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INTERNATIONAL HEADQUARTERS:

The Theosophical Society has its International Headquarters at Adyar, Chennai (formerly Madras), India.

International President: Radha Burnier

International Vice-President: Linda Oliveira

International Secretary: Kusum Satapathy

International Treasurer: Keshwar Dastur

NATIONAL HEADQUARTERS:

4th Floor, 484 Kent Street, Sydney, NSW 2000

Phone: +61 02 9264 7056

Fax: +61 02 9264 5857

www.austheos.org.au

email: tshq@austheos.org.au

National President: Dara Tatray

(email: pres@austheos.org.au)

National Vice-President: Harry Bayens

National Secretary: Donald Fern

(email: natsec@austheos.org.au)

National Treasurer: Marie Brennan

(email: tshq@austheos.org.au)

Education Coordinator: Edi Bilimoria

(email: edcoord@austheos.org.au)

State Representatives:

Georgina Fode - VIC 03 9650 2315

(email: meltheos@netspace.net.au)

Paul Robb - QLD 07 5478 6520

(email: pactionbliss@aapt.net.au)

Patricia Hale - SA/NT 08 8297 7892

(email: treasurer@theosophy.org.au)

Hana O'Rourke - NSW/ACT 0422 003 241

(email: anugama@gmail.com)

Harry Bayens - WA 08 9328 6845

(email: hbayens@docep.wa.gov.au)

Denise Frost - TAS 03 6248 1430

(email: tstasrep@gmail.com)

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Editor: Dara Tatray (email: pres@austheos.org.au)

Design and Layout: Zehra Bharucha

Editorial Committee: Zehra Bharucha, Donald Fern, Janice Scarabottolo

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Freedom of Thought

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 of which any member is not free to accept or reject.

Approval of its three Objects is the sole condition of membership.

No teacher, or writer, from H.P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the 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. Opinions or beliefs neither bestow privileges nor inflict penalties.

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

Resolution passed by the General Council of the Theosophical Society (1924)

Freedom of the Society

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

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

Resolution passed by the General Council of the Theosophical Society (1949)

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The Theosophical Society welcomes students or seekers, belonging to any religion or to none, who are in sympathy with its Objects. The motto of the Society is *There is no Religion higher than Truth*. The word *Religion* in this statement is a translation of the Sanskrit *dharma*, which among other things means practice; way; virtue; teaching; law; inherent nature; religion; and that which is steadfast or firm. The word *Truth* in the motto is a translation of the Sanskrit *satya*, meaning among other things, true, real and actual. It derives from the root *sat*, sometimes translated as boundless unconditioned existence.

Theosophy is not defined in the Constitution of The Theosophical Society, or in any official document. It literally means divine wisdom, *theosophia*, but members of the Society are left to discover what it is for themselves, taking as guides whatever religions or philosophies they wish.

The Three Objects of The Theosophical Society

*To form a nucleus of the Universal Brotherhood of Humanity without
distinction of race, creed, sex, caste or colour.*

*To encourage the study of Comparative Religion,
Philosophy and Science.*

*To investigate the unexplained laws of Nature and the
powers latent in the human being.*

From the National President ...

Dara Tatray



That everything in the world of *samsara* changes is an occult maxim and a Buddhist one. *Samsara* indicates movement, referring to the field of manifestation in which everything is always moving (*sam* 'with', *sarati* 'it flows'). Nowhere is this more evident than in the field of language, and in the meaning of words, some of which have changed dramatically over time. The other day, I noticed on the back cover of *The Concise Oxford Dictionary of English Etymology* (1992) that the word *nice* once meant foolish or stupid, it then became wanton in the fourteenth century, only to become shy or coy in the fifteenth. Now, I suppose, it is anyone's guess what the word *nice* means, being used, usually, as an adjectival sort of *um...* when we don't know what else to say.

At first glance it may seem strange that *nice* meant foolish and then meant wanton, but language changes according to usage and to prevalent meaning. If wanton behaviour is considered to be extremely foolish, then it makes sense that a word originally used to denote foolishness would be appropriated to describe wantonness. We tend to think in shorthand. Changes such as these usually take place over long periods of time, with change measured by the century. Recently, however, things have sped up, with language now moving at the speed of light, or whatever is the speed of cyberspace. The word Google is a case in point. Google is the name of a search engine. It is a proper noun, like Dymocks. It took almost no time at all, however, for Google to become a verb. Anyone

who in the past fortnight has not said that they would 'google it' when seeking information on the internet must be considerably over fifty years of age.

The upshot of the plasticity of language is that anyone speaking in an out-of-date tongue will not be able to convey their meaning. What was explicit and appealing in Chaucer's day is now hardly recognised as English. Similarly, we may prefer the Victorian English in which Theosophy was conveyed between 1875 and 1930, but, if that is the language we use today, our contemporaries might not hear what we say. We will be speaking the wrong language (and it is no use arguing that **they** are speaking the wrong language). Plain English is now mandatory in government departments in Australia, the United Kingdom and the USA. There are good reasons for swindlers to avoid plain English, and for all those who seek to obfuscate meaning to their advantage. But anyone who wants to successfully communicate an idea had better speak in the language of the intended reader. This would not necessarily entail the simplification of ideas. It simply means writing and speaking in such a way that any reasonably literate, well intentioned, interested person would have a good chance of knowing what is meant at first reading or first hearing.

If not mandatory, this would surely be advisable in theosophical discourse. ❀

Deep Problems Demand Deep Questioning

Dara Tatray



The birth of the environmental movement is often attributed to the 1962 publication of Rachel Carson's *Silent Spring*, a book which sold half a million copies in hardcover alone. In her well-conceived critique, Carson questioned how it is that 'intelligent beings' could attempt to control a few unwanted pests: 'by a method that contaminated the entire environment and brought the threat of disease and death even to their own kind'.¹ This question served to raise serious doubts concerning the competence of technological experts to manage resources and safeguard the environment.² The suggestive conclusion of *Silent Spring* was that:

[The "control of nature"] is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man. The concepts and practices of applied entomology for the most part date from that Stone Age of science. It is our alarming misfortune that so primitive a science has armed itself with the most modern and terrible weapons, and that in turning them against the insects it has also turned them against the earth.³

Another milestone for the environmental movement was the publication in *Science* of 'The Historical Roots of our Ecologic Crisis', by Lynn White Jr (1967). This article laid a large part of the blame for the environmental crisis

at the feet of biblical religion, pointing towards its exhortation to man's dominion over nature. White agreed with others that the ecological crisis was the by-product of technological progress, but he pointed out that this technology first emerged during the Middle Ages, in a region dominated by the Latin Church, which treated technological advance as an aspect of spirituality.⁴

Significantly, White conceived of Christianity as especially exploitative in its dualistic Western forms. He argued that, in contrast, the Greek Church followed a contemplative 'intellectualist' tradition: 'The Greek saint contemplates; the Western saint acts'.⁵ This distinction points to a dichotomy of a deep order—that between the analytical approach typical of Western philosophy and the more contemplative East. Could the contemplative mode of knowing, so thoroughly eclipsed by dominant modes of analysis, hold the key to resolving entrenched ecological problems? Was Aldous Huxley perhaps right when he suggested in his last novel, *Island* (1961), that: 'Elementary ecology leads straight to elementary Buddhism'?⁶

White's thesis also expressed concern about an exclusive reliance on shallow or reform environmentalism. As he expressed it: 'I personally doubt that disastrous ecologic backlash can be avoided simply by applying to our problems more science and more technology'.⁷ In saying so, White not only foreshadowed what was to become a dominant theme of the Deep Ecology movement, he also presaged the chief thesis of Garrett Hardin's essay 'The Tragedy of The Commons' (1968). Hardin's paper, published

in *Science* the following year to White's, begins with a quotation from an article on the future of nuclear war, in which the authors had concluded that, in their judgement, nuclear war is a dilemma with no technical solution. Thus, in their opinion: 'If the great powers continue to look for solutions in the area of science and technology only, the result will be to worsen the situation'.⁸ Hardin's purpose in highlighting this potent statement was to draw attention to the existence of a class of problems for which there is no technical solution—that is, a solution 'that requires only a change in the techniques of the natural sciences, demanding little or nothing in the way of change in human values or ideas of morality'.⁹ Into this class of problems Hardin placed "the population problem", and "the problem of the environment". The force of this idea is perhaps reflected in the fact that, since its publication, Hardin's paper has been one of *Science* magazine's most frequently requested articles.

Both White and Hardin were of the opinion that approaching problems for which there is no technical solution as if they were technical problems, is likely to result in a worsening of the situation. In White's words, by applying more technology without considering fundamentals: 'our specific measures may produce new backlashes more serious than those they are designed to remedy'.¹⁰ The relevance of this line of argument will perhaps not be lost on the present reader, to whom it may come as no surprise to find that if the true cause of a problem is not faced, the band-aids will have to keep getting bigger until they become more problematic than the original malaise.

If technological (and presumably also political) solutions are not the answer then what is? Please do not say Theosophy (at least not too blithely). However, if the problem lies in our values, and in the state of mind, then perhaps that is precisely where the solution must be sought. Perhaps, despite all the environmental rhetoric plastered across the media, our

worldview precludes us from seeing in global terms at all. The metaphysics, psychology and ethics underlying our dominant institutions seem to incline towards what Susan Murphy has termed a part-adapted eye, with which it is not possible to see the wholeness side of things.¹¹ The word global surely means more than "all around the world". It might also imply "at every level", or "total", so that a global problem is one that is evident all around the world in every sphere, including the material, ecological, social and psychological. The present civilisation is not predisposed to seeing the total ramifications of the way its members think, and the way they behave—ramifications which may be negative and maladaptive. Nor do we tend to think in terms of the invisible or long-term effects of our actions. These defects of perception are serious, but they could be corrected with recourse to the karma doctrine and the wider metaphysic of which it forms a part.

Perhaps what we urgently require is a non-dualistic and non-reductive metaphysic, capable of providing sound reasons to think and behave differently about the situation in which we find ourselves—sound reasons to think differently about our thoughts and actions, and not just about the environment. We also require a metaphysic that inclines us to stop seeing humanity as a collection of individuals struggling for survival, against one another and against the forces of nature. Some versions of non-dualistic metaphysics present us with such reasons, and call into question the whole issue of survival and the way to happiness. Buddhism does this, as does Vedānta, and many branches of esoteric philosophy likewise.

The difference in the behaviour generated by a worldview that elevates mechanism, to the behaviour generated by a worldview giving wholeness and interrelatedness a prominent place, was once put by David Bohm as follows:

If the universe signifies mechanism and the values implicit therein, the individuals must

fend for themselves. With mechanism, individuals are separate and have to take care of themselves first. We are all pushing against each other and everyone is trying to win. The significance of wholeness is that everything is internally related to everything else, and, therefore, in the long run, it has no meaning for people to ignore the needs of others ... At present, we do not adequately realize that we are one whole with the planet and that our whole being and substance comes out of it.¹²

The bioethicist William Grey, foundation President of Canberra Skeptics, argues that ‘there is no plausible sense of *community* that includes quarks and quasars’, despite a significant amount of organisation and structure at both the microscopic and cosmic levels.¹³ Not surprisingly, Grey also disbelieves in all psychic phenomena. But it seems to me, that far from ruling out the possibility of a thoroughly inclusive sense of community, Grey’s remark serves to highlight the need for a framework in which quarks and quasars—*microcosmos* and *macrocosmos*—might be included in the community of the morally considerable after all.

Albert Schweitzer’s notion of “reverence for life” may be taken as a model for a new way of understanding the nonlocality or universality of values. Schweitzer was a well-known Nobel Prize winning scientist (the Peace prize), a musician, a theologian, a doctor, and a humanitarian—so I suppose he was fair game for the professional ethicist. The bioethicist Peter Singer once critiqued Schweitzer’s notion that the taking of life (unnecessarily) is intrinsically wrong, by asking what is so valuable about a fly which probably has no sense of the value of its own life, and the death of which is unlikely to be a source of regret to anyone?¹⁴ Even more incomprehensible to Singer was Schweitzer’s statement that the truly ethical man would not, ‘shatter an ice crystal that sparkles in the sun’. The best he could make of this statement is that Schweitzer may have regarded it as wrong

because it represents ‘a kind of vandalism’.¹⁵ Likewise, Singer finds it hard to imagine that if, for Schweitzer, ‘life is sacred’, even in the absence of consciousness as we know it, then why would he spend the better part of his life in Africa, saving the lives of human beings at the expense of the lives of germs and parasites?¹⁶ All this might sound like just so much sophistry, but sadly it is the stuff of which professional philosophy is made. The life of the modern philosopher is the life of the professional nit-picker.

Singer’s questions, however, suggest the possibility that reverence for life and similar values can only be explained in a non-dualistic (nonlocal) framework. Reverence for life is not reverence for any specific thing, or a limited number of things. Reverence is not something the observer bestows on one thing and not on another—say a human instead of a virus, or one human instead of another. That is pure partiality, and possibly self-preservation—not reverence. Reverence for life is a general predisposition verging on the sacred, a feeling that goes out towards all of life or towards existence itself. It could just as well be called reverence for what is, or simply, reverence without an object. As Charles Joy explains in his introduction to Schweitzer’s *Goethe: Four Studies*:

With Schweitzer the essential characteristic of reverence is its boundlessness. It includes all that lives, not only that which is above, and that which is around, but the humblest of living creatures, the toad in the posthole, the gnat flying above the lamp, the worm in the road, the flower by the wayside ... Schweitzer thinks of it as reverence for the mosquito that stings us, the snake that bites us, the bacterium that kills us. He recognizes the insoluble enigmas which such a view presents, but the reverence he teaches is limitless.¹⁷

Are they in fact ‘insoluble enigmas’? According to the law of karma, all our thoughts and actions

are in some respects boundless, in that they keep on acting long after the initial impulse has passed. As D.T. Suzuki once explained:

Any act good or evil, once committed and conceived, never vanishes like a bubble in water, but lives, potentially or actively as the case may be, in the world of minds and deeds. This mysterious moral energy, so to speak, is embodied in and emanates from every act and thought, for it does not matter whether it is actually performed, or merely conceived in the mind. When the time comes, it is sure to germinate and grow with all its vitality.¹⁸

And in the words of the *Dhammapada*:

All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.¹⁹

Similarly: 'If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him'. These things are all boundless.

Rather than attempting to work out which elements of life are to be regarded as morally considerable—whether the flea, the virus or the human should prevail—the esotericist or occultist would more likely concentrate on what mode of action is right, and what mode of thought. The **results** of our thoughts and deeds may be left up to life to take care of.

A number of ecologists and environmental philosophers have argued that the effects of the human transformation of nature are serious and global. Some have argued for the intrinsic or inherent value of nature, parts of nature, or selected forms of non-human life. But such critiques are all too easily ignored—the proffered solutions inadequate. Nothing less

than a total reappraisal of our mode of thinking and living will suffice. A complete turning around (*metanoia*) or linking back (*yoga*) appears to be demanded by the problems at hand. ✠

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Viewpoint

Tina Fiedler, Brisbane Lodge

As a relatively new member to The Theosophical Society (of about five years), I often ponder on the fact that our membership is on the decline. This does not bring comfort to me, and as the warning bells start to ring I try to think up ways that may attract new blood to a very worthwhile cause. I often try to recall what first piqued my interest, and what started me on a course to search for truth. The answer to that always seems to point to the third Object of the Society, referring to ‘the powers latent in the human being’, which somehow summon many young people early in life, before prejudicial influences quash any budding interest in paranormal fields.

I was fortunate that my parents had experienced so-called paranormal events, and were not religious like the parents of friends. This was, I believe, the saving grace that kept my feet planted in the ‘fringe dweller zone’. I learned early in life, to hide any interest I held in occult teachings. It was not ‘cool’ in the seventies to speak of such things. The nuns at the school I went to were not impressed with the questions I asked. Actually, they crossed themselves whenever they saw me coming towards them. I was the heretic who dared to ask ‘why?’ and would want to know more than what was taught. I wondered why occult teachings were honoured in ancient times and why they were now reviled.

History showed me the answer to that question. Modern religion seemed to be the main culprit: fear of losing control brought about harsh measures. However, such barbaric acts can give rise to unexpected heroic action. So how does one stamp out old beliefs and practices that could empower the masses? How can you ensure that, even if driven underground, threatening beliefs never again soar to the heights they deserve? The answer, I discovered, is to belittle them. You encourage the intellectuals to scoff and look down on such quackery. In HPB’s day it was fashionable to dabble in occult practices. That soon changed. Fashion is frivolous and fickle. Those in power ensured that anyone who was engaged in such activities

would be regarded as not worth knowing, not respectable, and foolish. Thus, the masses kept away. This long-standing belittling is, I believe, the reason why many people do not seek out our Society.

I believe we can reverse the trend and attract a far greater number of members. The popularity of the *Harry Potter* books and films surely indicates that people are hungry for truth and magic. The stirrings are there. We need to cast our nets into different waters. I believe the third Object will draw many young people to Theosophy. Subjects such as telekinesis, telepathy and remote viewing are lures for many young people as well as old.

What did the Young Theosophists groups do many years ago? Surely those who were involved must remember what held their attention and what activities were popular. The young people of today are, essentially, no different from those of days gone by. They too possess a soul that knows truth and yearns for it. It is up to us to formulate some way of addressing that longing.

Should there perhaps be a parapsychology department in the TS, exploring parapsychology and self discovery? I understand that there may be danger lurking in the realms of the third Object. However, with the appropriate guidance, steps can be taken to ensure that things run smoothly.

Perhaps our membership can grow through a cyber culture. It seems that everything can be done online these days, so why not Theosophy?

I am sure that those who have been involved with the Society for many years have good ideas that can be presented and evaluated in the quest to attract new members: let’s hear them. ✦

Theosophy and Science in Sanskrit

Jef Ladbroom-Sloan



The religion of the future will be a cosmic religion. It should transcend personal God and avoid dogma and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual as a meaningful unity. Buddhism answers this description. If there is any religion that could cope with modern scientific needs it would be Buddhism—Albert Einstein.¹

From this statement, we can reasonably trace the underlying idea of a universal or cosmic religion back to the mother language of all European languages, Sanskrit, the original language of Buddhism and the foundation of Tibetan. Within the Sanskrit language, we see that profound subjects such as the birth of the universe, the nature of mind and the nature of consciousness were discussed two thousand four hundred years before the birth of modern psychoanalysis in the late nineteenth century.

The first Sanskrit university was constructed in Takshila in 700 BC, with more than ten thousand students enrolled to study the sixty or more subjects offered. During the fourth century BC, the University of Nalanda flourished as one of the greatest academic institutions of all times. Twelve hundred years later it produced the highly revered Professor Padma Sambhava, who was invited to Tibet around AD 760 by Trisong Detsen (*Khri srong lde btsan*), the Thirty-Second King of the Yarlung dynasty (742–797), to organize and reform their scholastic system. The school of study Professor Sambhava founded, the Nyingma, still flourishes today.²

Readers of *Theosophy in Australia* will be familiar with the notion that there lies ahead for each of us a future of spiritual development

and unfoldment, until eventually, breaking free of all constrictions, the mind is said to awaken and become enlightened (to cosmic truth and to illusion). These ideas were first conveyed in ancient Sanskrit, in which language we also find the calculation of the Earth's circumference, and mathematical formulae to measure eclipses (these ancient parchments are still in existence). In AD 499, Aryabhata proposed a heliocentric solar system of gravitation, suggesting that the planets and the Moon do not have their own light but reflect the light of the Sun. Bhaskaracharya calculated Earth's orbit of the Sun (365.258756484 days) eleven hundred years before the publication of *De Revolutionibus Orbium Coelestium (On the Revolutions of the Celestial Spheres)* by Nicholas Copernicus, just before his death in 1543. Copernicus's ground breaking book is often regarded as the starting point of modern astronomy. Today, one orbit is said to take 365.256366 days. Bhaskaracharya's calculation was out by 0.00239 of a day or 3.44 minutes.

In the sixth century BC, the South Asian scientist, Kanada, was the first to advocate that the *Anu* (atom) was an essential particle of matter. When the atom is divided and subdivided, we reach a stage beyond which no division is possible, which he called the *Parmanu*. (This is similar in concept to the Quark model which was independently proposed by physicists Murray Gell-Mann and George Zweig in 1964.) Kanada argued that this indivisible and indestructible primary source of matter cannot be sensed through any human organ. He taught that there are different types of *Parmanu* (6 flavours of Quarks) for the *Pancha* (five) *Mahabhutas*—Earth, Water, Fire (Light), Air and Ether (Plasma). Each *Parmanu* has a peculiar property which depends on the

substance to which it belongs. It was because of this conception of peculiarity of *Parmanu* (the irreducible atoms) that this theory came to be known as the *Vaisheshika-Sūtra* (Peculiarity Aphorisms). Kanada seems to have arrived at conclusions which were bettered only two millennia later. In the first century BC, the *Vishnu Purana* refers to sunlight as the ‘the seven rays of the sun’ and pre-empted Isaac Newton’s ideas in several areas.

Later Buddhists, such as Dharmakirti in the seventh century, developed a type of atomism, a philosophy about reality being composed of atomic entities that are momentary flashes of light or energy. They viewed light as being an atomic entity equivalent to energy, similar to the modern concept of photons.

Scholars and scientists writing in Sanskrit did not begin the birth of the universe with a big bang: for them, that came later. They describe the manifestation of the cosmos as beginning with a big flash. In an instant, the radiance of *Parabrahm* illuminated *Mulaprakriti*, instantly activating that primordial matter, or *Mulaprakriti*. A sphere of light appeared, then the bang followed. *Parabrahm* contained all the potential and possibilities, both in consciousness and form, of the new *manvantara* (a cosmic period of manifestation). The sound of *Parabrahm* stimulated the light into structure according to the *Mahabhutas* (atomic archetypes), and so the physical universe began its process of formation. They go on to say that in this emerging cosmos, lights appeared. These lights began to rotate and flatten and they in turn gave birth to further smaller lights, which subsequently followed the same process. Suns and globes appeared. While light was forming the cosmic sphere, sound raced to fill the space, speeding up to do so. Thus, the contemporary quandary as to why the universe is expanding at an accelerating rate indicates that the Sanskrit-based scientists may still be well ahead of the modern theorists.

The first number system in the world was devised by Aryabhata who invented the number ‘zero’. [This assumes an earlier dating of the Vedic period than some authorities would allow.] As for the place value system, India is the location where the first decimal system was used in 100 BC and it was in the language of Sanskrit that we find the birth of trigonometry, calculus, algebra, and the later quadratic equations of Sridharacharya in the 11th century AD. The largest numbers that the Greeks and the Romans relied upon were 10^6 (one million), but scholars writing in Sanskrit acknowledged numbers as large as 10^{53} . Specific names for these numbers were given as early as 5000 BC, during the Vedic period.³

Is it accurate to refer to these early researchers as scientists? I believe it is. They were clearly aware of the need to lay down formulations, which could be corroborated by others regardless of time or location. They followed the method still encouraged today: that is, they began with a theory, devised methods of demonstrating and verifying their hypotheses, and then published the results. They produced numerous texts substantiating their findings, and maintained a sense of “self-disengagement” or objectivity.

The point of all this is not to pit ancient against modern science, which would certainly reduce the value of both, but rather to show that, although the ancients were severely limited by their lack of technology, they were still able to arrive at an astonishing number of facts that contemporary science has taken up and explored with a dazzling degree of particularisation. On the other hand, without the assistance of technology in all its forms, the science of our day would almost be stopped in its tracks.

If South Asian scholars were correct in many conclusions in the fields of cosmology and physics, we can perhaps assume that they may have been as accurate in others. Perhaps the key subject relevant to readers of *Theosophy in Australia* is the ancient understanding of

consciousness. According to the *Vedānta*, awareness is **not** a product of physical processes, or of the brain. In *Vedānta*, human consciousness is said to consist of four levels or states:

1. The first is ‘waking consciousness’ (*jagaritasthana*), the identification with “I” or “me” in relationship with phenomenal experiences of external objects.
2. The second aspect is ‘dream consciousness’ (*svapna-sthana*), which embodies the same subject/object duality as the waking state, but more in a symbolic presentation.
3. The third aspect of consciousness is ‘deep [REM] sleep’ (*suśupti*), which is non-dual as a result of holding in abeyance all feelings, thoughts and sensations.
4. The final aspect is the consciousness that underlies and transcends the first three states, *turiya*, also referred to as a ‘trans-cognitive’ state (*amubhava*) or a state of self-realization or freedom from body-mind identification (*moksha*).

Science is beginning to verify these observations and will gradually discover so much more, that it will keep scientists occupied for hundreds of years. Imagine the research possibilities of previous-incarnation based phobias, and so on. The Darwinian theory of evolution exclusively focuses on the development of the form or body, and shows no understanding of a dual evolutionary path of body and mind. The belief in the illusion that our sense of self awareness is produced by the body is so complete, that it might still be a long time before researchers consider this presumption to be a stumbling block to the magnificent fields of study that will open up when this fundamental fact is recognised.

Modern neuroscience is based on the premise

that the brain creates consciousness and that the accumulation of the results of our reactions constitutes our consciousness. In other words, the brain produces the mind. After the egg is fertilised, the emerging embryo manifests stem cells that in this case, will “create” the brain. As the number of neural pathways increases, so too does the amount of energy flowing through them. Once the level reaches a prescribed amount, sentience, or the ability to say “I am I” occurs. As an analogy, we can look at a car assembly plant. At the end of the line stands a shiny new vehicle, at which point the driver enters and takes possession of the vehicle. Science believes it is not so. Rather, the shiny new vehicle has five onboard computers controlling an astounding array of functions, along with state of the art electrical and fuel systems. With all this, the vehicle has the capability to **manifest its own driver**, which it does. Thus, when the car finally breaks down—the engine never to run again—the driver, as a manifestation of the machine, vanishes.

Science is still looking for evidence to suggest continuation after death, while, long ago, some of the scholars referred to above had realised the significance of the two distinct yet complementary paths of evolution, that of mind and that of form. Metaphysicians writing in Sanskrit tell us that it is from the Higher Octave that we come down to clothe ourselves with a physical form (*Sthula śarīra*) to further our experiences in matter at this degree of density—our wonderful planet Earth. When the cold heavy old overcoat we know as the physical body finally falls to the floor, we return back up into the Higher Octave from whence we came. Thus death is simply our pranic battery running out; the time to return home. Just like getting home from school.

For the past thirteen years or so, Eastern researchers into the nature of consciousness have been aware that the practical separation of the mind and the physical body can and does occur. They have discovered ways of purposely

producing these results and gone on to probe a depth of research that has resulted in a profound understanding of what is described as the Transmission of the Soul.⁴ These researchers have been able to accompany the departee and observe and record events. So the oft-quoted refrain: 'How can we know of these things, no one has ever come back to tell us?' is not altogether true.

Here is where members of The Theosophical Society can make a truly relevant contribution to the world in the twenty-first century. We can present well sourced and accurate information to allay one of the greatest fears in society—the fear of death. Do we live on? What happens to us when we die? What experiences do we have after death? Where do we go? Can we ever know with certainty? The internet has made readily accessible unimaginably vast numbers of sites that go into this subject. Naturally of course, the question arises, with such diversity, what is true and what is false?

Finally, we need not work from a position of trying to prove to contemporary science the nature of Truth. Modern Theosophy with its basis in various Sanskrit texts, provides a wonderful road map of the way ahead, revealing the truth that might address commonly held illusions and fears. These truths need to be shared. It is all very well to focus on the

goal ahead, but we need to also consider the starting point, the reason why many come to The Theosophical Society, which is to learn. If we ignore these fundamentals, the Society will become a temporary mooring point, a brief stopover in the quest for answers. And if we cannot provide the answers, where else will the seeker find them? ❀

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Jef Ladbrook-Sloan is a student of Sanskrit and Tibetan Buddhism, who has been a member of the T.S for 28 years.

We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time.

- T. S. Eliot



Theosophical Amphitheatres

Dianne K. Kynaston

An amphitheatre is an open-air venue for theatrical performances, concerts, rallies, and spectator sports. The term is derived from the ancient Greek *amphi*, meaning “around” or “on both sides” and *theatron*, meaning “place for viewing”.

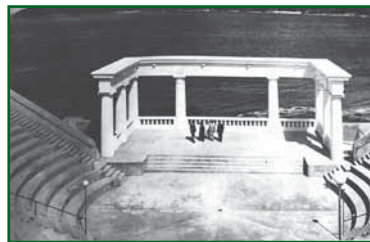
The first amphitheatres were built by the Greeks, as a stage, with the audience on just one side, usually at an arc of less than a semicircle, with seating in stone tiers. They were used principally for the presentation of plays and concerts. The Romans developed the structure into a larger venue with seating all around the central performance area—a better arrangement for viewing spectator sports. The Colosseum in Rome is a prime example of the Roman amphitheatre.

During the past one hundred and ten years a number of amphitheatres have been built within the theosophical world, principally for theatrical performances and the presentation of lectures.

POINT LOMA, Pasadena, California

The first “theosophical amphitheatre” was built in 1901 under the auspices of the breakaway group, The Theosophical Society (Pasadena). The amphitheatre was the vision of its second President, Katherine Tingley, with the design based on the theatre at Taormina in Sicily. It is regarded as the first Greek-style amphitheatre in North America.

In 1897 Katherine Tingley purchased a property previously used as a sanatorium in the area of Point Loma, Pasadena, overlooking the ocean. She used the building to create a school for the study of the fine arts, naming it the Academy.



In 1901 Tingley added a ‘Temple of Peace’, and the amphitheatre, which was set in a natural canyon on the property. The first play performed there was *The Aroma of Athens*, written by a number of theosophists, depicting the feelings of the Greek philosophers at the outbreak of the Peloponnesian War (431 BC). Ancient Greek plays and Shakespearian plays were performed by amateurs, mainly under the direction of Katherine Tingley, prior to her death as the result of a car accident in 1929. The venue was also used for school sporting events.

Tingley’s successor, G. de Purucker, was not interested in theatre, and in his day the amphitheatre was used only for high school productions of the Academy and its graduation ceremonies. In 1942 the site was sold, eventually being acquired in 1973 by the Point Loma Nazarene University. No major theatrical productions have been staged there since.

HOLLYWOOD, California

During 1912, a theosophical community by the name of Krotona was established by A.P. Warrington in the Hollywood Hills, California, on a large tract of land on which was established the headquarters of the American Section, and the American Centre for the Esoteric School. Krotona was named after the centre established by Pythagoras in Italy in the sixth century BC. It flourished until the mid-1920s when the serenity of this idyllic valley was overshadowed by the growth of the Hollywood film industry. In 1926 the property was sold, the headquarters moved to its current address outside Chicago, and the Krotona community moved to a new address at Ojai, north-west of Los Angeles, where, as the Krotona Institute, it continues to flourish as a

successful theosophical enterprise.

During the Hollywood years, the Krotona community left an indelible mark on the area. Apart from the Krotona property, many TS members built homes around the valley, and many of these homes were designed by the opera singer and prominent TS member, Maria Russak/Hotchener. Maria had for some time lived at the international headquarters at Adyar, Madras, and her designs were influenced by the Mogul style architecture of India. Some of these homes still grace the streets of Hollywood, adding a South Asian atmosphere to the area. However, the most notable legacy of this period are the two amphitheatres built by the actress, philanthropist, and dedicated TS member, Christine Wetherill Stevenson.

In 1918 Christine organised, under the auspices of the TS, a successful performance of a pageant based on Sir Edwin Arnold's book, *The Light of Asia*, a poetic rendition of the life and teachings of the Lord Buddha.¹ The pageant was performed in an open-air theatre set up on vacant land at the base of the hills. The performances were so successful that it was decided to build a permanent outdoor theatre. Christine was elected as President of the newly formed Theatre Arts Alliance, which purchased fifty-eight acres of land in the valley, and erected an amphitheatre thereon. Within a short time disagreements arose as to the direction of the style of productions, with Christine and her friends preferring religious pageants, and others in the Alliance favouring a broader cultural programme. Eventually Christine sold her share of the company, and the amphitheatre became the home of the Los Angeles Philharmonic Orchestra. The stage, and the shell which covers it, have been rebuilt several times over the years, with two designs by Lloyd Wright (son of Frank Lloyd Wright). Today, this amphitheatre—the Hollywood Bowl—is a major cultural centre for the arts, from symphony concerts and theatrical productions to rock concerts.

When Christine withdrew from her association with the Theatre Arts Alliance she purchased, together with Chauncey Clark (another TS member), forty-five acres of land in a small box canyon in the Cahuenga Pass not far from the Hollywood Bowl. Here they built a smaller amphitheatre, which from 1920 onwards was the venue for the performance of the *Pilgrimage Play*, based on the life of Jesus. Apart from a break during World War II, it was performed every year until 1964 when it was closed by a lawsuit (on religious grounds!). This amphitheatre is now known as the John Anson Ford Theatre. Both the Hollywood Bowl and the Ford Theatre were given to the Los Angeles County and now serve as major public venues. A large cross was erected on the Cahuenga Pass in 1924 to honour and recognize Christine's dedicated effort in establishing these theatrical venues, and for her 'service to humanity'.

BALMORAL, Sydney

The Star Amphitheatre, which was built on land overlooking Edwards Beach at Balmoral, Sydney, exists no longer, but it has played an intriguing role in the history of the TS in Australia. It is still referred to in the media in connection with articles on The Theosophical Society. Contrary to statements often made in such articles, the amphitheatre was not owned by The Theosophical Society, but by the Order of the Star in the East, an organisation set up in 1911 to support the promotion of J. Krishnamurti as the World Teacher. It also sponsored various cultural activities.

Chiefly at the instigation of Dr Mary Rocke, the Star Amphitheatre was built in 1923, the impressive structure rising from the sands of the northern end of Balmoral Beach. It contained a tea house on the ground floor; with a library, a chapel of the Liberal Catholic Church, and a Co-Masonic temple on the intermediate floors. The top floor consisted of an open-air theatre

in the classic Greek style. A well-known English actress, Enid Lorimer, was responsible for the staging of plays there (later in life Ms Lorimer was awarded the OBE for service to the theatrical world in Australia).



*The Star Amphitheatre, above Edwards Beach at Balmoral, Sydney
Photograph courtesy of The Manor Collection*

When the Order of the Star was disbanded by Krishnamurti in 1929, the ownership of the amphitheatre was left in limbo for a while, though plays still continued to be performed there until about 1934. At one stage, an entrepreneur took over the venue for vaudeville performances, with little success, and it was then sold to the Roman Catholic Church. It stood unused and decaying for several years, eventually being demolished in 1951 to make way for a rather unimpressive block of flats.


The Star Amphitheatre was a vision ahead of its time, and the subject of a number of paintings, including those by Ethel Carrick Fox and Jane Price. The inspiration it gave can perhaps be felt in the following words from a review of the performance of the first play held there, *The Other Wise Man*:

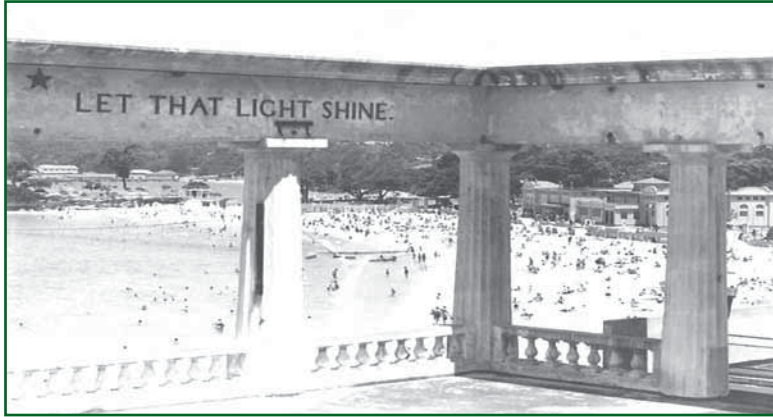
On a glorious afternoon, amid some of the loveliest scenery in the world, a large concourse of people gathered in the Star Amphitheatre at Balmoral to learn the story of the Other Wise Man. It was a perfect story in a perfect setting. The gleaming white Amphitheatre was flooded with brightest sunlight, and between the severe Greek

columns that flank the stage one could see the sparkling blue waters of the Harbour, encircled by dark headlands, beyond which sea and sky were fused in the far distance in a haze of misty blue. No other scenery was needed. The rich Eastern garments of the players stood out in striking contrast against that incomparable background, and their very voices were sustained by the murmur of the waves softly breaking upon the shore below.

.... The part of Artaban was taken by Mr Harold Morton, who lent to it an inner beauty and a dignity which lifted it into heights of pure spirituality—a rendering which will not be forgotten by those who had the privilege of witnessing it. Miss Enid Lorimer was responsible for the production of the play, and herself took among others, the part of the dreamer, which she filled very beautifully, weaving round it that atmosphere of the ideal which is its most striking characteristic. Miss Muriel Beaufoy danced a barbaric Eastern dance, which was also far above the ordinary, and which brought vivid colour into the street scene of Babylon.

The whole play was well carried out by a company of amateurs, nearly all Star members, and it was indeed a fitting opening for the first Greek Amphitheatre in the Southern Hemisphere, one dedicated to the service of the same great Lord of Love Whom the Other Wise Man both lost and found.²

This beautiful piece of architecture certainly inspired the spirit, and this can be sensed in the wording that was carved into the lintels that framed the stage—a saying from Hermes Trismegistus: ‘Thou art the Light, let that Light shine’. 



Corner of amphitheatre with inscription. Photograph by Frank Hurley (1885-1962), part of the Hurley negative collection at the National Library of Australia.

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Dianne Kynaston is a member of Newcastle Lodge and a past President of the Australian Section. This article is based on a talk she gave at the Convention in Launceston 2010.

**There is no
excellent
beauty that
has not some
strangeness in
the proportion.**

- Francis Bacon

Ruth Beringer in Conversation with Linda Oliveira



Ruth Beringer is a former General Secretary of the Australian Section, who has been a TS member since she joined the Society in Ireland, on 20 January 1950. Ruth then transferred to Blavatsky Lodge in Sydney in 1953. This interview was conducted by the National President at the National Convention 16 January 2007.

Linda: First of all can you tell us a little about your early life?

Ruth: I was born in the middle of Germany in a place called Halle on the river Saale. As children we used to swim and canoe there, and had wonderful times. My sister and I had a happy childhood. I had also a half-brother who now has passed on. We didn't have a religious upbringing, because my mother was Catholic and my father was a free thinker, so you can imagine it was not obligatory to go to church or anything like that. I had my first Bible when I was in my twenties, so there is not much of a history on that point. I went to school for ten years in Halle, but have been mainly self-taught, always interested in many things. All my life I loved to read and study. From that point of view I was ideal for Theosophy.

Linda: How did you come to be in Ireland at the time you joined the TS?

Ruth: After the war years spent in Germany, I immigrated to Dublin. My father was born in London, of German parents, so we had distant relatives in England, and cousins in Dublin. A cousin of my mother's came to visit us after the war, and suggested I go for a few years to Dublin, working as a mother's help, and learning

the language at the same time, which I did. My mother had always encouraged us to learn another language. After two years looking after a household consisting of two young children and a recent widow, I found something lacking in my life. I had to have stimulation, mentally. My sister Rose, who was very interested in astrology, had come into contact with some people who had lived near The Manor in Australia. Rose had joined The Theosophical Society after the war. During the war the TS was closed down, but afterwards Rose was able to join the Lodge in Bremen, there meeting the gentleman who was familiar with The Manor. Not long after that, I went along to the Lodge in Dublin, and, at my second meeting, said I would like to join. I felt at once a sort of relationship with the members. I felt very much at home with them. Eventually, I was invited to join and was there for two years. I also joined Co-Freemasonry, and the Mystic Star—all these sort of things that interested me. It was a very small group in Dublin, but very happy. The Irish are a friendly and happy people. In the meantime Rose had come out to Australia, and I followed her.

Linda: It is funny how sometimes events turn in your life in some way and you head into a completely different direction to a new place. One of the questions here is, what has your professional life included? I don't know whether you want to refer to that a little bit further on as we go through?

Ruth: Well perhaps briefly. I can't really call it professional, rather, it was my working experience. After I left school, I went to East Prussia for a year of training in a rural

household, and learned all the things involved in keeping house in a rural establishment: including gardening, how to make bread, and all the things that were required in those days before the spread of modern appliances. Then I took a secretarial course—again geared towards working on a rural estate. So I had bookkeeping, secretarial work, clerical work and record keeping, with a little bit of accountancy. I worked in that profession, in inverted comas, for two and a half years. So, organisational/secretarial work was my professional training.

Linda: You were also a member of the Young Theosophists, which was a very strong group, at a certain time, in the history of the TS in Australia. Can you tell us a little about who else might have been members, especially those who may be in this room at present, and what sort of activities you undertook?

Ruth: Quite a few of the Young Theosophists are here. [Some of them were named at the time, with archival photographs displayed on a slideshow.] I heard about Hugh Murdoch while I was still in Ireland. He was stirring things up, wanting this and that to be adopted, to make things easier, more streamlined, and so forth. I was the only Young Theosophist in Ireland.

Linda: I think the Young Theosophists in Australia had various outings, didn't they?

Ruth: Yes, but I wasn't very much involved with that, because I was working at The Manor at that time, and there wasn't terribly much free time. We were a community of twenty-five to thirty people, and I helped cook and keep house for them, for five years.

Linda: Do you want to say something more about The Manor?

Ruth: Yes, all right. I was brought out to Sydney by Dr Van Den Broeck, who was the resident head of The Manor. As perhaps most of you know, The Manor was a theosophical

community first of all, and then it became the home and centre for the Esoteric School (ES), so only members of the Esoteric School could live there on approval by the head of the ES. It really wasn't to separate them from the TS: but they had to follow a certain way of life, and live to a particular standard of living. So I came out to The Manor as a young person. I wasn't in the ES then, but I soon was. One had to be, of course, a member of the TS for three years, and to work for it, before joining the ES, but I had worked for the TS from the start. The Manor was built in the early twentieth century, around 1911, by a brick and tile merchant, who wanted his family to live there. It is a unique building, it takes a lot of upkeep, and always did. So we all had to work hard and manage as best as we could: there were not many luxuries, no private bathrooms, and so forth.

Linda: Why was it referred to as Bakewell's Folly?

Ruth: Well, I had heard that Bakewell had no architect—only a builder—and he would (literally) dream of having a room here, and then a room there. So you have stairways here and stairways there. Anybody who comes to visit The Manor gets lost there. It is really a place of folly, in the best sense of the word. We have to be fools before we can become wise.

Linda: You attended a very famous World Congress of the TS at Salzburg in 1966, along with some other Australian members. What can you tell us of that Congress?

Ruth: There used to be a World Congress every seven years, but none was held during the war. It was a wonderful idea, bringing members together from all around the world, in addition to the annual convention in India. Brother Sri Ram asked John Coats, who was to become President of the Society, but was at the time chairman of the European Federation, whether he could organise a Congress. This particular Congress was organised with the help of the

Austrian General Secretary, Norbert Laupert, and it was decided to hold it in Salzburg, which was an ideal choice. By 1966 I had been elected General Secretary of the Australian Section, and I organized the Australian delegation. We had to give at least two years' notice for people to gather enough funds to go overseas in those days. It was the beginning of air tourism, and it was a big deal: but even so, twenty-two members from Australia travelled together to that Congress. We went first from here to Fiji, where we had a meeting with members; then on to Honolulu, where we met with other members; and then to Ojai, which is north of Los Angeles, where already some cabins had been built at what was to be the Krotona School of Theosophy. From Krotona we went to Olcott, the headquarters of the American Section, in Wheaton, Chicago. The American Section convention was held at that time. We also visited Niagara Falls, after which we went to Toronto, and then flew to London via Glasgow. It was a major expedition. I went from there to visit relatives in Germany for one or two days, meeting up with the others again in Frankfurt, where I met Radha Burnier for the first time—and also the Sri Rams. Finally, we flew to Salzburg, and landed there at a very small airport, which, by the time we left two or three weeks later, had become an international airport—Salzburg being the prestigious birthplace of Mozart. It was an enormous feat of organisation preparing for all this. Putting people into hotels, getting lists of hotels where you could stay in Salzburg and so forth.

Linda: You visited the International Headquarters, what can you tell us about that?

Ruth: After Salzburg we went for a short time to Vienna, for a quick tour of a few hours. Then we went to Greece for a so-called three-day cruise, which started on Saturday afternoon and finished on Monday morning. Finally, after a planned trip to Agra which didn't eventuate, we got to Adyar. That was my first visit to Adyar.

The place was very low key, very quiet. It was the height of summer. We were mainly left to our own devices. We then went to Calcutta and from there to Bangkok (or, Hong Kong first, and then Bangkok).

Linda: My next question is, do you have any favourite theosophical books and authors, and if so what appeals to you about them?

Ruth: I was connected with books from my early times in The Theosophical Society, ordering books from London for Dublin Lodge. When I came out to Australia, I was also soon working trying to set up a bookshop, which was actually in Blavatsky Lodge. Long before Quest books began, we had a book depot. Joyce Carr, with whom I am still in contact, was very helpful in that. Sten von Krusenstierna, some of you will remember him, worked for Angus and Robertson in Sydney, and he was familiar with book ordering, not only from TS book shops or publishing houses, but also from other agencies. So we started slowly to build up something. After I had been at The Manor for five years, I went back to Europe for almost a year, to visit my family. But when I returned, I worked in a small book shop which had German, French and English books. I was only helping out over the post-Christmas period really, but it was a good experience. Then I thought: well, what shall I do? Soon enough, Blavatsky Lodge grabbed me and I became the business manager. This meant ordering books, selling books, keeping the membership records, letting the hall, arranging the Sunday night meetings—everything to do with the business of the Lodge. That was for about two years, after which I started working at the Section Office, the national headquarters, helping Helen Zahara, who was then General Secretary. We did it all on a shoestring, mind you—the Section, the Lodge—there was very little money in the TS in those days. We had to work hard; but it was happy work.


As to specific books, my favourite book is *A Study in Consciousness* by Annie Besant. *The*

Secret Doctrine is another favourite; but also the three little classics, *At the Feet of the Master*, *Voice of the Silence*, and *Light on the Path*. N. Sri Ram's writings are also very dear.

Linda: Finally, you have worked so much for the TS for such a long time, what inspires you about this organisation?

Ruth: The spirit of the Society, the spirit of Theosophy: that is what really inspires me. What it is precisely, I cannot put into words. I think all of you know what it is. It is that indefinable, that eternally young, extraordinary sense of life, which we can contact in our moments of silence and our moments of being together—where that one life has a total meaning for us. That is, I

think, what inspired me throughout. The work itself has had its own inspiration, and that means to me much more than my little self. That leads us on, that brings us forward. There is always that. The teachings are the important thing. We live out these teachings. We are the carriers forward of that. Not in any egotistical sense, because we are here to first learn, and always to learn. We are here to serve, which may be the smallest thing you do not regard as service, but it will be that, if your heart is in it. We are here to pass on what we have learned, because if we don't do that, what is the good of learning? It has to move, it has to be a germ, a catalyst: something that brings forward that movement. This is the important thing. ✦



We must in my opinion begin by distinguishing between that which always is and never becomes from that which is always becoming but never is.

The one is apprehensible by intelligence with the aid of reasoning, being eternally the same, the other is the object of opinion and irrational sensation, coming to be and ceasing to be, but never fully real.

- Plato, *Timaeus*



The Five Pillars of Total Education

Vicente (Vic) Haó Chin, Jr

When you send your children to school, try to remember that almost no school gives your children total education that will prepare them for living. Schools mainly prepare students for academic competence in order that they will be more qualified for whatever careers they may pursue. But financial security is but a part of life. There are other aspects equally important, if not more important, such as fulfilment and happiness. What is the point of having a lot of money if you do not feel fulfilled or happy?

Schools spend up to fourteen years systematically teaching students how to master mathematics. Yet do they even spend two weeks systematically teaching young people how to handle stress? And what of the art and science of happiness; or how to have effective relationships? Do schools teach students how to handle anger, or how to be honest and to practise integrity?

Parents must fill in such gaps in education. The home is an important school. Young minds learn the skills of living at home. Every day, when you interact with your children, when you have dinner with them, when you speak to them, you are conveying important life-lessons to your children. Such lessons must be planned. We must remember too, that a crucial element in such life education is modelling—we demonstrate how it is done.

There are five important aspects in total education. Schools teach only a few of them.

1. Health

The first pillar of total education is to teach young people how to be healthy. When health breaks down, all the dreams and visions of a life can fade and disappear. Many families lose their entire life savings in just one major surgery, and they often incur large debts that they have to pay for many years. Poor health is often accompanied by low or unpredictable energy levels. Winston Churchill once said that the secret of his success was his energy.

Physical Education in schools very often does not teach the elements of good health. Phys. Ed. classes teach sports, and possibly exercise. But there is more to health than exercise. The most important element of health is diet—what we eat—and many teachers are noncommittal when it comes to diet. They cannot restrain themselves from the wrong kinds of food and drink, and so can hardly teach better practices.

Do you know which ethnic groups are said to have the longest lifespan in the world? They are the Okinawans of Japan, the Hunzas of Northern Pakistan, the Vilcabambas of Peru, and the Abkhasians of the Ural Mountains of Russia. They have the highest concentration of centenarians who are still healthy and active in society. What do these four groups have in common? They are mostly vegetarian in their diet.

The largest study of health and nutrition ever made is the twenty-year research now known as the China Study, conducted by Cornell University, Oxford University and the Chinese

Academy of Preventive Medicine. The head of the study, Dr Colin Campbell, summarised his findings as follows:

People who ate the most animal-based foods got the most chronic diseases... People who ate the most plant-based foods were the healthiest and tended to avoid chronic diseases. These results could not be ignored.¹

Do you know which ethnic groups have the shortest lifespan in the world? They are the Eskimos, the Laplanders and the Greenlanders. They live in the Arctic Circle where there are no plants, since the land is covered with ice and snow practically all the time. Their diet is exclusively based on meat and fish, and the average lifespan is 35 to 45 years.

Teach your children then the foundations of a healthy life, starting with diet. The other important aspects of good health are exercise, avoidance of harmful vices and a wholesome philosophy of life.

2. Emotional Maturity

The second pillar of total education is emotional maturity that brings about equanimity and cheerfulness. How little our children learn about this in school. In fact, school life is often a source of stress, depression, frustration, fear, anger and hurt. Emotional habits such as fear, anger, depression and resentment are learned as children grow up. While there are instinctive roots to these reaction patterns, the inborn factor is insignificant when compared with what is learned. Babies, for example, have only two instinctive fears: fear of loud sounds and fear of falling. In time these two disappear, but as they grow up they learn a mountain of new fears from their elders and from society. These include fear of authority, of rejection, of public speaking, of criticism, of snakes, of cockroaches, of confrontation, of dentists, of accidents, of death and so forth.

Fear distorts perception and clouds judgement, resulting in unwise reactions and decisions.

Anger is another example of a habit that can be very harmful. People who have uncontrolled tempers often are avoided by others and become ineffective in their relationships and in their work. In your workplace, look around you and try to identify the people you think are worthy of promotion as managers or leaders. I am almost certain that these people are not slaves to their temper and anger. They do not lash out indiscriminately at others when they are in a foul mood. They handle their emotions well. Daniel Goleman in his best-selling book *Emotional Intelligence* wrote: 'IQ gets you a job, but EQ gets you promoted'.² Temperamental people are hard to deal with; they are often unreasonable, not only at work but also at home.

Emotional maturity is so crucial in the education of young people that the school must assiduously teach this day by day, year by year. But the problem is that most teachers themselves are not emotionally mature. They use anger and fear in handling students.

Can emotional maturity be learned? Yes, definitely. It can be taught and learned. It is no accident that some people seem to be calm, but effective, in dealing with difficult situations, whereas others fly out in rage at the slightest provocation. They each learned these modes of reaction from their elders. Time-tested techniques in dealing with daily stress are available for anyone to learn, and yet how many schools teach these in their classrooms?

3. Intelligence

Intelligence is the capacity to understand things and to apply such understanding to various life situations. Schools are supposed to be good in developing this aspect, but unfortunately there are many schools that fail seriously in the nurturing of intelligence in children. Teachers and administrators often worry too much

about grades, exams and the completion of the assigned syllabus, so that they don't have time to assess whether the students have intelligently absorbed the lessons or whether they have just memorised the answers. Students are taught to equate achievement with grades and honours, rather than with true intelligence. Most teachers are aware that grades and written examinations do not measure the genuine capability of students, and yet they are forced by the system to use them as if they are the best ways of assessing learning.

Intelligence is nurtured by an environment of curiosity, encouragement, puzzle solving, creative games, investigation, freedom, conceptual understanding, practice in actual problem solving, developing the capacity for insight and lateral thinking. It is hard to put numerical grades to such abilities because they are multifaceted. Nine kinds of intelligence have been identified, and IQ tests measure only one of them.

4. Competence

An intelligent person is not necessarily a competent person. Competence is a capacity difficult to measure but quite easily recognised when seen. When a person is assigned a task, and can be relied upon to accomplish it with minimal supervision, they are competent.

Competence covers a broad spectrum of capabilities that includes self-confidence, intelligence, self-discipline, time management, effectiveness in dealing with people, resourcefulness, creativity and perseverance. High academic achievements do not necessarily translate into competence. Wrong schooling can cause a lot of damage in this area, such as when teachers instil fear instead of developing self-confidence.

Competence develops from the constant practice of one's intelligence. Small triumphs increase one's self-confidence. Repeated

failures decrease the feeling of competence. Thus parents and teachers must give repeated opportunities to young people to apply their intelligence and skills in complex situations so that they feel encouraged through bite-sized achievements and being praised or appreciated.

5. Character

The fifth pillar of total education is character. Without this quality, no one can truly be successful in life because character is the foundation of fulfilment and happiness.

Character is that collection of qualities that enables one to see what is right and wrong, and provides the moral courage to do the right thing. It enables one to forego present pleasure and gratification in favour of a higher value or future goal, to be capable of loving and being compassionate, to be selfless while attending to one's own legitimate needs and to be a part of the solution to the problems of the world rather than a part of the problem. The highest degree of character is what is called spirituality, which is not the same as religiosity. Spirituality is the capacity to see deeper levels of reality and the larger unity, which transcend our egocentric nature. Egocentricity is the root cause of unhappiness and insecurity. True character formation is an unfolding process rather than a conditioning process. It is the emergence of our deepest nature.

In *Character and Success*, President Theodore Roosevelt stated:

In the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed against that assemblage of virtues, of moral qualities, under the name of character; and if between any two contestants, the difference in character on the right side is as great as the difference of intellect or strength the other way, it is the character side that will win.³

Character has to be systematically nurtured with as much perseverance as the teaching of mathematics. Parents and teachers must be constantly on the lookout for windows of opportunity for developing character in young people: in small things like sibling conflict, conversations about national leaders, and news items; and in the adversities encountered by them, which may offer opportunities for kindness or service.

Teaching character, however, differs from the way we teach mathematics or computing in one important respect. Character involves an outlook and a way of life; not simply a skill or technique. You can demonstrate the multiplication process on a sheet of paper, but you can only demonstrate character in the way you live. In teaching character, then, we must keep in mind the advice of Dr Albert Schweitzer, the Nobel Peace Prize winner: 'Example is not the main thing in influencing others. It is the only thing'.

These then are the five pillars of total education:

1. Health
2. Emotional maturity
3. Intelligence
4. Competence
5. Character

Develop these qualities in your children, and you would not need to leave with them riches or fame. They will rise up to excellence in any field, and, what is more important, they will live fulfilled and happy lives. ✦

References

1. Campbell, T. C. et al (2005) *The China Study*, BenBella Books, Dallas.
2. Goleman, D. (1995) *Emotional Intelligence: Why It Can Matter More Than IQ*, Bantam Books.
3. Roosevelt, T. (1900) "Character and Success", *The Outlook*, March 31, available online at <<http://www.theodore-roosevelt.com/images/research/speeches/trcharsuccess.pdf>>

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Vicente (Vic) Haó Chin, Jr is the National President of the Theosophical Society in the Philippines, and the Chairman of four schools and five foundations engaged in philanthropic, educational and ecological work. He edits the *Theosophical Digest* and *Peace Ideas*, and has published several books including *The Process of Self-Transformation* and *Why Meditate?* Vic also edited the chronological edition of *The Mahatma Letters to A.P. Sinnett* (with Virginia Hanson). He is married with four children.



**If you haven't discovered who
you truly are, your assumed
competence is just a wall of sand
against the oncoming tide**

—*Tarhang Tulku*



The Legacies of Theosophy

1-2 October 2010, University of Sydney, Refectory Room, Main Quadrangle

Draft Programme

Friday October 1

- 13.00 - 14.00 Conference Registration, Welcoming Addresses, Light Lunch
- 14.00 - 15.00 Garry Trompf—Theosophical Macrohistory
- 15.30 - 16.30 Michael Gomes—H.P. Blavatsky: A Reappraisal
- 17.00 – 18.30 David Pecotic—Growing Higher Bodies:
Gurdjieff, Evola and Schwaller de Lubicz
- Johanna Petsche—Gurdjieff and Blavatsky
- Vrasidas Karalis—Gurdjieff and his Beelzebub
- Conference Dinner

Saturday October 2

- 9.30 – 11.00 Neil Anderson—On Rudolf Steiner's Impact on the Training of the Actor
- John Blackwood—Outcomes of Work in
the Study of Morphology put forward by Rudolf Steiner
- Luke Fischer—Owen Barfield and
Rudolf Steiner: The Poetic and Hermetic Imagination
- 11.30 – 13.00 Dara Tatray—Theosophy and the Dissenting Western Imagination
- Alex Norman—Spiritual Explorers: Theosophical
Travellers to the East and their Impact on Modern Spiritual Tourism
- Christopher Hartney—The Legacies of Theosophy:
Unveiling the Creative Imagination
- 14.00 – 16.00 Robert Tulip—Blavatsky and the Great Year: Astrology in the Bible
- Al Boag—From Blavatsky to Krishnamurti:
Hindu Chronology, Biblical Eschatology, Physiology
- Fiona Fraser—The Nature Studies of Phyllis Campbell
- Morandir Armson—The Transitory Tarot: An Examination
of Tarot Cards, the Twenty-First Century New Age and Theosophical Thought
- 16.00-17.00 Discussion about Theosophy in the Modern World

The Campbell Theosophical Research Library New Acquisitions September 2010



Parapsychology and Science

Broughton, Richard S. (1992) *Parapsychology: The Controversial Science*, Ballantine Books.

Corliss, William R. (ed.) (1979) *Mysterious Universe: A Handbook of Astronomical Anomalies*, The Sourcebook Project.

Corliss, William R. (ed.) (1994) *Scientific Frontiers (2 books): Some Anomalies and Curiosities of Nature*, The Sourcebook Project.

Corliss, William R. (ed.) (2003) *Scientific Anomalies and Other Provocative Phenomena*, The Sourcebook Project.

Corliss, William R. (ed.) (1976) *Strange Minds*, The Sourcebook Project.

Corliss, William R. (ed.) (1992/1993/1994) *Biological Anomalies: Humans (3 books)*, The Sourcebook Project.

Cremo, Michael A. and Richard L. Thompson (1999/2008) *The Hidden History of the Human Race*, Bhaktivedanta Book Publishing.

Doidge, Norman (2007) *The Brain That Changes Itself: Stories of Personal Triumph from the Frontiers of Brain Science*, Penguin.

Dusek, Val (1999) *The Holistic Inspirations of Physics: The Underground History of Electromagnetic Theory*, Rutgers University Press.

Goswami, Amit (2001) *Physics of the Soul: the Quantum Book of Living, Dying, Reincarnation, and Immortality*, Hampton Roads.

Goswami, Amit (2008) *Creative Evolution: A Physicist's Resolution between Darwinism and Intelligent Design*, Quest Books.

Karolyi, George (2003) *An Excursion Into the Paranormal*, The Paranormal Phenomena Research Foundation Inc.

Kauffman, Stuart A. (2008) *Reinventing the Sacred: A New View of Science, Reason and Religion*, Basic Books.

Kenyon, J. Douglas (ed.) (2008) *Forbidden Science: From Ancient Technologies to Free Energy*, Bear & Company.

Laszlo, Ervin (2004/2007) *Science and the Akashic Field: An Integral Theory of Everything*, Inner Traditions.

LeShan, Lawrence (2009) *A New Science of the Paranormal: The Promise of Psychical Research*, Quest, Wheaton and Chennai.

Lipton, Bruce (2005/2008) *The Biology of Belief: Unleashing the Power of Consciousness, Matter and Miracles*, Hay House.

McTaggart, Lynne (2003) *The Field: The Quest for the Secret Force of the Universe*, Element, Harper Collins.

Robertson, Robin (2009) *Indra's Net: Alchemy and Chaos Theory as Models for Transformation*, Quest Books, Wheaton and Chennai.

Sheldrake, Rupert (2009) *Morphic Resonance: The Nature of Formative Causation*, Park Street Press.

Targ, Russell (2004) *Limitless Mind: A Guide to Remote Viewing and Transformation of Consciousness*, New World Library.

Various Authors (2008) *Measuring the Immeasurable: The Scientific Case for Spirituality*, Sounds True.

Wallace, Alfred Russel and Epes Sargent (1874) *A Defense of Modern Spiritualism*, Kessinger Publishing (Rare Reprints).

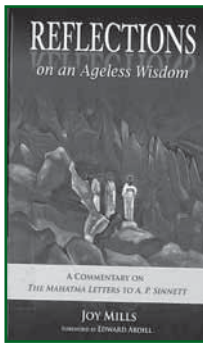
Zollner, J.C.F. (1881/1974) *Transcendental Physics: An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zollner*, Health Research Reprints.

Also acquired this year

Blavatsky, H.P. (2009) *The Secret Doctrine Abridged and Annotated by Michael Gomes* Tarcher/Penguin.

Burnier, Radha (2009) *The World Around Us*, The Theosophical Publishing House, Adyar.

Mills, Joy (2010) *Reflections on an Ageless Wisdom: A Commentary on The Mahatma Letters to A.P. Sinnett*, Quest Books, Wheaton and Chennai.



***Reflections on an
Ancient Wisdom—A
Commentary on The
Mahatma Letters to
A.P. Sinnett***

Joy Mills, Quest Books, Theosophical Publishing House, 2010.

Today, well after a century since they were written, *The Mahatma Letters* exercise great fascination and remain a popular item for inspection in the British Library, for very good reason. Who were the Mahatmas that they should know and transmit such tremendous wisdom?

From the plethora of books purporting to be commentaries on abstruse aspects of the Ageless Wisdom, but containing little more than huge extracts from H. P. Blavatsky's works, or presenting facile attempts at simplification, two gems rise out of the morass: the writings of Geoffrey Barborka, and the work presently under review, *Reflections on an Ageless Wisdom*. Completed by Joy Mills just months before her ninetieth birthday, this insightful work is testimony to a life-long labour of love, service and total dedication to theosophy and The Theosophical Society.

Joy's commentary, based on the chronological sequence of the letters, edited by Virginia Hanson and Vicente Haó Chin Jr, provides the serious student with a route map through the correspondence, focusing on the timeless relevance of a unique set of letters. Her writing style is so alive and accessible that we sometimes feel that the letters may have been written to us today. There is sufficient historical information for us to see the relevance of the various questions

posed to the Mahatmas, and of their responses. Yes, 'illumination must come from within': but how nice to be handed the light. However it is up to us to 'become the truth [and] become the light'—hence the constant injunction to ponder deeply and ponder well. The commentaries also clarify—like no others, to the best of my knowledge—the debates that periodically rage over the thorny topics of Rounds and Races and the human constitution.

In contrast to authors who choose to ignore virtually everything post-Blavatsky, thus effectively truncating the ageless wisdom after her, Joy Mills has generously incorporated the contributions of HPB's contemporaries, as well as future generations of sages and seekers, so that we find reference to the likes of T. Subba Row, Annie Besant, J. Krishnamurti, I. K. Taimni and Ervin Laszlo, to name a few. The book carries a moving message of gratitude to Virginia Hanson, and all others who have assisted and inspired the author in this magnificent work and in her life.

For those few who may not know her, I should say that Joy has served as National President of the Australian Section, Vice-President of The Theosophical Society, and as National President of The Theosophical Society in America. In *Reflections on an Ageless Wisdom*, and in countless talks, she draws attention to the reminder, repeated throughout *The Mahatma Letters*, that the spiritual path is not for selfish attainment of a lofty occult status, or psychic powers, but 'the amelioration of the condition of man'. Knowledge must be built upon the unshakeable foundation of ethical and moral values if a person wants to be of service. Only then can action flow from an understanding heart, so that it becomes a benediction to the 'great orphan', Humanity.

Review by Edi D. Bilimoria

Calendar of Events

National TS Centres ...

Springbrook Centre, 2184 Springbrook Road, Springbrook, QLD

October 6-11 **Michael Gomes** *The Secret of The Secret Doctrine and Tools of Occult Research*

Michael Gomes, Director of the Emily Sellon Memorial Library in New York, will be touring the Section in October and speaking at *The Legacies of Theosophy* conference. His recent publication credits include the publication by Penguin/Tarcher of his annotated and abridged edition of *The Secret Doctrine*, and a chapter on Blavatsky and Theosophy in the forthcoming *Cambridge Handbook of Western Mysticism and Esotericism*.

Members: \$200 plus \$10 registration. Non-Members \$250 plus \$10 registration. Registration forms were sent in the June 2010 issue.

Canyonleigh Centre, Bolitho House, Tugalong Rd, Canyonleigh, NSW

Friday 5 to Sunday 7 November *Light on the Path*

Light on the Path is a highly elevated yet practical guide to Enlightenment, discipleship and greater inner freedom. The advice was written for disciples but pertains to all those who are ready and willing to learn. This weekend will be an opportunity to delve deeply into the text in an environment of friendship and enquiry. Sessions will be led mainly by Dara Tatray and Edi Bilimoria.

Arrivals Friday evening for those who can make it (bringing food to share for that one evening meal). Sessions begin after breakfast on Saturday.

Cost \$85 plus \$10 registration includes two nights' accommodation and all meals Saturday and Sunday.

Registration forms for NSW/ACT members in this issue. Others apply to the Education Coordinator.

The University of Sydney

The Legacies of Theosophy October 1-2

2011 National Convention—Brisbane

Theme: *Undivided Consciousness—in Mind and in Nature*

Venue: St John's College Brisbane

Dates: January 15 to 22, 2011

ANNUAL CONVENTION BUSINESS MEETING OF THE THEOSOPHICAL SOCIETY IN AUSTRALIA

The 2011 Convention Business Meeting of The Theosophical Society in Australia will take place at 8.00 pm on Saturday 15 January 2011 at St. John's College, Brisbane. This notification is provided in accordance with Rules 12 and 13 of the Rules of The Theosophical Society in Australia:

Agenda

Roll Call of Voting Delegates and Proxies

Confirmation of Minutes of 2010 Convention Business Meeting

National President's Report for the Year Ended 31 August 2010

National Treasurer's Report for the Year Ended 31 August 2010

Financial Statements and Balance Sheet for the Year Ended 31 August 2010, and Auditor's Report thereon

Budget for the Year Ending 31 August 2011

Appointment of Auditor

Announcement of Newly Appointed Officers

Announcement of Ballot Results:

- Election of State Representatives: New South Wales/ACT, Victoria, Western Australia

Vote on Notices of Motion

Place and Time of Next Convention

Resolutions of Goodwill

Any Other Business

Remote Viewing in Literature

I asked her whether she had ever taken opium, as the description given of its effects in *Villette* was so exactly like what I had experienced—vivid and exaggerated presence of objects, of which the outlines were indistinct, or lost in golden mist, etc. She replied, that she had never, to her knowledge, taken a grain of it in any shape, but that she followed the process she always adopted when she had to describe anything which had not fallen within her own experience; she had thought intently on it for many and many a night before falling to sleep—wondering what it was like, or how it would be—till at length, sometimes after the progress of her story had been arrested at this one point for weeks, she wakened up in the morning with all clear before her, as if she had in reality gone through the experience, and then could describe it, word for word, as it had happened. I cannot account for this psychologically; I only am sure that it was so, because she said it ...

Elizabeth Gaskell on the method of Charlotte Brontë in,
Brontë, C. (2007) *Villette*, Dover, New York, p. xvii.



The Theosophical Society in Australia
2011 Annual Convention
St. John's College, Brisbane

15-22 January

“Undivided Consciousness in Mind and in Nature”

Guest Speaker: Professor Richard Silberstein

PROGRAMME: The Convention programme will appear in the November 2010 issue of the magazine.

EARLYBIRD REGISTRATION FEE: \$20 per person for day and live-in registrants to be received **no later than 1 October 2010** by the Convention Secretary. (Registration Fee non-refundable)

REGULAR REGISTRATION FEE: \$40 per person for day and live-in registrants if received after 1 October 2010 by the Convention Secretary. (Registration Fee non-refundable)

REGISTRATION FORMS: Enclosed with this magazine.

COST: \$69 per night, including all meals and sessions.

DISCOUNT: 1 night free for all members - if staying for at least six nights.

PAYMENT: Full payment for Accommodation should be received at the National Headquarters by **20 November 2010** in order to secure a room at the College.

SCHOLARSHIP: Members of Hobart, Launceston, Canberra, Newcastle and Atherton Lodges may enquire at their local TS centre to receive the Edna Jenks Scholarship.

Applications should be received at the National Headquarters by **Friday 1 October 2010**.

FURTHER ENQUIRIES: Zehra Bharucha, Convention Secretary, TS National HQ.
Tel: 02 9264 7056 (Mondays to Fridays 9.00 am -12.00 noon) Email: tshq@austheos.org.au

NEWS and NOTES

World Congress, Rome

Judging by the atmosphere at the Congress, the impressive array of nationalities, the mix of ages and the many expressions of good will, it would not take much to make The Theosophical Society truly great. However, I suppose it is no secret to anyone that, of late, a number of disgruntled petition-writers, email campaigners and bloggers have been making waves in the small pond of The Theosophical Society. They seemed to arrive all at once at reception (a moment of sheer chaos, I might add), and it was then that I happened to notice in the foyer a display cabinet of antique weaponry (not so old as to be dysfunctional). With the recent arrivals in mind, I began to wonder whether all the knives, swords and pistols proudly displayed by the operators of the purpose-built convention centre would still be there at the event's end. Perhaps it is a testimony to our first Object that the display was intact at the time that we left, each item still available to some other, less cohesive group than ours.

Most speakers sticking to the theme of the Congress, Universal Brotherhood as a Road to Awareness, made for a large dose of what appears to be well meaning wishful thinking, but there were a number of excellent talks, including the address by former National President of the TS in Australia, Linda Oliveira, now Vice-President of the Society. Of course such judgements are subjective and represent just one participant's impressions, for what they are worth.

It was nice to see a greater number of young people than one encounters at TS events in Australia these days, and possibly a higher number of working professionals. By young I mean considerably below forty years of age (young in the TS). I don't know if it was the younger delegates, the swimming pool, or the influence of Rome, but things were fairly relaxed—at least for those of us not involved in running the event. A number of people worked very hard that week, not only the members of the Italian Section involved with running the Congress, and the staff of the International Headquarters present, but also those involved with manning the TOS charity bazaar, which operated at all free times during the Congress. This sizeable hall was stocked with items made and donated by members of the TS in Italy, and it raised over 5000 euros for the TOS.

Of the five hundred or more delegates, the Brazilian Section was represented by a delegation of some ninety persons, and came equipped with a full scale translation service, with a simultaneous translation transmitted from a booth to a head-set for any member of their delegation without sufficient English. It was a human translator, not a piece of software, so the many versions of the English language spoken by members from all over the world, not all of whom had English as a first language, must have posed an interesting challenge. It also meant that unless one wished to hear a talk in both English and Portuguese, it was best to be antisocial and avoid anyone sporting earphones. Brotherhood is all very well, but sometimes it pays to pick who you sit next to. There was

a rumour that one wealthy Brazilian member had paid the airfares and registration for half the Brazilian contingent to attend the Congress, which turns out to be untrue, not surprisingly. However, I may as well make it known now that if any wealthy Brazilian, or anyone else, would like to pay for a large contingent of Australians to attend the international convention at Adyar, or the next World Congress, I cannot see any possible objection to it. Spreading unfounded rumours, however, is thoroughly objectionable; and I do not mind saying so. It also leads me to think that if more of us were involved in the small matter of making the TS truly great, rather than gossiping, undermining and campaigning, it would not be necessary to try to bring brotherhood into the foreground of our attention at events which could instead focus on new ways of showing the world that Theosophy exists. (With the emphasis on “new”.)

The Italian Section went to great lengths to make this event as meaningful and potent as possible, going to the extent of arranging and paying for the live-streaming of most of the talks on the internet. They presented each registrant with a number of bilingual books published by Edizioni Teosofiche Italiane, including, *Another Rome: A Guide for Curio-Hunters Hiking Around the Eternal City in Search of Hidden Oddities* by Marzia Barcaro and Mario Brunetti; *Theosophical Excursions in Rome* by Claudio Monachesi; and an attractive blank notebook (non-lingual). We were also treated to two outstanding performances: an evening of bel canto singing, and another, consisting of a rousing performance by the Rome Police Band, which rather raised the degree of heat in the hall—all this through the operatically-proportioned generosity of the Italian Section.

I might add that in case anyone is planning to run a competition for the best dressed Section in the TS, there is no point: the Italians would win it hands down. I should mention that around 29 Australian members were in attendance.

Art Gallery of New South Wales, Lecture

Christopher Hartney, Studies in Religion at The University of Sydney, presented a lecture at the Art Gallery on the legacy of Theosophy from Kandinsky to Roy de Maistre. His talk was attended by at least two members of the TS, Dianne Kynaston and Zora Marresh. Dianne reports that after Dr Hartney outlined some of H.P. Blavatsky’s teachings, he said that they were, in part, based on information obtained from the Akashic records. He then drew a comparison with a less ethereal, but possibly more accessible library, the Adyar Library at Kent St, Sydney (emphasising the huge range of books available there, and the ever-helpful assistance of its librarian, Zora Marresh).

One of the great figures inspired by the theosophical movement, and the healthy dose of spirituality it injected into the culture of the time, was the artist Wassily Kandinsky (1866-1944). Kandinsky’s book, *Concerning the Spiritual in Art*, was something of a manifesto for a generation of abstract artists, poets and musicians, seeking to express the inner side of nature and of the human being, exploring such things as the psychic effect of different colours. The Australian artist, Roy de Maistre, was a member of The Theosophical Society, interested in the relationship between colour and sound. Dianne learned from Dr Hartney’s talk that, in order to express this relationship, de Maistre built an organ whose notes would project various colours.

Dr Hartney will be one of the speakers at *The Legacies of Theosophy* conference at The University of Sydney, to be held 1-2 October 2010.

Section Directory

Australian Section National Headquarters

4th Floor, 484 Kent Street, Sydney NSW 2000
Ph: 02 9264 7056 / 9264 0163 / 9264 6404

Fax: 02 9264 5857

www.austheos.org.au

Email addresses:

National President: pres@austheos.org.au

National Secretary: natsec@austheos.org.au

National Treasurer: tshq@austheos.org.au

General: tshq@austheos.org.au

Editor TinA: pres@austheos.org.au

Education Coordinator: edcoord@austheos.org.au

Campbell Theosophical Research Library:
campbell@austheos.org.au

Coordinator, Theosophy-Science Group:
victor.gostin@adelaide.edu.au

Australian Capital Territory

Canberra Branch, Chartered 17/7/1971:

Postal Address: PO Box 18, Fisher ACT 2611

Meet: Cnr Condamine & Bent Streets,
Turner ACT 2612

8.00pm 1st Monday of month

President: Peter Fokker

Telephone: 02 6236 3170

Email: fokker@cyberone.com.au

Secretary: Tony Feamside

New South Wales

Blavatsky Lodge, Chartered 22/5/1922:

2nd & 3rd Floors, 484 Kent Street, Sydney
NSW 2000

Telephone: 02 9267 6955 Fax: 02 9283 3772

Email: contact@tssydney.org.au

www.tssydney.org.au

Meet: 2.30pm & 7.00pm Wednesdays

Members Meeting: 2.00 pm 2nd Saturday
each month

President: Stephen McDonald

Secretary: Ruth Keenan

Newcastle Lodge, Chartered 3/12/1941:

Meet: Carrington Community Centre,
Carrington NSW 2294

8.00pm 2nd Friday each month (excluding
January)

Study group (members) confirm dates with
Lodge

President: Therese Woods

Contact: Danny Boyd 02 4937 4225

Blue Mountains Group:

Meet: Springwood NSW

11.00am 1st Tuesday each month

Coordinator: Simon O'Rourke

Telephone: 02 9267 6955

Gosford Group:

Meet: The Neighbour Centre,
Pandala Road, Narara NSW 2250

8.00pm 2nd Tuesday each month

Coordinator: Vivien Wareing

Telephone: 02 4325 7434

Secretary: Roni Ostergaard

Telephone: 02 4358 1413

Northern Beaches Group:

Postal address: c/ Mina Singh Batra,
22 Woodland Street,

Balgowlah Heights, NSW 2093

Meet: c/- above address

8.00 pm 3rd Friday each month

Coordinator: Patricia Witts

Telephone: 02 9450 1362

Queensland

Atherton Lodge, Chartered 27/4/1950:

Postal address: 14 Herberton Rd, Atherton
QLD 4883

Meet: Meeting Room, Atherton Neigh-
bourhood Centre, Mabel St, Atherton, 2nd

Saturday of month

President: Max Brandenberger

Secretary: Chris Pang Way

Tel: 07 4091 5156

Brisbane Lodge, Chartered 21/1/1895:

355 Wickham Terrace, Brisbane QLD 4000

Telephone: 07 3839 1453

Email: brisbanelodge@theosophyqld.org.au

http://www.theosophyqld.org.au

Meet: 10.00am & 12.00 noon Wednesday
and 7.30pm Friday

President: Noel Bertelle

Secretary: Angela Read

Caboolture Group

Meet: Caboolture Senior Citizens Hall

Hasking St Caboolture 7.00 pm Mondays

Coordinator: Paul Robb

Telephone: 07 5494 2638

Email: pactionbliss@aapt.net.au

Sunshine Coast Lodge, Chartered 1/4/2004

Meet: Buderim Croquet Club, Syd Lingard
Drive,

Buderim QLD 4556 7.00pm Thursday

President: Jean Carroll

Telephone: 07 5443 4733

Email: oneness@tpg.com.au

Secretary: Penny Houghton

Toowoomba Group:

Meet: Laurel Bank Park Hall, 50 Hill St,
Toowoomba

1st Wed at 7pm and 3rd Sunday at 2:30pm of
each month (Meditation 1pm & Study Group
at 1:30pm)

Annual Springbrook Retreat each winter

Coordinator: Barry Bowden

Secretary: Lynden Thomas

Tel: 07 4693 9157

Email: lynden.thomas@bigpond.com

South Australia

Adelaide Lodge, Chartered 26/5/1891:

310 South Terrace, Adelaide SA 5000

Telephone: 08 8223 1129

Email: president@tsadelaide.org.au

http://theosophy.org.au

Meet: 2.00pm Sunday & Members Meeting
1.30pm last Friday of every month.

President: Sheryl Malone

Secretary: Jaya Morton

Tasmania

Hobart Branch, Chartered 7/6/1889:

13 Goulburn Street, Hobart TAS 7000

www.theosophicaltas.websytc.com.au

Meet: 8.00pm Monday

President: Helen Steven

Telephone: (03) 6228 3048

Secretary: Denise Frost

Telephone: (03) 6248 1430

Launceston Lodge, Chartered 12/1/1901:

54 Elizabeth Street, Launceston, TAS 7250

Postal address: 188c George Street

Launceston TAS 7250

email: kevin_odea@yahoo.com.au

www.tased.edu.au/tasonline/theolau

Meet: 7.30pm Wednesday and

noon-2pm Thursday

Library open noon-2pm Thursdays

President: Jay Wilson

Secretary: Kevin O'Dea

Telephone: 03 6331 2534

Victoria

Melbourne Lodge, Chartered 9/12/1890:

126 Russell Street, Melbourne VIC 3000

Telephone: 03 9650 2315 Fax: 03 9650 7624

email: meltheos@netspace.net.au

Meet: 2.30pm Saturday & 6.30pm Tuesday

President: Ken Edwards

Secretary: Edward Sinclair

Mornington Peninsula Group:

Coordinator: Daphne Standish

Telephone: 03 9589 5439

Meet: Mt. Eliza Neighbourhood Centre,
Canadian Bay Road

first Sunday of the month 11am-3.30pm
(meditation - lunch - Theosophy)

Wodonga-Albury Group:

Meet: Shop 6, Tower Place, High Street,
Wodonga VIC 3690

1st Tuesday each month

Library hours Mon-Fri 10.00am-2.00pm

Coordinator/Secretary: Denis Kovacs

Telephone: 02 6024 2905

Western Australia

Perth Branch, Chartered 10/6/1897:

21 Glendower Street, Perth WA 6000

Tel/Fax: 08 9328 8104

Email: tsp Perth@iinet.net.au

http://tsp Perth.iinet.net.au

Meet: 7.30pm Tuesday

President: George Wester

Secretary: Deborah Weymouth

Mount Helena Retreat Centre:

1540 Bunning Road, Mt Helena WA 6082

Tel: 08 9572 1513

Caretaker/Manager: Elizabeth Collins

Theosophical Education and Retreat Centre, Springbrook

2184 Springbrook Road, Springbrook QLD
4213

Telephone: Office/Hall 07 5533 5211

email: bhora@bigpond.net.au

Caretaker: Barry Hora

Administrator: Donald Fern

Telephone: 02 9264 6404

