2:00pm on Saturday December 19th and will reopen on Tuesday January 5th, 2016 at 1:00pm until 5:30pm. The Tuesday evening operating hours of 5:30pm to 7:25pm will not recommence until the Tuesday night lecture program restarts on February 2nd.

Skip Pry

Librarian

"Faith is a state of openness or trust. To have faith is like when you trust yourself to the water. You don't grab hold of the water when you swim, because if you do you will become stiff and tight in the water, and sink. You have to relax, and the attitude of faith is the very opposite of clinging, and holding on. In other words, a person who is fanatic in matters of religion, and clings to certain ideas about the nature of God and the universe becomes a person who has no faith at all. Instead they are holding tight. But the attitude of faith is to let go, and become open to truth, whatever it might turn out to be."

Alan Watts

KARMA

William Quan Judge

THE child is the father of the man, and none the less true is it:

My brothers! each mans life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes
The bygone right breeds bliss. .

"This is the doctrine of Karma."

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin-- must it darken the life of today? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told:

"Whatever action he performs, whether good or bad, every thing done in a former body must necessarily be enjoyed or suffered." *Anugita*, Cp. III.

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. Karma is twofold, hidden and manifest, Karma is the man that is, Karma is his action. True that each action is a cause from which evolves the countless ramifications of effect in time and space.

"That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the manifestations of this law in the operations of Karma should be clearly apprehended.

Karma, broadly speaking, may be said to be the continuance of the nature of the act, and each act contains within itself the past and future. Every defect which can be realized from an act must be implicit in the act itself or it could never come into existence. Effect is but the nature of the act and cannot exist distinct from its cause. Karma only produces the manifestation of that which already exists; being action it has its operation in time, and Karma may therefore be said to be the same action from another point of time. It must, moreover, be evident that not only is there a relation between the cause and the effect, but there must also be a relation between the cause and the individual who experiences the effect. If it were otherwise, any man would reap the effect of the actions of any other man.

We may sometimes appear to reap the effects of the action of others, but this is only apparent. In point of fact it is our own action.

...None else compels, None other holds you that ye live and die.

It is therefore necessary in order to understand the nature of Karma and its relation to the individual to consider action in all its aspects. Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma. The basis of every act is desire. The plane of desire or egotism is itself action and the matrix of every act. This plane may be considered as non-manifest, yet having a dual manifestation in what we call cause and effect, that is, the act and its consequences. In reality, both the act and its consequences are the effect, the cause being on the plane of desire.

Desire is therefore the basis of action in its first manifestation on the physical plane, and desire determines the continuation of the act in its karmic relation to the individual. For a man to be free from the effects of the Karma of any act he must have passed to a state no longer yielding a basis in which that act can inhere. The ripples in the water caused by the action of the stone will extend to the furthest limit of its expanse, but no further; they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere; they expend their force and are not. Karma is, therefore, as dependent upon the present personality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

A seed, say for instance mustard, will produce a mustard tree and nothing else; but in order that it should be produced, it is necessary that the co-operation of soil and culture should be equally present. Without the seed, however much the ground may be tilled and watered, it will not bring forth the plant, but the seed is equally in-operative without the joint action of the soil and culture.

The first great result of Karmic action is the incarnation in physical life. The birth-seeking entity consisting of desires and tendencies, presses forward towards incarnation. It is governed in the selection of its scene of manifestation by the law of economy. Whatever is the ruling tendency, that is to say, whatever group of affinities is strongest, those affinities will lead it to the point of manifestation at which there is the least opposition. It incarnates in those surroundings most in harmony with its Karmic tendencies and all the effects of actions contained in the Karma so manifesting will be experienced by the individual. This governs the station of life, the sex, the conditions of the irresponsible years of childhood, the constitution with the various diseases inherent in it, and in fact all those determining forces of physical existence which are ordinarily classed under the terms, "heredity," and "national characteristics."

It is really the law of economy which is the truth underlying these terms and which explains them. Take for instance a nation with certain special characteristics. These are the plane of expansion for any entity whose greatest number of affinities are in harmony with those characteristics. The incoming entity following the law of least resistance becomes incarnated in that nation, and all Karmic effects following such characteristics will accrue to the individual. This will explain what is the meaning of such expressions as the "Karma of nations," and what is true of the nation will also apply to family and caste.

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance, Karmic force may cause an entity to incarnate in a humble sphere of life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effect of the past Karma may still manifest itself in the way of obstacles and obstructions which are surmounted with varying degrees of success according to their intensity.

From the standpoint of a special creation for each entity entering the world, there is vast and unaccountable injustice.

From the standpoint of Karma, the strange vicissitudes and apparent chances of life can be considered in a different light as the unerring manifestation of cause and sequence. In a family under the same conditions of poverty and ignorance, one child will be separated from the others and thrown into surroundings very dissimilar. He may be adopted by a rich man, or through some freak of fortune receive an education giving him at once a different position. The Karma of incarnation being exhausted, other Karma asserts itself.

A very important question is here presented: Can an individual affect his own Karma, and if so to what degree and in what manner?

It has been said that Karma is the continuance of the act, and for any particular line of Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate. But action has many planes in which it can inhere. There is the physical plane, the body with its senses and organs; then there is the intellectual plane, memory, which binds the impressions of the senses into a consecutive whole and reason puts in orderly arrangement its storehouse of facts. Beyond the plane of intellect there is the plane of emotion, the plane of preference for one object rather than another: the fourth principle of the man.

These three, physical, intellectual, and emotional, deal entirely with objects of sense perception and may be called the great battlefield of Karma.¹ There is also the plane of ethics, the plane of discrimination of the "I ought to do this, I ought not to do that." This plane harmonizes the intellect and the emotions. All these are the planes of Karma or action: what to do, and what not to do. It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received.

An entity enters incarnation with Karmic energy from past existences, that is to say the action of past lives is awaiting its development as effect. This Karmic energy presses into manifestation in harmony with the basic nature of the act. Physical Karma will manifest in the physical tendencies bringing enjoyment and suffering. The intellectual and the ethical planes are also in the same manner the result of the past Karmic tendencies and the man as he is, with his moral and intellectual faculties, is in unbroken continuity with the past.

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins.

Up to the time of responsibility it is as we have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane.

For instance, one who lives entirely on the plane of sense gratification will from the plane beyond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality.

It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires.

By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart, when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways." Yet this ripening is the act of the individual.

Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquility alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

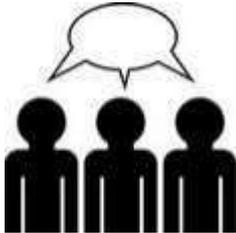
Path, December, 1886

- (1) See *Bhagavad-Gita* where the whole poem turns upon the conflict in this battlefield, which is called the "sacred plain of *Kurukshetra*," meaning, the "body which is acquired by Karma." (ED. of Theosophy Company)

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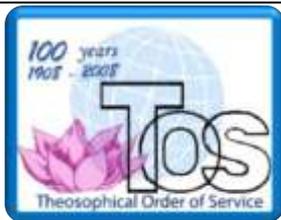
There is One Reality, the Unmanifest-Manifested;
 Ever-Existent, He is Naam (Conscious Spirit),
 The Creator; pervading all, Without fear; without enmity
 The Timeless; the Unborn and the Self-existent
 Complete within itself.
 Through the favour of His true Servant, the Guru,
 He may be realised. He was when there was nothing.
 He was before all ages began, He existeth now, O Nanak,
 And shall exist forevermore.

--The Japji (Mul mantra) -Guru Nanak

	Activities & Events	Date and Time
	<p style="text-align: center;">Hatha Yoga Classes</p> <p>Classes in Hatha Yoga for the not so young and not so flexible, led by Gailene Wester, will be held in the TS hall on Fridays, from 10am until 11.30 am with an optional practice in meditation until 12 midday. The classes will consist of lengthening movements leading to simple postures, balances, breathing techniques, locks, concentration and relaxation with an optional meditation practice until 12 midday.</p> <p>Participants will need to wear flexible clothing, and to bring a mat, and a blanket or towel when it is cool. You will need to be able to get up and down from the floor unaided. The classes range from beginners to intermediate standard.</p> <p>All welcome.</p>	<p style="text-align: center;">Fridays 10-11.30am Meditation until 12pm</p> <p style="text-align: center;">(Last Session for 2015 Friday 18 December with picnic in park afterwards)</p>
	<p style="text-align: center;">MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP. Theosophical Society Hall; Saturday; 2 pm till 3.30 pm.</p> <p>In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness.</p> <p>Due to popular requests we will have another discussion and presentation of; The UFO Phenomena; Extra Terrestrial Contact. We will have special guest speakers from the ET Contact Support Perth, so if you missed out last time, and you do have a serious interest; be there! All meetings are open to TS members and the public.</p> <p style="text-align: center;">Next Meeting; 28th Nov. at 2pm - Theosophical Meeting Hall. (No Meeting in December.)</p>	<p style="text-align: center;">Next Meeting; 28th Nov.at 2pm Theosophical Meeting Hall.</p> <p style="text-align: center;">(No Meeting in December.)</p>

Christmas / New Year Period

The library and bookshop will close for the X-mas/New Year holiday period from 2:00pm on Saturday December 19th and will reopen on Tuesday January 5th, 2016 at 1:00pm until 5:30pm. The Tuesday evening operating hours of 5:30pm to 7:25pm will not recommence until the Tuesday night lecture program restarts on February 2nd.



The Theosophical Order of Service
(The 'Service' arm of the Theosophical Society.)

SO - What's been Happening:

World Peace / Taizé / Music Meditations



Bliss and Fellowship – Brother & Sisterhood in action.



**“Fracking”
Supper / Talk**
No, not swearing at you.
An abuse on Nature
An excellent
informative night.



**TOS World Peace
Meditation Day**
A Blessing for the World
and fun for all ages.



What's Happening:
TOS – TS – LCC – RUAH
Backpacks for the Homeless.
Joint project to provide 100 Xmas
backpacks filled with essentials for
homeless in Perth.
Donation Details at
TS Perth & TOS Village News



**The Colour of Health
Food for Life Night**
A Feast for All
on all Levels.



What's Coming Up:
TOS – Yoga Day
9:30am – 5pm Sat, Oct 24th
TS Mt Helena Retreat Centre
1540 Bunning Rd Mt Helena
World Peace / Taizé Meditations
– Nov 6th, Dec 4th.
6 pm at the Liberal Catholic Church
– Cnr Brewer & Lacey Sts Perth.
TOS Healing Meditation Circles –
Sunday 2pm – Oct 18th, Nov 15th,
Dec 20th.
TS – 21 Glendower St Perth



Report from the Mt Helena Working Group

There has been much activity at the Mount Helena Retreat Centre in recent weeks. There has been smoke, sweat and no tears but lots of hard graft!!

On the advice of the Fire Services and just before the annual commencement of fire restrictions a band of dedicated volunteers have been busy clearing and burning strategically around the buildings on the property to alleviate the fire risk which we all understand is an ongoing threat. Some of the smaller bushes around are looking very singed and ash covered but a grand start has made towards preserving the property and working on the fire management plan which Harry Bayens has been developing with the advice of Fire Services over the last few months.

A huge thank you to Harry Bayens, Dave Firby, Franco Guazelli, George Duffy and others for all their hard work. It is a mammoth task but we are on the way!

The second phase is to get low overhanging branches removed by professional contractors to further safeguard the buildings. This work will be done in the near future and Harry is following up on this next part of the plan.

The next event coming up is the Yoga Day on Saturday October 24th which is proving just as popular as the first day event back in June judging by the bookings Gailene Wester has received thus far.

In November on Saturday 14th and Sunday 15th there will be a Weekend Retreat "Influences from India" which promises to be interesting and informative and will be advertised in Nova. Bookings can be made at the Library (telephone 93288104) so mark it in your diary now and make it part of your November plans.

The Mount Helena working group continues to oversee the successful operation of the property and will work to ensure the future of the property so that it will continue to be an asset to the Perth TS and provide a wonderful place of peace and fellowship.

Shelley Orchard

H. P. BLAVATSKY, TIBET AND TULKU

By Geoffrey A. Barborka*

(*An excerpt from the book: *H. P. Blavatsky, Tibet and Tulku*. Theosophical Publishing House, 1966.)

One of the purposes of the present work is to call attention to the great heritage which was left to the world by H. P. Blavatsky in her writings. It is not the amount of her listed books that is the chief concern, but rather their content. Likewise, how and why they were written. Moreover, it is asserted that her writings demonstrate the fact that she had the ability to use powers which are at present latent in man.

If there is any doubt as to the authenticity of the last statement, one need only turn to her major works. It will be observed that they are studded with references to works of varied character, displaying knowledge not easily obtainable. It is not only the profusion of citations, but the manner in which they are used that is such a striking feature. Where did

H. P. Blavatsky acquire the knowledge of the mere existence of the books quoted? She had only a half dozen or so books on her writing desk, no encyclopedias, was far from any university, and had no access to a library. A lifetime of study would be required to obtain the ability to evaluate and utilize the citations that are provided in her volumes—that is if one but had access to the source of this knowledge. Just imagine the time that it would require to hunt through the pages of the hundreds of books cited!

It will soon be made apparent, too, by glancing through her published works, that Mme. Blavatsky had the ability to obtain information of conditions existing in far out-of-the-way places, and this without access to any books. As an example, the description of Bamian may be used to illustrate the point. This is an isolated spot, if there ever was one.

It is not on any travel route and there are no ordinary means of getting there. For information about such a remote spot in the world, a writer, normally will turn to an encyclopedia. If no adequate description is available, search will be continued at a Public Library, or a specialized library perhaps, turning first to the catalog index to find whether there is such a listing in the files. If not, one may be obliged to purchase a book, hoping to find the information desired. Then the search goes on in the book itself and the taking of notes. A rather matter-of-fact proceeding, but time consuming and very exhausting. Did H. P. Blavatsky resort to such detailed research? Not at all. Without moving from her chair, she was able to describe Bamian's one-time splendor, as well as its decay. She supplied the period when the famous Chinese traveler, Hiuen-Tsang, visited the spot—in the seventh century. She cited his description of what he saw without even having a copy of his book in her hand. Amazing! Truly so, even if it were but an isolated instance. But when not one, but hundreds of citations are produced demonstrating this ability, it borders on the miraculous. It is positively fantastic—viewed from the standpoint of a writer who must diligently search for every single fact required, spending hours in running down a single item, and finding very often that his labor has been fruitless!

How did H. P. Blavatsky learn to do such a feat? She gives the clue when she states that she was taught how to do this. She contacted those who were able to demonstrate this ability, as well as far superior powers (or Siddhis, to use the Sanskrit term for such abilities).

(This will be elaborated upon in a later chapter, telling how she met her teachers in Tibet and studied with them.)

However, not only is it a matter of contacting such persons and being instructed by them, one must have in addition the ability to become an exponent of the powers that are being taught—the instrument must be ready. This may be well illustrated by reference to the proficiency exhibited in the art of performing musical works on an instrument. How we marvel at the skill of a concert artist! Exhibited is not only talent, but the result of concentration, of diligent application, of study, of practice, in order to become proficient upon the instrument. Also represented is the ability of a teacher to pass on to a student the means of performing capably.

When a pupil contacts a teacher, it will not take long for the instructor to judge whether or not he will be able to impart his method to the learner. If the aspirant does not have the talent nor the willingness to study, the teacher will find it difficult to pass on his proficiency in the art of performing music, try as he may, and he does not hesitate to tell his pupil so. On the other hand, when the tutor succeeds in imparting his knowledge to his student, he will be the first one to acknowledge that his protégé already had the talent and the necessary ability within him. It only required stimulation and instruction in the art of performing.

So, it is maintained that H. P. Blavatsky had attained the ability to become an exponent of the powers which she later manifested, as well as skill in employing them. Furthermore, that she had a vehicle, or instrument, suitable for carrying out what is demanded in demonstrating the Siddhis. It is important that these factors should be borne in mind. It immediately places Mme. Blavatsky in a superior status. Moreover, it indicates that she had achieved this status through her efforts along these lines.

The powers produced by means of the use of spiritual faculties may be termed Siddhis, whereas those manifested by means of psychic faculties are designated as the lower Iddhis. Although Iddhi is the Pâli word which is equivalent to the Sanskrit Siddhi—a word derived from the verbal root *sidh*, meaning to attain—this is a definition which H. P. Blavatsky herself supplied:

The Pâli word *Iddhis*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of Siddhis. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers (*The Voice of the Silence*).

The ability to demonstrate the employment of Tulku exemplifies the use of spiritual faculties in a highly conscious manner. Therefore, this in itself immediately places the exponent of Tulku in a superior status.

But why should H. P. Blavatsky's name be coupled with Tibet and Tulku? The reason for the inclusion of Tibet is easily explained. It is this. For centuries individuals who have been exponents of Tulku have been known in Tibet. The rulers of the land have been recognized as demonstrating the functioning of Tulku. While it might be possible to play upon the credulity of the populace, so that they would regard their king as a godlike ruler, possessing supra-normal attributes, this in reality has little bearing upon the matter, for this reason. The selection of the sovereign is made by a conclave of dignitaries of the religious hierarchy.

The ruler is chosen because he is credited with being an exponent of Tulku. Then, too, at a certain stage, before final investiture, the one chosen for the office of supreme ruler is obliged to undergo a test in regard to his knowledge, ability and proficiency in expounding the canonical scriptures of Buddhism, by those versed in the Canon.

Solely a person displaying superior intellectual as well as spiritual qualities would be able to qualify for the position. Moreover, the superior abbots of the hierarchy in Tibet are not deceived by claims of Tulku, for the reason that they themselves are credited with the ability of performing Tulku. What then is Tulku? And why is it unknown in the West? Why is it associated only with Tibet?

Tulku is a Tibetan word and it describes one of the Siddhis. Its use is a closely guarded secret. For that matter Tibet itself has rigorously excluded all foreigners from entering its domain for centuries. Tulku has been employed in Tibet during past eras and there are exponents of it in present times. There is no single English word to describe it. "Transference," may be suggested as giving a meaning in a single word, but obviously that is inadequate. For the mind will immediately query: Transference of what?

In order to explain Tulku, then, it is necessary to bring forward ideas which are foreign to Western culture and civilization. Consequently a mist of disbelief will most likely arise in a mind reared in the West. This not only fogs the understanding, but it prevents new ideas from being accepted. Of necessity, then, one must turn to the Orient in order to point to an exposition of the functioning of Tulku. Moreover, the explanation of the subject, as well as its importance, concerns itself not so much with the actual meaning of the word, but rather with the significance of the demonstration of what the term implies. For this reason, again, Tibet must be included, as well as the supreme Lamas of the land. (The supreme Lamas are the Dalai Lama and the Tashi Lama.)

Of course, there is a popular idea current in Tibet regarding the word Tulku, and those who have been to

the land repeat the belief without understanding what it means. Thus they declare that the Tibetans look upon the Dalai Lama as an Incarnation of a Living Buddha. In fact, they go on to say that the present Dalai Lama of Tibet is regarded as the fourteenth Incarnation. The basis for this popular belief will be duly considered in a following chapter, while the philosophical exposition will be reserved for the conclusion of this work.

H. P. Blavatsky's name is associated with Tulku, because it is asserted that she represented phases closely similar to Tulku, or that she demonstrated the qualifications of performing Tulku, or, again, that at times she exhibited the functioning of Tulku—all of which comes to the same thing as declaring that she represented a Tulku. By regarding H. P. Blavatsky in this manner, moreover, it establishes her in a status in keeping with her qualifications, and aids in forming a basis for understanding the mystery that seemed to swirl around her. Furthermore, because of this definition, it should be borne in mind that the association with Tulku does not have reference to other capabilities which she possessed, that is to say, such as the ability which she demonstrated of producing phenomena, usually referred to as the possession of psychic powers. Consequently, it would be entirely erroneous even to suggest that anyone who displays excellent psychic powers, or clairvoyance, or clairaudience, would straightway be entitled to be regarded as a Tulku. This should be made clear at the outset and stressed with clarity and conviction. In other words, the ability to perform phenomena and manifest psychic powers does *not represent the qualifications of Tulku*.

H. P. Blavatsky, Tibet and Tulku may be purchased from www.questbooks.net

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and public are welcome to attend.
- **General Meetings** – For Perth members, with interested persons 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** – Generally for Perth members only. However, members attending may invite a guest to whom the presentation would be of interest and benefit, is known to have a basic understanding of theosophy, and is in harmony with the membership requirements and the general principles of the TS.
- **Strictly Members Only** – Are strictly for current Perth members only. Non-members will not be admitted to the meeting.

All sessions, unless otherwise stated, run from 7:30 pm – 8:30 pm

The opinions expressed in the lectures are those of the speakers and not necessarily those of The Theosophical Society in Perth.

NOV	
Tues 3 Nov General Meeting	<p>A Seeker’s Path Towards Enlightenment - David Millar</p> <p>This is a personal search for meanings in life, and the discovery of Awareness. Beginning appropriately with the history of the Universe, and of life on earth. What you see in this PowerPoint presentation is far from what you can gain with the infusion of the Science of Spirituality!</p>
Tues 10 Nov General Meeting	<p>Esotericism Verifying Some Hidden Knowledge From East and West Tec Wah Mah</p> <p>In this PowerPoint presentation we will explore some information from various sources on: The human energy field, auras, front and back chakras, with video clips and demonstrations.</p>
Tues 17 Nov Members Only Meeting	<p>Gnosis: A Daring Journey From the Known to the Unknown</p> <p>Linda Oliveira, National President of the Theosophical Society in Australia.</p> <p>A predominant feature of humanity today is knowledge, accompanied by an almost insatiable curiosity and our undeniably impressive store of increasingly specialised information. Yet there is knowledge, and there is Knowledge. The latter is understood by some as Gnosis, and by others as Wisdom, insight or similar terms. This PowerPoint presentation will consider these two types of knowledge, as well as what might be required of us to build a bridge from worldly knowledge to ‘otherworldly’ Knowledge - which remains largely Unknown.</p>
Wed 18 Nov Public Meeting	<p>On Simplicity: A Key to Inner Spiritual Ecology</p> <p>Linda Oliveira, National President of the Theosophical Society in Australia.</p> <p>The world today has become a complicated place in which to live. Humanity in general has moved a long way from a lifestyle in which simple things are given meaning and importance. This PowerPoint presentation deals with inner spiritual ecology and explores several ideas from the Wisdom Tradition, along with some issues surrounding the concept of simplicity in today’s world.</p>

<p>Tues 24 Nov Members Only Meeting</p>	<p>Convention Business Meeting - Approx. 10 minutes with a quorum of 20 members required. Please attend so this required meeting does not have to be rescheduled. Followed by: Man Know Thyself - Bill Wood This talk highlights the life and sayings of Ramana of Arunachala who obtained enlightenment as a teenager without recourse to a guru. Famous and influential people beat a path to his door where their questions were answered or simply disappeared soon after sitting in his presence. Ramana gave to the world a simple injunction - The Path of Direct Self Enquiry centred around the question "Who am I"? Simple yes, but requiring application and persistence.</p>
<p>DEC</p>	
<p>Tues 1 Dec General Meeting</p>	<p>The Secret Science Behind Miracles (Part 2) - Tina Hentisz (rescheduled lecture from Oct. 27) This PowerPoint presentation is based on Kahuna Lore and will provide some insight into an ancient and secret system of workable magic. These are the discoveries of consciousness, vital forces and auto suggestion that changed the world. You will be amazed.</p>
<p>Tues 8 Dec General Meeting</p>	<p>The Modern Esoteric Tarot - Graham Nowland This lecture will be a PowerPoint presentation on the Tarot which is now a global oracle with over 1600 versions and more coming every year. These often beautiful and profound designs demonstrate the flexibility and inspirational quality of the underlying structure. Meanwhile a major academic attempt to discredit the deck has been surprisingly biased and incomplete.</p>
<p>Tues 15 Dec General Meeting</p>	<p>Annual Christmas Party Please bring a plate of vegetarian savoury or sweet food to share. All members, family, friends and visitors are welcome to come along and join in the end of year festivities.</p>



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 future inclusions in the Link.

Typed submissions will be gratefully accepted.

Leave your articles etc. with the library or office staff, email them to tsperth@inet.net.au or place your material in the Editor's drawer by the 1st of January 2016