

The Theosophical Link



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Painting by Ethelwynne Quail based on the clairvoyant observations of Mr Geoffrey Hodson
A Kundalini Deva Urquhart's Bay, Onerahi, Whangarei, New Zealand

"Far down in the core of the earth, Kundalini, the power of life, arises from a great fire, perhaps in the centre of the planet, and a caduceus-like stream flows up in concentrated form through the whole mountain, shooting high up into the air, probably for one thousand feet. In the midst of this stream, above the summit, is to be seen the great Deva through and within which arises the specialised and localised triple current - Ida (feminine), Pingala (masculine), and Shushumna (neutral)."

(From the book Clairvoyant Investigations by Geoffrey Hodson)



The Three Objects of the Theosophical Society

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.

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. 2017.**

Email your submissions to tsperth@iinet.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

Following our recent Annual General Meeting held in September, we have a new Executive Committee (EC).

They are as follows;

Harry Bayens	President
Shelley Orchard	Vice President
Franco Guazzelli	Treasurer
Carole Ann Webster	Secretary
Viv Ward	Publicity Officer
George Duffy	Membership Secretary and Executive Committee member
Skip Pry	Librarian and Executive Committee member
Shirley Martin	Executive Committee member
Rob Russell	Executive Committee member

There are three new members of the EC, Carole Ann Webster, Rob Russell, and George Duffy.

Carole Ann Webster takes on the important Secretary's role. Rob Russell, many will remember was a former President of the Branch, who has decided to become more involved once more, and George Duffy is our Membership Secretary who has joined the EC.

Our retiring members of the EC are Jean Dawson and Tina Hentisz.

I wish to thank our retiring members of the EC all the best, and I am sure we will continue to feel their presence around the Branch.

I hope that everyone appreciates that all the EC positions are 100% volunteer positions, which means that all of the work is unpaid and done in their spare time.

Perth Branch is fairly unique amongst the various lodges and branches throughout Australia, in that the majority of the EC are not retired, and still have full or part time jobs.

So let us all support their service to the Branch in the year ahead.

Regards

Harry Bayens

PS The Link Editor is also a volunteer Position, and we very much appreciate Perry's great work

On Fohat

By Joy Mills

The central principle of Theosophy is the fundamental oneness and wholeness of the universe. The ways in which the multiplicity of beings, with their almost infinite variety of expression and experience, arise out of this oneness constitute the metaphysics of Theosophy, and upon that depends in turn the inner consistency of its worldview. All the grand ideas, the wealth of fascinating detail, the rich symbolic imagery, the varying terminologies, and the enormous sweep of historical vision that we find expressed in Theosophical literature need to be ordered in terms of that inner consistency.

Much of the ordering has been done during the past century in terms of the mode or system that seemed best suited to the occasion or teacher. This is perfectly understandable, for the task is not an easy one, partly because the development of the One into the Many is at once subtle, complicated, and ambiguous, partly because there are many different ways of viewing the process, and partly because there are so many critical gaps in our knowledge. Nevertheless, we have one very important advantage: the world today is much more receptive to Theosophical metaphysics, which is certainly gaining support on many fronts, most importantly, science. Whether it is recognized as such or not is irrelevant.

Nonetheless, our task would be simpler if we could identify some of the really big questions that we must put to the literature in order to discover what we may call the “essence of Theosophy.” One of the documents that I have found most significant for this purpose is called “Cosmological Notes,” which is attributed to the Mahatma Morya and first appeared as an appendix to *The Letters of H. P. Blavatsky to A. P. Sinnett*. In it, Sinnett and his friend A. O. Hume pose some critical questions: What are the two kinds of knowledge? What is real knowledge? Who possesses it? What is primal?

In response, the Mahatma makes several statements

that to my mind clearly identify the basic metaphysics. The first is this: “Everything in the occult universe, which embraces all the primal causes, is based upon two principles—Kosmic energy (Fohat or breath of wisdom) and Kosmic ideation.” In this one sentence, the Mahatma establishes both the primacy of consciousness (“Kosmic ideation”) and its principle of action (“Fohat”).

The next question follows immediately: What is the one eternal thing in the universe that is independent of every other thing? To this the answer is space. But what is space, so conceived? While the writer of the notes does not expatiate, it is made clear elsewhere in the literature that not only is space the universal field of both existence (*plenum*) and nonexistence (void), but that it is equated with universal consciousness, which is thus the absolute *condition* of being. In Letter 119 of *The Mahatma Letters* (chronological edition), for instance, the Mahatma Koot Hoomi writes: “Space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby.”

This is the root of what is known as the Logos Doctrine. Space is thus the ultimate, universal, unified field. Lama Anagarika Govinda points out that in the Indian tradition space is called *akasha*, that through which things step into visible appearance, i.e., through which they possess extension or corporeality. Akasha comprises *all* possibilities of movement, not only physical but also spiritual, and also comprises infinite dimensions; it is called “the space of consciousness” (*Foundations of Tibetan Mysticism*, 137). In the Western theosophical tradition, the Neoplatonic philosopher Plotinus held that motion or movement derived from space. I may seem to have devoted too much attention to space, but if one is to understand the nature of Fohat, it seems necessary to consider its mode or power of objectivity. This indicates the

cosmological sequence which the Mahatma Morya affirms in his answer to the next question in the "Cosmological Notes": "What things are co-existent with space?" The reply is: (1) duration; (2) matter; (3) motion. The Mahatma explains by continuing, "for this is the imperishable life (conscious or unconscious as the case may be) of matter, even during the pralaya, or night of mind." What a lot in a very few words! Thus it is that from the eternal imperceptible rhythmic motion of space, Fohat, cosmic energy, springs into being, electrifying primordial matter into life.

Before we continue with our discussion of this universal force and its implications, it may be useful to reach a consensus regarding terminology on philosophical as well as on practical grounds. In science, the term "energy" is usually restricted to what is considered the measurable conserved quantity of thermodynamics. Therefore it could seem to be inappropriate to use the term when referring to "higher" or "nonmaterial" energies. But if we accept the broad definition of energy as the measurement of activity (which is a form of motion), we can reasonably defend the use of the term to define the measurement of activity at any and all levels, both universal and particular—whether it be vital, emotional, or psychodynamic, mental, or cosmic. Besides, we have no satisfactory substitute if we are to try to work with what the literature postulates about Fohat: that there is but *one* fundamental energy in the universe, whose varying manifestations lie along a spectrum that comprehends all known forms of energy (including the biological and the psychological) as well as a great many yet unknown.

To return to our theme, Theosophical metaphysics postulates one unified, universal field—space/consciousness—and one universal force or energy—Fohat—acting within that field. Theosophical doctrine holds that the original Fohatic energy is a tremendous power, vast enough to have caused the primal explosion that gave birth to the universe. The nature of such a formidable power is wholly beyond our experience, although it is certainly not beyond the limits of the scientific imagination. Of it the Mahatma Koot Hoomi says:

"There is a force as limitless as thought, as potent as boundless will, as subtle as the essence of life, so inconceivably awful in its rending force as to convulse the universe to its centre, were it but used as a lever" (*Mahatma Letter* 90). *The Secret Doctrine* also reiterates that all the forms of energy known to science are but different expressions of the same original Fohatic power. Motion, sound, light, color, heat, cohesion, electricity, and magnetism are specifically mentioned; nuclear energy had, of course, not been discovered at the time HPB wrote. Just as all other fields are held to be manifestations of the one universal field of space/consciousness, so all the energies which activate the different fields (planes of nature) lie along one continuous Fohatic spectrum. Or, to put it differently, they constitute aspects of one basic, universal energy exhibiting itself under specific guises within given fields.

Many of these fields and energies are described in metaphorical terms in the literature, since they have hitherto lain outside the range of scientific observation. Today the phenomenon of life is coming within that range. Fohat is called the "animating principle electrifying every atom into life," thus establishing the basic Theosophical position that there is no such thing as inert or totally lifeless matter. Fohat is identified with *prana* or life energy in the Mahatma M.'s first statement, when he calls it the "breath of wisdom." It is not merely the vital or negentropic force in all living creatures, the push of sexual energy, and the mysterious "nerve force" of kundalini, but the fundamental cosmic "breath" which vivifies all of nature. And, as Lama Govinda has observed, "prana is not only subject to constant transformation, but is able at the same time to make use of various mediums of movement without interrupting its course" (FTM, 147).

The Secret Doctrine also stresses that Fohat is not a mechanical but an *intellectual* force—thus the breath of *wisdom*. This may be difficult for us to comprehend unless we see it as the dynamic link between cosmic mind and cosmic matter, created by their polar relationship and partaking of the character of both. Without this link, both would be incapable of activity or of being acted upon, so Fohat

is itself the multidimensional, many-faceted measure of that activity. By means of Fohat, divine thought is directed outward, impressing itself on matter, which it thus shapes, electrifies, and organizes in the direction of order—which is characteristic of cosmic mind. Quite obviously, therefore, this cosmic energy is at every level associated with mind in the universal sense, and with minds and mental energy in particular. The implication is that all thought can be seen in terms of mental energy; that is, as the modification of mind—the measurement of its internal motion or activity vis-à-vis the world external to individual consciousness.

Another implication stems from another fundamental of Theosophical metaphysics: the natural unfoldment of the One into the Many occurs hierarchically according to the harmonic principle whereby one becomes two and then three, eventuating in a sevenfold order unfolding itself from within without. “As above, so below,” is the statement, although it is often misread. To be consistent with this view, those energies which lie closest to their divine source are “purest,” i.e., less adulterated or constricted by their confinement in dense matter, and they are therefore at once freer and more potent. This hierarchical principle, it seems, could furnish the rationale whereby the so-called higher energies impress themselves upon, and thus transform or vivify, the lower energies associated with physical matter. (It is thus, for example, that yogis control their biological energies.) And it is the release of such higher energies that accomplishes the process of healing the body on the physical level as well as transforming the personality on the psychological level. What are the divine powers or *siddhis* but these higher energies brought under conscious control and used for the transformation of the self and the realization of oneness? Since this mysterious force acts upon all forms of matters, transformation must take place at every level, which is, of course, the fundamental purpose of true yoga.

The study of Fohat has other far-reaching implications. It cannot be considered purely as an impersonal force, even in its role as the

“transcendental binding unity” of the cosmos. Significantly, *The Secret Doctrine* also equates it with *eros*, the power of love, the child of Chaos and the third person in the primeval trinity of Chaos, Gaea, Eros, in which Chaos is space, the void (*akasha*) without points of intensification or objectification, and Gaea is nature (primordial matter; see *The Secret Doctrine* I, 109; II, 65). It must be understood, however, that in this context *eros* is not merely the sensual, personal emotion it is usually conceived to be, although this too is an aspect of its power. It is rather love in its primitive sense of divine will, the awakening in space/consciousness (*chaos*) of the desire to manifest itself through visible creation, which is *cosmos*. Hence Fohat as *eros* becomes on earth the great power or spirit of “life-giving,” with all that this implies. It is the fundamental *creative* power in the universe at all levels, in the sense that creation is the miraculous act of self-offering and self-bestowing, the compelling impulse to give expression to that which lies in the depths of consciousness (*space*), whether it be a philosophical or scientific truth, a work of art, a religious insight, or simply the gift of one’s heart to others. It is the binding force of opposites that creates our polar universe—the inherent dynamism of the *yang-yin* and also the binding force within the atom. It is the power that makes spirit incarnate in flesh; it is also the rush of compassionate feeling that surrenders personal desire for the benefit of others. Its association with *kundalini* and the creative power of sexual energy scarcely needs be mentioned. We are inclined to think of love merely in physical and emotional terms, but *The Secret Doctrine* makes it quite clear that Fohat as *eros* is not only love for the world that Divine Mind has created through its action, but also *agape*, the spiritual hunger for union with the Divine Source that dissolves all separateness, impels toward oneness and, finally, unifies the worlds into one cosmic whole. It is the inspiration that makes possible insight into truth, of which the Buddha spoke when he said that love is the illumination of the mind: light without shadow. And on the highest level, it is the transformative power of spiritual aspiration, the ultimate longing for union with the Divine, or the supreme *tapas*, which Lama Govinda described as:

The fire or spiritual integration which fuses all polarities—which arouses man from the slumber of worldly contentment. It is creative as well as liberating; in its lowest form it is at the bottom of desire for sensual love; in its highest, inspiration, the desire for Truth—the self-surrender which in religious life becomes ecstasy, trance, absorption, vision (FTM, 161-62).

Fohat is all this, and much more. In some utterly mysterious way, logos and eros are not only polar and opposing universal forces (like positive and negative electromagnetism), but also *identical* in their creative power to act upon and within nature. It is as though the very *idea* of a bud or a fish or a man or a god could never come into being except through the rush of love and longing for that which is other than the divine so that the mysterious Selfhood of the divine may be realized.

If logos (as the ordering principle) can be thought of as the creative power of *nous*, the Divine Mind, so Fohat/eros is the creative ability of nature to receive and absorb that power, to embrace it and to become pregnant with it, to become one with it. The yin is just as potent a force as the yang in this relationship. So the interaction of the divine ideation

upon matter is not merely a one-way process, a pure outflowing; it is a true act of love in that the giver is itself miraculously enriched and transformed thereby. It seems that the myth of Chaos, Gaea, Eros may hold a clue to the oft-posed question: Is it possible that the long struggle of the individual soul toward perfection could contribute anything to that perfection? In this context, the answer would be inevitably a resounding yes.

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	Activities & Events	
	<p>MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p>Theosophical Society Hall Monthly Meeting; Saturday; 2 pm till 3.30 pm. 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>November 26th 2016 - Meet Up; The UFO Phenomena. "To witness a UFO or have a meeting with an extra-terrestrial being can cause a radical shift in a person's worldview. UFO encounters and alleged "paranormal" related human contact with non-human entities often involve manifestations that seem to violate the known laws of physics. Is this really the case? Or is it simply that our understanding is still very incomplete? In this meeting we will delve into possibilities and discuss the proposals of various scientists, mystics and philosophers. You may not believe it.... Do remember that Truth can only be established through opening up to experience, a higher consciousness only through an active participation. This presentation and discussion is bound to be inspiring, educational, amazing and extraordinary. Do not miss it.</p> <p>THERE WILL BE NO MEET-UP IN DECEMBER. MEETINGS WILL BE IN RECESS OVER THE HOLIDAY PERIOD UNTIL 25TH FEBRUARY 2017.</p>	<p>Meet-Ups are open to TS Members and the Public. Remember that a deeper truth and higher consciousness can only be established through an active participation.</p>

*Whatever living beings there may be;
 Whether they are weak or strong, omitting none,
 The great or the mighty, medium, short or small,
 The seen and the unseen,
 Those living near and far away,
 Those born and to-be-born,
 May all beings be at ease!
 (The Metta Sutta)*

MT HELENA REPORT Oct- Dec. 2016

As we head towards the end of the year I can happily give a very positive account of happenings at the at the Mt Helena Retreat Centre.

More members have enjoyed more activities in our special "Bush Retreat" property and we have enjoyed a successful and financially viable year which has greatly encouraged the Mt Helena Management Committee which was set up back in 2014 when prospects for the centre were looking gloomy and there was talk of selling the property.

The last Retreat for the year is coming up on 26th and 27th November with the theme "Love and Fellowship" and we are expecting a good crowd as without doubt this is one of the core values of the TS and the foundation of how we want it to operate. It will be the final chance in 2016 to visit the beautiful bush before the greens and wattle yellows of Spring turn into the browner hues of Summer. Join us for the weekend or just a day visit and hope to spot the family of resident kangaroos and maybe add some bricks to the Meditation Labrynth which is taking shape in between talks and feasting and chatting with like-minded interesting people! Ring the Library to get more details and book in.

Looking back, we have run four Retreat Weekends and a Free Members Only Catered Weekend so far which have all been well supported and greatly enjoyed. Up to twenty-six people stayed for the whole weekend and there were additional day visitors for the Retreats. Gailene ran some popular Yoga Days and Roberta Steadman presented Sunday Afternoon teas with TS themed presentations.

The two houses on the property are tenanted and we are well satisfied with this given the current challenging rental climate.

There has been a huge amount of work completed on the property and massive "thankyous" needs to go out to Harry, Franco, George, Mike, Rick and Dave whose efforts are very much appreciated. The new FESA requirements regarding fire readiness and bush clearing present big challenges and there is heaps still to do but we are on track and the management plan is working!

We really want to encourage more people to come "up the Hill" to enjoy and share this wonderful facility and to appreciate how lucky we are at the Perth TS to have access to such a unique asset.

Linda Oliveira visited Mt Helena on her recent trip and was impressed by the special peacefulness there and we discussed what part Retreats and other activities offered at Mt Helena may play now and can play in the future to impact growth and new memberships for Perth Lodge.

It would be good to see more people become involved in Mt Helena and we welcome feedback and input from all so we can continue to grow and improve and further increase use of the Retreat Centre for the benefit of all TS members.

The planning for 2017 activities has already commenced and we welcome ideas and suggestions about what you want to see happening up at Mt Helena. Ideas for Retreat themes so far include a Silent Retreat, a Food and Spirituality Weekend and Barry Bowden is looking at dates when he can come and do another weekend. Yoga Days will feature again next year as they have been so popular and Gailene is happy to try to keep us all moving!

Please give your thoughts and suggestions to any of the Working Group Members Franco, Viv, George, Shirley, Harry or Shelley.

Shelley Orchard

Death and After

By Geoffrey Farthing

There are innumerable accounts of what happens to us when we die. In Western literature, many of these originate from Spiritualistic sources, from those, it is said, who are already "there". This gives the stories great validity for those who believe that the actual "spirits" of the dead manifest at séances, either through a medium in a trance or by speaking through a clairaudient sensitive. The sensitive, if he or she is clairvoyant, may also see the "spirits," as seems to be the case at the more ordinary kind of spiritualist meeting where persons in the audience receive messages from departed ones, whether members of the family or otherwise. These messages are not, in themselves, of any consequence to anyone except those receiving them, but the phenomenon is significant. Accounts of what happens when we die, received in this fashion, are, as we have already said, inconsistent with many discrepancies in matters of fact.

The account given here stems from disincarnate ones - who claim to have been made to states during their initiation into Science. It is further claimed that for thousands of years, any descriptions given us by those

A quite detailed account of the after death according to these letters of two such initiates to A. and 1884.

Briefly, the process for the normal dealt with later, is that the life or out of the physical body. While is separating from, but remains for a time attached to, the physical body through "the silver cord," so often referred to in spiritualistic and psychic literature.



from men - living men, not *know* what they are talking about experience the post-mortem the deeper aspects of the Esoteric there is not, nor has there been discrepancy between the who have had this experience.

processes and subjective states initiates is given in some of the P. Sinnett, received between 1881

case, exceptions to which are vitality of the dying person ebbs this is happening the astral body

This cord is the connecting link, of fine aetherical substance between the physical and the inner principles. At death this cord breaks, and when this has occurred the inner and irreversible processes of death begin. Nothing then can call the person back to life.

When this severance has taken place, the astral double, together with the physical body, begins to disintegrate but, it is said, it stays in the vicinity of the body. Sometimes, so the stories go, this phantom is seen in favourable atmospheric conditions over a new grave. The vital principle leaves the disintegrating double and returns to the general pool of life force (Prana).

Life, as the higher spiritual principles (five, six, and seven), is now centred in the mind-cum-emotional vehicle (the fourth principle), the psyche, of the deceased person. Then begins a process of "gestation" or assimilation of the significant experience of the last personality by the upper levels of the fifth principle, the higher mind, of the persisting individuality, as defined previously in Chapter 6. This individuality or Ego, however, is a purely spiritual entity of the highest order, and only the really spiritual essence of the previous life experience is of interest to it and can be assimilated by it.

During the earlier part of the period between lives on earth this assimilation takes the form of the transformation of the elements of experience into faculty, i.e. the ability to do things; and this will in turn be reflected in the capabilities of the next personality. This gestation process, we are told, takes a long time, sometimes centuries. When it is completed the ex-personality is said to pass through a second death. The Ego then awakens slowly to consciousness from a slumbering or torpid state which it usually falls into at death. On awakening, it enters a long period, again some centuries, so we are told, of unalloyed happiness. This is a period of recuperation and recompense for unmerited suffering and for the fulfillment of all the worthy hopes and ambitions of the late personality, in a blissful subjective state. The objective realizations of these things can be achieved only in the next physical life.

This blissful state, called in the literature Devachan, comes slowly to an end. When it is completely over, the Ego puts a ray, or spark, of itself down into the psychic realms where, at the various levels, the appropriate substances for a set of mental and emotional vehicles, are re-collected to form the psyche of a new person to be.

This psyche, however, will be conditioned entirely by the nature and doings of the previous one: even its previous constituent materials are gathered together again, so it is said.

When the psyche is thus reconstituted the astral double is formed and quickened and then awaits attachment to the embryo of a new physical vehicle. This in turn takes on the form and certain characteristics of the already existing new astral body, which acts as a pattern for it. The primary physical characteristics will be derived from the genetic factors contributed by the new parents, one or both of whom in their turn will usually have some previous karmic connections with the person to be.

The total period between lives is normally long, up to some centuries. Lengths assigned to this period may range from immediate reincarnation to thousands of years, varying in individual cases according to a number of factors. As an indicator, however, 1,000 to 1,500 years seems to be the average for a person dying a normal death after a reasonably full life.

So much for the after-death processes as they affect the principles of man. What is happening during this time in the consciousness of the deceased? We are told that before the severance of the silver cord there is a full review of the life just lived. This is a solemn and important undertaking, lasting for an hour or two after death has apparently taken place, which should not be interrupted by noise and the business of laying out the body and so on. The deceased is noticing and assessing the highlights of his past life. These strike chords of memory and thought and are seen in this review in a very objective manner, in their proper relative importance. It is said that the main cast of thought so engendered in these moments largely determines the nature of the future life.

When this review is finished, in the normal case, the subject falls into unconsciousness. The Ego, the fount of individual consciousness, is normally fully conscious all the time on its own plane. In the dying process, however, it seems to have a strong connection with the ex-personality, in which personal consciousness was centred in the brain. This is now no longer functioning, but the Ego is not yet released from its trammels.

In the exceptional cases previously referred to, mostly of premature death by accident, suicide, and so on, we are told that personal consciousness can be retained to such an extent that sometimes the person does not know he is dead. In other cases he may enter a dreamlike or even deep sleep state. In instances of accident or suicide the person who is complete except for a physical body can communicate, through a medium, with people on earth.

In the case of the premature death of a person of strong physical appetites or other worldly connections, there can be distress because the personal man is still conscious but is no longer able to satisfy his desires. He is in rather the same position as an avid smoker who has run out of cigarettes or tobacco when the shops are closed, and this can be torture! Apart from this kind of suffering there is no punishment, as such, after death.

The karmic consequences of our wrong doing are visited on us in this world where our misdeeds are committed, not in the inner worlds. These inner worlds are worlds of effects only. We cannot create new debts and obligations, nor sin against our fellows there: nor in the ordinary way can we perform any positive good in spite of some strongly held beliefs to the contrary.

Reverting to the normal situation, the onset of unconsciousness starts the process of transferring to the Ego the refined spiritual results, if any, of our past life. We are told that very seldom does it happen that a man has no spiritual credit balance to insure, and condition, a stay in the blissful state of Devachan. That state, then, is enjoyed by most of us. A complete materialist who strongly and continuously denies any life after death can, however, inhibit any conscious enjoyment of Devachan. It is interesting to note that there is a close correspondence between this Devachanic 'dream' state and our nightly one of dreaming in the ordinary way. It has now been discovered that if our dreaming, as indicated to an observer by rapid eye movement, is interrupted as soon as we enter it, and this is kept up so as to prevent our having normal dreaming periods for a few nights, we become nervous and irritable. In other words, dreaming is a necessary recuperative activity essential to our proper rest whether at night or during the after death state. The Devachanic experience, whether we are aware of it or not, is an essential element in the long sleep of death. Before we eventually enter Devachan which we do slowly as consciousness returns, we again review our previous life's experiences. When this review is complete we experience the second death, previously referred to. We are parting with our ex-personality forever. The Ego is now separated from its old psyche, the fourth and lower parts of the fifth principles.

At the departure of the Ego, these discarded psychic principles become an empty shell, a husk, the reliquiae, as said of our mortal soul, known as an elementary. This shell, or elementary, does retain for a period a dim consciousness of its own, and it can prolong its existence if it can draw life energy from a medium, or through the medium from a group of sitters. For this to happen the medium may not be known as such and may evince no abnormal tendencies. He or she may be just a mediumistic type of person from whom the elementary can get vitality. In extreme cases a strong elementary can vampirize the living, not of their physical blood but of their vital life energy, sometimes leaving them as deficient as if they had severe anaemia. Such instances have been known, but fortunately for all of us, they are - now at any rate - very rare.

To return to our "heaven" state, it has been mentioned that there all our finer hopes and aspirations are fulfilled. We also apparently find ourselves in just the surroundings and with those friends, relatives, and loved ones with whom we would most wish to be.

This is a subjective state of complete contentment with nothing whatever to mar it. We have no knowledge of anything or anyone we left behind, nor their circumstances. We have no means of communication with the physical world. Such means as we once had, have disintegrated in the processes of death. It is important to note, however, that there can be communication between Egos at their own level of being, and a person still living in the physical world whose Ego, during sleep, enjoyed such communication with another Ego with whom bonds of love had been established, would be aware of having communicated. Such a feeling might be brought through in a dream or as a mere feeling, vague or strong, during waking hours. It seems that it is possible to acquire and train this faculty of Egoic communication. (See Letter 4, *Some Unpublished Letters of H. P. Blavatsky*, pp. 136/137.)

Our purpose here is not fully to describe the after death processes and states but to set the stage with sufficient information to enable us to appreciate later explanations of various kinds of relevant psychic phenomena. In these explanations, much misunderstanding may be avoided if it is kept clearly in mind that Mme. Blavatsky uses the word "spirit" to apply only to the Ego, or the three-fold divine human Self.

All the instruments through which that Self operates (however dimly in most cases) she regards as living mechanisms variously motivated, imperfect, severely limited, and completely irresponsible in themselves.

They are in fact mere temporary illusions with which the personal man, in his ordinary consciousness, wholly identifies himself during his lifetime.

Regarding further the mortal soul of man, his Kama-rupa, there is, as we have seen, a bridge or link, (technically known as Antahkarana), between this and the Ego, the Individuality. About this bridge we are told the following:

At death it (the Antahkarana) is destroyed as a path, or medium of communication, and its remains survive as Kama Rupa, the "shell." It is this which the Spiritualists see sometimes appearing in the séance rooms as materialised "forms" which they foolishly mistake for the "Spirits of the Departed." So far is this from being the case that in dreams, though Antahkarana is there, the personality is only half awake; therefore Antahkarana is said to be *drunk* or *insane* during our normal sleeping state. If such is the case during the periodical death, or sleep, of the living body, one may judge what the consciousness of the Antahkarana is like when it has been transformed after the 'eternal sleep' into Kama Rupa.

(S.D..III, p. 521-22.)

Many of us have been brought up with ideas of reward and punishment for our good and evil actions. These reflect into conventional religious teachings about heaven and hell after death. Heaven is for the good; hell for the bad. Sin, we are told, divorces us from God, our means of Salvation, who lives in heaven, where everlastingly we can enjoy his company and that of the blessed if we do not sin or, according to some, if we repent of our sins before we die. We have more to say on this subject later but the following may prepare us for quite a new way of thinking about these things.

An enquirer asks:

But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

The answer was:

Our philosophy teaches that karmic punishment reaches the Ego only in its next incarnation.

After death it receives only the reward for the unmerited sufferings endured during its past incarnations. The whole punishment after death, even for the materialist, consists therefore, in the absence of any reward, of the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post mortem* existence. Death comes to our spiritual selves even as a deliverer and friend. For the materialist who, notwithstanding his materialism, was not a bad man, the interval between two lives will be like the unbroken and placid sleep of a child, either entirely dreamless or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

Question: Then the personal man must always go on suffering *blindly* the Karmic penalties which the Ego has incurred?

Answer: Not quite so. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshaled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting;

he feels and knows the justice of all the suffering that has overtaken him.

Question: Does this happen to everyone?

Answer: Without any exception. Very good and holy men see. we are taught. not only the life they are leaving. but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

Question: Is there anything corresponding to this before rebirth?

Answer: There is. As the man at the moment of death has a retrospective insight into the life he has led. so, at the moment he is reborn on to earth. the *Ego*. awaking from the state of Devachan. has a prospective vision of the life which awaits him and realises all the causes that have led to it. He realises them. and sees futurity, because it is between Devachan and rebirth that the *Ego* regains his full manasic consciousness and rebecomes for a short time the god he was. before. in compliance with the Karmic law. he first descended into matter and incarnated in the first man of flesh. The "golden thread sees all its "pearls and misses not one of them.

(Key. 3rd Ed., pp. 109/10).

As mentioned in the Preface. there is. must be. much repetition in dealing with any subject from the point of view of Occultism. In this chapter we are primarily dealing with death and after. but many important side issues must be noticed before the story can have even a reasonable completeness. so that what is given can form the data for prolonged and deep thought; this is the only way to extract real meaning out of it. Incidentally. it could be said that anyone who *knows* enough and *thinks* enough must inevitably become a Theosophist or real Occultist.

Here are some illuminating supporting passages. They take the form of comments on points raised in a letter from H.R.H. (a Prince of Siam) to the Editor of *Lucifer* (H.P.B.). The quotations from his letter are in square brackets. They are all in the context of our theme and contain much teaching. some of it corroborating what has already been said.

[This Akasa (or Universe) although it is self-existing, absolute, infinite ... is yet subject to the immutable law of change.]

A contradiction. A thing cannot be absolute and still subject to change. What H.R.H. means to say, we suppose, is that space or the abstract universe (Akasa) is infinite and immutable; but that this universe is subject to changes in its periodical manifestations.

[if the solar system ... were to be destroyed ... the matter which constitutes their bodies will ... be turned into elements ... other systems of heavenly bodies ... will naturally ... form out of the molecules of matter and dormant forces a new system to supply the vacancy.] .

This is certainly not orthodox *exoteric* Buddhism. But it comes very near to our *esoteric* philosophy or "Budhism" (Wisdom religion) taught by our Lord secretly to his Arhats. (Remember this is being written primarily to and for a Buddhist. Author.) [by virtue of the living species, new beings are made up by the attractions of their affinities from the remains of those which have died long before.]

This is precisely the doctrine taught (see *The Secret Doctrine*, Vol. II) with regard to the animal world, of which all the bodies of *mammals* have been formed out of the cast off atoms of various mankind which preceded ours. Animals were "created" later than Adam and brought to him to be named (vide, Chap. ii, *Genesis*.) In the *Puranas*, it is the various Rishis who are the reputed parents of divers animals and even of birds and amphibious monsters.

[What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.]

This is too materialistic - we fear. The "Soul" is certainly not immortal, but the ETERNAL KARMIC EGO, *that* which reincarnates, *is*. This is esoteric philosophy, of course, not orthodox Buddhism.

[If there exists an objective Nirvana ...]

No "objective Nirvana" can exist in Nature. Nirvana is a *state*, not a mode of visible objectiveness, nor a locality. Nirvana, as Nagasena said to the king, IS - but does not exist.

[I am unable to believe that an immortal soul exists.] H.R.H. is evidently unacquainted with esoteric philosophy. The latter believes neither in a God who fabricates souls out of nothing, nor that there is such a thing as any place "outside" the Universe, since the Universe is infinite and limitless. But we must also demur to the idea that SPACE can ever be "used up," whether during Manvantara (or life cycle) or *during pralaya*. the period of absolute Rest, when SPACE remains the same, i.e., eternal, immutable, as it ever was and as it will ever be, since abstract SPACE is but another name for the absolute ALL.

[let us strive to cultivate a universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likeness at death.]

KARMA, TANHA AND SKANDHAS, are the almighty trinity in one, and the cause of our rebirth. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshaled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self- adulation, and, as he is; hence, *as he*. or rather, as his astral double combined with his *Kama* principle - *shall be*.

For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kama-rupa*). hence of its dependent, the astral double (*linga sarira*)-at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the Ego, remains always the same; and it is its KARMA that guides the idiosyncrasies ,nd prominent moral traits of the *old* "personality" that was (and that the Ego knew not how to control), to reappear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and-unless the Ego struggles and conquers-they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW of RETRIBUTION. Thus, the Prince says very truly that our good and bad actions "are the only tools with which we paint our likenesses at death, for the *new* man is invariably the son and progeny of the old man that was. (C. W.X,174-6.)

As we have seen the skandhas are the karmic residue, in terms of 'predispositions and tendencies', of a lifetime's activity. They are what we have built into our personal character. They are transmitted from one personality to the next as something similar to our inherited physical characteristics but where the last personality is the sole parent.

They represent a conditioning of the 'life atoms' comprising our inner vehicles. In the interlife period these atoms go dormant and remain so until they are quickened by the vivifying Egoic ray during the preparatory processes at the start of a new life. The life atoms reassemble the substances at appropriate levels for the reconstitution of the new psyche. A new mortal soul, made in the image of its maker, the old personality, is born so to speak into its own world and awaits a new mother to give it birth on earth in a new physical body.

On this subject there is the following passage in *The Secret Doctrine*. (II, p. 671): "The latter (Occultism) teaches that (a) the life atoms of our (Prana) life principle are never entirely lost when a man dies.

That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc. , etc. "

Here we hope we have shown that death is not a simple, single isolated incident but a long drawn out, complex process, and that no thing or state in nature, inner or outer, is eternal or everlasting, not even death.

(This extract is taken from the book: "Exploring the Great Beyond" by Geoffrey Farthing Published by Quest Books)

Karma may not be acquired like money in a bank; it cannot be deposited; but a store of merit may be laid up to the account of anyone who acts so as to lay it up.

If the law is looked at from the selfish side as something that one may lay up for himself, of course it will tend to self-seeking; but it is hardly possible for one to believe in and act under the law and fail at the same time to see that if he does so selfishly he limits his store and sometime will nullify all its effects.

It is not good karma to act selfishly; hence he makes bad karma by so acting from a self-seeking of benefit under the law.

Good karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good karma. Bad karma is that act and thought which displeases the Higher Self. Hence all self-seeking acts, no matter how high and outwardly virtuous they are, are bad karma, since the Higher Self desires no such acts for its sake.

—W. Q. Judge



The Theosophical Order of Service is the 'Service' arm of the Theosophical Society. Wherever there is a need, small groups band together to provide relief. From schools in Pakistan to micro-loans for women in Bangladesh to Indigenous communities in Australia, to protecting animals or helping communities facing natural disasters, the TOS is there offering help.

Some Fun we have had:

RUAH Community Services

What a super Supper Event it was. Matthew and Dug both gave excellent presentations – so much so that we are, with the assistance of the TS and all members, working to prepare another 50 backpacks for RUAH this year.



TOS - YOGA DAY

**SAT 24TH SEPTEMBER
AT MT HELENA RETREAT**

ANOTHER FUN DAY HAD BY ALL THAT ATTENDED. WATCH OUT FOR THE NEXT ONE IN THE NEW YEAR.



What's special & coming:

DIANNE KYNASTON

MEET & GREET

**TUESDAY
22ND NOVEMBER 2016.**

THE TOS IS SPONSORING A MEET & GREET WITH DIANNE (A NATIONAL LECTURER) AFTER HER TUESDAY NIGHT MEMBERS MEETING PRESENTATION.

TOS MEMBERS WILL BE PROVIDING LIGHT SNACKS & NIBBLIES FOR A GOLD COIN (OR 2) DONATION FOR IT'S FUND RAISING ACTIVITIES.



FIRES & OUR NATIVE WILDLIFE

**LORRAINE DUNN
FROM**

**KANYANA WILDLIFE
REHABILITATION CENTRE**

TUESDAY 25TH OCTOBER 7:30 PM

COME ALONG AND FIND OUT HOW WE CAN HELP OUR AUSTRALIAN WILDLIFE AVOID FIRE DAMAGE & GET UP CLOSE AND PERSONAL WITH AN ECHIDNA, BOBTAIL AND CARPET PYTHON

**A TOS FUND RAISING NIGHT
LIGHT SUPPER & SNACKS \$10
@ 6:30PM**

TOS/LCC World Peace / Taizé Meditation

– first Friday of the month

6 pm at the Liberal Catholic Church
– Cnr Brewer & Lacey Sts Perth.

TOS Healing Meditation Circles

– 2pm third Sunday of the month.

TS – 21 Glendower St Perth

TOS motto:

A union of those who love in the service of all that suffer

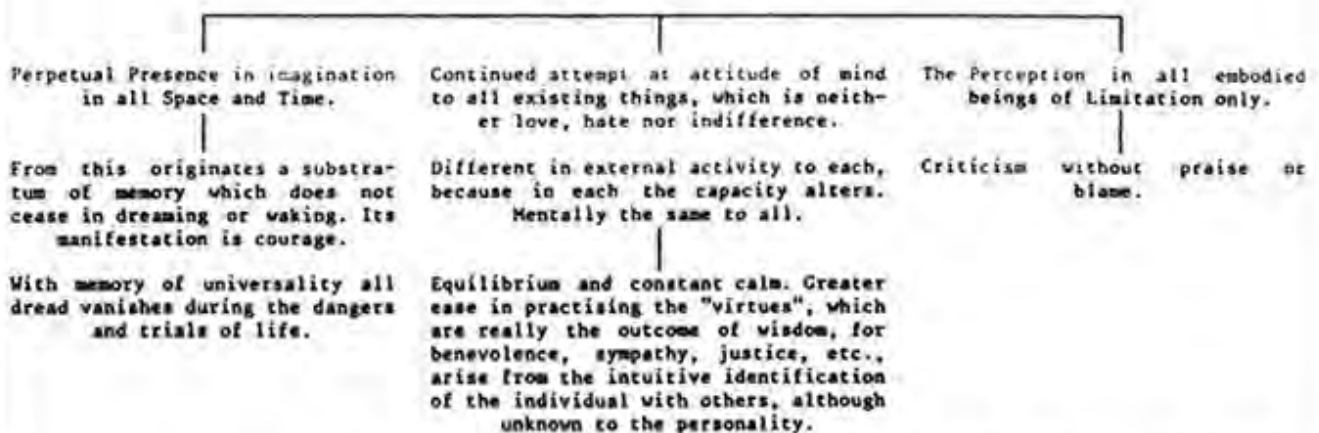
HPB's Meditation Diagram

Diagram of Meditation

First conceive of UNITY by Expansion in space and infinite in Time.
(Either with or without self-identification).

Then meditate logically and consistently on this in reference to states of consciousness. Then the normal state of our consciousness must be moulded by:-

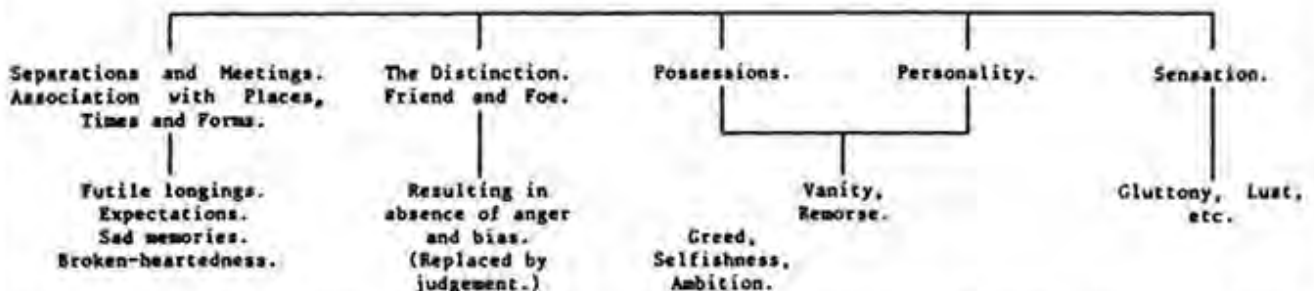
ACQUISITIONS



Note: Acquisition is completed by the conception "I am all Space and Time". Beyond that... (It cannot be said).

DEPRIVATIONS

Constant refusal to think of reality of:-



Note: These deprivations are produced by the perpetual imagination - without self-delusion* - of "I am without"; the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation: "I am without attributes".

*) There is no risk of self-delusion if the personality is deliberately forgotten.

General Note: All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.

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 1 Nov General Meeting	<p>A Snapshot Overview of Tarot - Judith Bull</p> <p>Tarot cards have been around for several centuries, we will discuss different decks of cards including dog tarot cards, and the different methods used to read cards and the individuality of different readers. I will also relate my own experiences with the cards, how I read them and use that reading to empower people to improve and change their lives.</p>
Tues 8 Nov General Meeting	<p>Euthanasia and Suicide - facilitated by Harry Bayens</p> <p>Tonight's monthly discussion group will explore these ideas and if there may be a spiritual dimension or perspective that can be brought to these rather controversial topics. Let's investigate. Bring your ideas and opinions to share with the group.</p>
Tues 15 Nov General Meeting	<p>Imagine That! - Skip Pry</p> <p>Tonight in this casual small group powerpoint workshop we will use our creative and humorous imagination to put our own captions to various Gary Larson cartoons. Where possible we will use themes with a theosophical, religious, spiritual, psychic, and metaphysical focus. Come along, have a laugh and some fun, and enjoy the challenge of creating some theosophical cartoons. Don't miss it!</p>
Tues 22 Nov Members Only Meeting	<p>The Great River of Evolution - Dianne Kynaston National Lecturer for the TS in Australia</p> <p>All Life is in a constant flow of movement, from simple structures to complex systems, everything is changing from one state to another, building towards an unknown goal. After the presentation the TOS will be hosting a 'Meet and Greet' with light "nibbles" to give members a chance to chat and socialise with Dianne and other members. A gold coin (or \$2) donation will help contribute towards the TOS's local and international service projects.</p>
Wed 23 Nov Public Meeting	<p>The Miracle of Creation - Dianne Kynaston National Lecturer for the TS in Australia</p> <p>From the Traditional views of Creation to the Big Bang Theory, the Beginning of Life (something from no-thing) is a constant source of enquiry and inspiration.</p>

<p>Tues 29 Nov General 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.</p> <p>Preparing to Die: The Next Chapter - John Davey</p> <p>In an attempt to take this theme a bit further, this presentation introduces some of the key points from His Holiness the Dalai Lama's book - 'Advice on Dying' sub-titled 'and living a better life'). I found it confronting but very useful in the pursuit of the approach to mortality and immortality.</p>
<p>DEC</p>	
<p>Tues 6 Dec General Meeting</p>	<p>World Peace - Is it Possible? - facilitated by Tina Hentisz</p> <p>Tonight's monthly discussion group will explore whether world peace is something achievable and if there is anything we can do to help realize such an ambitious goal. Let's investigate. Bring your ideas and opinions to share with the group.</p>
<p>Tues 13 Dec General Meeting</p>	<p>Annual Christmas Party</p> <p>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>



Library / Bookshop Notice



The branch will close for the X-mas/New Year period at **4:30 pm on Friday Dec. 23rd 2016** **and the library/bookshop will reopen at 1:00 pm on Tuesday Jan. 10th 2017.**

We wish everyone a joyous and peaceful holiday season and look forward to welcoming you back to the branch for a successful and fulfilling new year.



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@iinet.net.au or place your material in the Editor's drawer by the 1st of Jan.2017