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INSIDE The Good Life
 Can we Change?
 Calling all White Magicians
 Order of Australia Medal

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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.

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The Three Objects of The Theosophical Society

- I. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
~
- II. To encourage the study of Comparative Religion, Philosophy and Science.
~
- III. To investigate unexplained laws of Nature and the powers latent in the human being.

From the National President

Linda Oliveira



Welcome to the first issue of the new look *Theosophy in Australia*, which is in full colour for the first time. As from this year, four print issues of the magazine will be sent to members who have subscribed as part of their membership dues. Others can read it online around the beginning of March, June, September and November. These can be read at: www.austheos.org.au/articles

Therefore, because the magazine will not be received by all Australian members, as from this year some items which have been routinely mailed along with the magazine will, instead, be posted to each member annually towards the end of the year. These include my Annual Report, the minutes of the Convention Business Meeting, Notices of Motion, the Annual Financial Statements and any other relevant material.

Human conflict around the planet is brought out daily by the media, reflecting the often parlous state of

twenty-first century human affairs. Therefore, it is important to ask how some understanding of the TS and the Theosophical tradition help to throw light on this.

For one thing, some of the main items in this issue underscore the fact that a fundamental change in the human being is both possible and desirable. The question of the good life in its more mundane aspect, as well as the authentic Good Life, is considered in the first article. Another one deals with the use of conscious will in relation to interior change. This does not come about without a high degree of awareness. A further offering received for this publication from an English member, calls on all 'White Magicians', the meaning of which becomes clearer on reading.

One way in which the essential purpose of the TS can be described is in terms of humanitarianism. The term humanitarian denotes that which is concerned with, or seeks to promote, human welfare. In turn, welfare refers to well-being, happiness, health and

prosperity. Humanitarianism and welfare are commonly understood in more material terms, yet also have important deeper implications.

The TS is deeply humanitarian as it is concerned with our *interior* welfare, helping us understand and nurture the soul. This produces a more ‘universalised’ intelligence, and therefore a different quality of action.

The Unity principle underpins the Society’s First Object. It is a big stretch to really grasp the teaching that the universe is One, conscious, Thing. Geoffrey Farthing once explained that this One is not an entity within cosmos; rather, it *is* cosmos itself. It follows, therefore, that *we* are cosmos, whether or not we are conscious of this.

The humanitarian element of our essential work is quite striking. It includes, among other things, our first and primary Object which is predicated on the principle of Unity. It is easy to secrete this in the corner of our mind as a theoretical ideal. But Brotherhood/Sisterhood, irrespective of distinctions, is the heart of the Society’s work and therefore is, or should be, its core energising force. We can regard it as the *fohat* of the TS, that principle which both welds its members together and propels it forward.

We can also consider certain humanitarian dimensions of our Third Object. Probing investigation, in an unselfish spirit, will sooner or later help us realise certain powers within ourselves. But rather than being unknown or even secret, some of these powers may actually have some degree of familiarity to us, with distinctly humanitarian overtones. For example, the Buddhic aspect of our consciousness may manifest through the powers of compassion; spiritual discernment, which helps us know how to act in humane ways; and conscience. Further, the humanitarian dimension of our Atmic nature may manifest through universal will which finds expression in actions intentionally directed towards the Good; and through silence, which allows deep communion with life.

Much more could be said about this but, in summary, the TS has the potential to help us mutate into strong forces for Good if we deeply understand both its *raison d’être*, and what it means to assimilate and practise Theosophy.

Comments on items in this magazine of up to 200 words are welcome and may be published.

The Good Life: Dream or Reality?

Linda Oliveira



It may seem a strange introduction to this topic, but I would like to begin by sharing with you a story about taking soup from a lacquerware dish:

Whenever I sit with a bowl of soup before me, listening to the murmur that penetrates like the distant song of an insect, lost in contemplation of the flavours to come, I feel as if I were being drawn into a trance. The experience must be something like that of the tea master who, at the sound of the kettle, is taken from himself as if upon the sigh of the wind in the legendary pines of Onoe. It has been said of Japanese food that it is a cuisine to be looked at rather than eaten. I would go further and say that it is to be meditated upon, a kind of silent music evoked by the combination of lacquerware and the light of a candle flickering in the dark. (Tanizaki, p.15)

Why mention this story? It is part of a delightful essay on Japanese aesthetics (by Jun'ichirō Tanizaki) called *In Praise of Shadows*. The essay celebrates all

that is understated and natural like the sound of dripping rain, in fairly stark contrast to the generally more brash, less subtle Western sensibility. His writing shows a marked attitude of mindfulness – especially the mindfulness of beauty as being central to a life which is lived well – that is, a good life. The author of a book in which this Japanese essay is mentioned, Professor A.C. Grayling, described Tanizaki's outlook as suggesting that the world and our experience of it are good things in themselves. He maintained that when life is lived with attentiveness and sensitivity – both intellectual and sensory – then it is indeed rich and good. By extension, communal life has the potential to become good, too, when there is such feeling. But so many people simply do not live with attentiveness and sensitivity, going about their business and remaining remarkably unaware of life's many subtleties.

Let us backtrack a little, though. What does 'good' mean? What is the good life? Is there a 'one size fits all' definition of it? Is the good life some sort of permanently unfulfilled dream? Or is there a more permanent Reality, or state, of Goodness?

The word 'good' comes from the Old English '*god*' meaning 'virtuous; desirable; valid; considerable'; having the right or desirable quality. In turn, this comes from a root '*gedh*' meaning 'to unite, be associated, suitable'. So that which is good is much more substantial than that which simply appeals to our desires; it also concerns virtue. Returning to the word's original root, of particular significance is that what determines goodness includes the extent to which it reflects Unity in some way.

Ancient Greece and Humanism

A.C. Grayling, already mentioned, is a contemporary philosopher and an atheist. He has explored the question 'What is good?' with reference to what he sees as two 'large but very different conceptions of what that should be':

1. A broadly secular attitude rooted in views about human nature and the human condition, and
2. A broadly transcendental one that

locates the source of moral value outside the human realm (p.1)

He comments on humanity's great ethical debate between a fundamentally humanistic view on the one hand, and the religious moralities which it opposes on the other. Grayling clearly favours the former. He observes that the discussion of the good life which is contained in Greek philosophy has been the source of all ethical enquiry in the West since, and that such discussion is a marker for the best such thinking which that tradition has produced.

Grayling portrays Greek life as having been at its best in its appreciation of beauty, the respect paid to reason, and the life of reason, its freedom of thought and feeling, its absence of mysticism and false sentimentality, along with its humanism, pluralism and sanity of outlook.

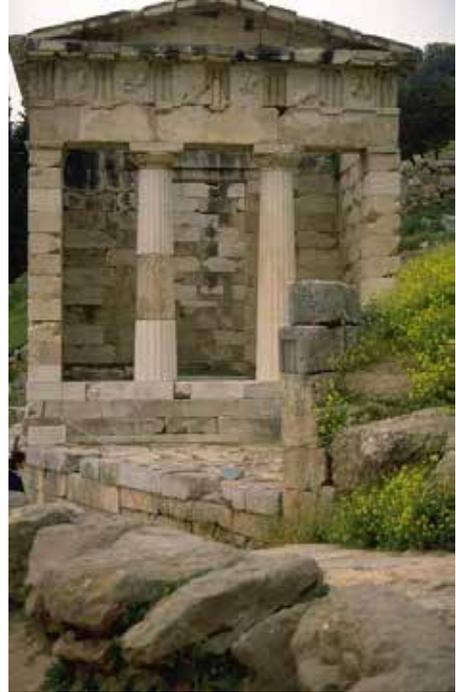
Humanism is 'a rationalistic outlook, or system of thought, attaching prime importance to human rather than divine or supernatural powers'. It was also a Renaissance cultural movement which turned away from medieval scholasticism and revived interest in ancient Greek and Roman thought'. (*Concise Oxford English Dictionary*)

Grayling observes that for the Greeks, to live well was 'to live now, aiming

to flourish, achieve, learn, appreciate and enjoy', with human interests to the fore. He contrasts this with St. Paul's code of restraint, and his eventual preparation for the 'next world', which Grayling viewed as demoting this world. Grayling is not a particular fan of religion. It is not therefore surprising that his definition of the good life in the ancient Greek world is: 'one which is fulfilling and appropriate for an inhabitant of the human condition, living in the material world among other people, and aiming to do so with moral success'. (p.1)

The philosophers of the Greek classical period valued virtues for their own preferred best life, this being 'the life of contemplation and the pursuit of knowledge'. A.C. Grayling remarked that Socrates turned philosophy 'to the dedicated task of enquiring into the good life and the good society'. He asked questions about what constitutes the good life: whether there is a goal, a purpose, a value in life which is worthwhile as an end in itself, rather than as a means to other things. Most people might see happiness as such a worthwhile end – with one or other of wealth, pleasure or wisdom as the chief ingredient. For Socrates, happiness was 'the perfection of the soul'.

Grayling suggests that what mattered principally to Socrates was the question



of ethical understanding, and the living of the examined life, rather than the conclusion one comes to. Then again, for Aristotle, the good life was a life of practical wisdom lived in accordance with virtue.

The Good Life in Contemporary Australia

Contemporary Australian author and social researcher, Hugh Mackay, defines the good life as: 'a life that is characterised by goodness, a morally praiseworthy life, a life valuable in its

impact on others, a life devoted to the common good'. He observed that such a life 'is marked by a courteous respect for others' rights, a responsiveness to others' needs (including, most particularly, their need to be taken seriously) and a concern for others' wellbeing. A person living this kind of life will be motivated by kindness and compassion.' (p.1) He contrasted the good life in this sense with simply *feeling* good, finding happiness or else reaping reward for goodness. He said: 'if you set out to be good or to do good because of what's in it for you, then you'll have missed the whole point of the journey'. The advice of Krishna to Arjuna in the *Bhagavadgītā* not to be concerned with the fruit of the action has been reiterated by various authors such as this.

Mackay brought the meaning of the good life down to one well-known universal saying: the Golden Rule. He observed, tellingly, that this is easier to admire as an ideal than to put into practice. For all sorts of reasons, despite our best aspirations, we may fall short of that 'gold standard'.

Various people in today's society might consider that they are well and truly living the good life in a purely material sense, materialism being the driving philosophy of so many now.

This is the 'what's in it for me' version of the good life. There is a never-ending pursuit of perfection, a sense of entitlement. Those very things which we are desperate to acquire as symbols of the imagined good life, says Mackay, 'may be insulating us from deeper and more enduring satisfactions'.

The Utopia Complex

He identified the 'Utopia Complex' as a malady from which humanity is suffering. Of course, 'Utopia' comes from the title of Thomas More's sixteenth century book of the same name. The word refers to an imagined perfect place or state of things. With the modern Utopia Complex, he mentioned that we should therefore be able to track down the perfect latte, the perfect investment vehicle, the perfect movie, and so forth. Our counsellors should be gurus. Towering self-esteem should be a cardinal virtue. In short, Utopians are conditioned to assume that perfection in anything should be within their grasp.

Then there is the re-emergence of narcissism (again, with ancient Greek antecedents) in modern packaging. Healthy self-esteem can quite easily morph into full-blown narcissism, with an accompanying sense of entitlement

– that we should easily be able to have virtually whatever we happen to desire.

Living the Dream, or Living the Real?

Living the Dream is one current lifestyle magazine, dedicated to helping you live out your dreams. It says:

If you're 45 or over and can't wait to do the things you've always had on your wish list – think travel, education, a fitness regime, trying new food – this publication is for you. Each edition of *Living the Dream* is packed with features on how to get the most out of life.

In other words, 'dreaming' is self-driven and desire-driven. 'Living the Dream' is a powerful meme today.

But dreaming is also referred to in the Mandukya Upanishad, which includes four states of consciousness from the Vedanta tradition:

1. Waking
2. Dreaming
3. Dreamless sleep
4. The fourth or transcendental state, *turiya*, also known as Samadhi

The first state is the waking state (*jāgrat*), in which we are aware of our daily world. It is described as outward-knowing. The second state is the dreaming mind (*svapna*). It is the

self-absorbed mind; we might describe it as *kāma-manas*.

The good life in the worldly sense can be thought of as corresponding to these two mental states, those states of mind which are essentially distracted and preoccupied with material things. We will come to the third and fourth states a little later.

There is the good life, and then there is the Good Life. The latter is lived according to ethical precepts which have featured prominently in the major spiritual traditions and cultures from ancient times.

The 'Real' Good Life

There is the good life, and then there is the Good Life. The latter is lived according to ethical precepts which have featured prominently, too, in the major spiritual traditions and cultures from ancient times. For example, the Noble Eightfold Path in Buddhism includes several ethical precepts: right speech, right action and right livelihood.

An interesting slant on right action was given by Aldous Huxley when he wrote

of the need for income to balance expenditure not only economically but also physiologically, intellectually, ethically and spiritually. For example, we cannot act rightly and effectively unless we are in the habit of 'laying ourselves open to the leadings of the divine Nature of Things'. In his words, 'We must draw in the goods of eternity in order to be able to give out the goods of time.' This is basically a common-sense approach to living, consciously creating some space into which the spiritual can enter our lives. He continued by saying that the life in which ethical expenditure is balanced by spiritual income must be a life in which 'action alternates with repose, speech with alertly passive silence.' As he commented, even the unsleeping heart rests between beat and beat. This, too, seems a worthy description of the Good Life: one in which ethical expenditure is balanced by spiritual income. (Huxley, p.377)

We could say that the ground upon which good character rests is the mind which is turned wholly towards Truth, which is synonymous with Divine Wisdom, *theosophia*. It is here in which



Goodness resides. One can describe this also in terms of the third and fourth states of consciousness in Hindu philosophy:

3. Deep sleep, *susupti*. In this state the underlying ground of consciousness is undistracted.

4. Pure consciousness, *turiya*. This is the background that underlies and transcends the three common states of consciousness.

Reality is much rarer to access than those mental states which are concerned with the world we see around us; they are dream states, relatively speaking – although they may appear real enough to us. Reality is a state which is pure and undistracted. This is not some dream of another world; rather, it is more Real than anything we can imagine. It is the

abode of pure Goodness, our derivative state, the source of the authentic Good Life.

Such a life has been embodied by those great Sages who have given us a lasting legacy by retaining a strong and unwavering spiritual compass. Being possessed of genuine Soul Wisdom, they have caused others to actively aspire towards lives of Goodness. The everyday interpretation of the good life is literally only living a dream, compared with the rich Reality of life which can be accessed by one whose undistracted mind can touch – even occasionally – the Good, which is also the True and the Beautiful.

Finally, and with respect, I would prefer to broaden one of Professor Grayling's statements previously mentioned. Instead of a good life being one which is lived with attentiveness and sensitivity 'both intellectual and sensory', consider this:

'When life is lived with attentiveness and sensitivity – *in all our fields of consciousness* – then life is indeed rich and Good.'

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This article was adapted from a talk given at the 2015 Convention.



Can we Change? the Conscious Will

Dr K. Arunachalam



There are two aspects of change. On the one hand there is change in the physical realm, and on the other in the mental realm. In regard to the former, it is accepted that the body is constantly changing from the young and strong, to the old and feeble, for the body is not the same as it was a moment ago. The mental is also forever changing, similar to the flowing of a river, for at any one time, a given point in a river is never what it was a moment ago.

Similarly, in regard to the mind, there is constant conceptualisation depending on the continuous impact of stimuli on the senses. Conceptualisation is the end result of the evaluation of gross or subtle stimuli on the mind, which is dependent on prior experiences or conditioning. Concepts are then translated into action. Since concepts are continuously changing, thoughts and actions are continuously changing.

What, then, is a concept? It is an end result of a process of filtration of, and

reflection on, impulses constantly bombarding the organs of senses and mind. This process may occur in an instant or even be spread over a period of time. The impulses are filtered through an area likened to a lens to reach a region where, through reflection, a concept is formed. This lens has to be constantly cleared of impurities lest a corrupted concept be formed due to an impure lens.

Conceptualisation is also in constant flux and never still, such changes being due to an individual's reaction to the variety of events that occur from time to time whether constructive, destructive, possessive or neutral, varying from kindness to cruelty, from altruistic to self-centred, et cetera. These changes are in most instances voluntary in the sense that one sees the need for satiation of one's desire, or else purely for one's survival.

However, at times – though less often – the movements of thought are involuntary, as with a person who has

started a process of thought which changes direction without effort, or a thought influenced by the presence of an evolved person, or a significant experience which emphasises the direction one should take as a result of change in awareness. There are two levels of awareness or consciousness. The one on a lower level is concerned with daily living, which is conceptualised awareness or waking consciousness. The other, on a higher level, is concerned with the ‘Totality’ or intuitive awareness.



Carl Jung (Source: Wikimedia Commons)

Carl Jung explains (italicised sentences mine):

In order to make this strange fact more intelligible to the reader, it must be mentioned that just as the human body shows a common anatomy

over and above all racial differences, so too, does the psyche possess a common substratum. I have called this substratum the *collective unconscious*. As a common human heritage it transcends all differences of culture and consciousness and does not consist merely of contents capable of becoming conscious, but of latent dispositions toward identical reactions. Thus the fact of the collective unconscious is simply the psychic expression of identity of brain-structure irrespective of all racial differences. [This explains] the analogy, going even as far as identity, between various myth-themes and symbols, and the possibility of human understanding in general.

Taken purely psychologically, it means that we have common instincts of ideation (imagination), and of action. All conscious imagination and action have grown out of these unconscious prototypes, and remain bound up with them. *Especially is this the case when consciousness has not attained any high degree of clarity, that is, when, in all its functions, it is more dependent on the instincts than on the conscious will, more governed by affect than by rational judgement.*

The more powerful and independent consciousness becomes, and with it the conscious will, the more is the unconscious forced into the background. When this happens, it becomes easily possible for the conscious structures to be detached from the unconscious images. Gaining thus in freedom, they

break the chains of mere instinctiveness, and finally arrive at a state that is deprived of, or contrary to instinct. Consciousness thus torn from its root [is] no longer able to appeal to the authority of the archetypal images. (Jung, pp.83-85)

In the process of reincarnation, there is a carrying through of the tendencies or attributes of previous lives, which may influence the formation of concepts. This may be true of individuals who are altruistic, philosophic, compassionate and highly evolved spiritually, early in their lives. It could also be true of the selfish and the very egoistic individuals who think of themselves and not others. Most often, a significant personal crisis tends to stimulate a rethinking of their attitudes and create an awareness of their failings, making a change.

The progress of a human being is likened to the smoothing of a rough stone – hewn from the quarry. Smoothing its rough edges, and shaping it, makes it fit for the building of a superb edifice. This process of the smoothing of the surface and shaping of the stone can be achieved by being watchful and knocking off the rough edges, using the instrument of discrimination. This is achieved by a change in attitude. One needs to be constantly alert and recognise, by self-analysis, deviations which are obstructions to production of

that keystone – the keystone that bears the total weight of the arch on which the whole building rests. We are each the keystone of that building in which we live. We are that building which is not built with hands.

Is not the Law of Necessity (Karma) the law of this change? Could it be that the process of Karma is the method by which change is effected so that we *become* the keystone in that final count? Are we not all on a pilgrimage? Are the direction and momentum of the pilgrimage governed by the Law of Necessity? Do we have the courage to exert our conscious will against the collective consciousness?

Change we have to, and change we will.

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<https://archive.org/stream>



Dr Kandasamy Arunachalam is a former President of Brisbane Lodge.

Calling all White Magicians

Tim Wyatt



For many decades prominent Theosophists have made repeated calls for the TS to become distinctly more practical in its approach to addressing – and helping to alleviate – world problems. While the vast amount of Theosophical and esoteric literature available to us offers an abundance of theory and insight, translating this into meaningful, positive action is more challenging and therefore often sadly lacking. Indeed, some sections of our membership often tend to vie away from the unpleasant and disturbing realities facing us in the twenty-first century.

A World Ablaze with War

Let us face up to the situation. The world is ablaze with war – again. A report in summer 2014 by the Institute of Economics and Peace found that only eleven countries out of one hundred and sixty-two which it represented were free from conflict of

some kind or another. The organisation said that the world has been getting progressively less peaceful since 2007.

With so many wars raging across the world, how long can the physical fabric and hidden bodies of our mother planet continue to withstand this human onslaught? Our weapons have certainly not become any less powerful since the trench-bound slaughter of a century ago.

The arms trade is the biggest of big business. Killing people is, paradoxically, both expensive yet highly profitable. Given the massive economic interests involved, ending this mass-production of death would seem to be an intractable problem. And yet no problem is insoluble, given the need to solve it.

The latest figures show that in 2012 the world spent a staggering \$1.7 trillion on arms, two-fifths of it by the United

States. Big bucks ensure that fear and paranoia reign.

Imagine how those mighty resources could be deployed to deal with pressing problems and improve the quality of tens of millions of impoverished lives. As the nucleus of a spiritual brotherhood, it is our role to end this cruel obscenity and rescue the world from its self-inflicted paranoia. Ending this dominant all-pervasive miasma created by the selfish, greedy and venal among us should be our greatest priority. Failure to overhaul – and preferably overthrow – this bleakly outdated system of human interaction will be nothing short of catastrophic.

Mass Consciousness

War, like anything else, doesn't happen by accident. Armed conflict arises through collective consciousness and the working of group-mind – though much of this may be subconscious. Admittedly, dramatic change is often focused through powerful, often despotic leaders and other potent individuals. Yet it is group-evolved. Knowingly, or otherwise, we all play our part in the process. Refusing to help solve these problems is tantamount to aiding them.

The result of this mass consciousness is the creation of dominant negative

Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and not clothed. The world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children... This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron.

- Dwight D. Eisenhower, April 1953

thought-forms so all-encompassing that armed conflict is perceived as the only solution to ideological, political or other related problems. It becomes the only default position when words fail and diplomacy becomes increasingly ineffective. Sadly to say, war has become the predominant paradigm and enduring hallmark of the now receding Piscean Age. The crucial question facing the incoming Age of Aquarius is whether the citizens of Mother Earth are willing and able to expand their consciousness and tap into enough untainted human spirit to ultimately transcend war as the ultimate problem-solving mechanism.

The stark fact is that wars are never won. Wars produce more wars. The

twentieth Century in particular taught us that even the ending of one conflict often produces the seeds of discontent necessary to trigger a fresh war somewhere down the line.

The absurd notion that we can achieve peace by killing people lingers remorselessly in the collective consciousness of humanity. It is this menacing thought-form which is the real enemy to be defeated. Ask most people, and they will tell you that this is human nature; things have always been this way and there is nothing that can be done. Yet we are far from powerless in these matters. We have a sure fire antidote to all this: positive thought power.

Positive Thought Power

If we can create these juggernaut-like overshadowing influences which result in conflict and death, we can also potentially deconstruct them. Human endeavour throughout our multi-million year history has shown time and again that a comparatively small number of people working closely in tandem with a united aim and common objective can bring about huge change – and sometimes very quickly. Look at how twenty-five years ago the Berlin Wall fell literally overnight when many people were still claiming it would take decades to reunify Germany.

It has been suggested that a surprisingly few individuals linked in a common endeavour can have a hugely disproportionate effect on events locally and globally. This could be as small as the square root of one per cent of the population. Proponents of the Transcendental Meditation TM-Sidhi technique call this the Maharishi Effect and make strong claims that it has clearly tangible effects. Fourteen people meditating in a town of twenty thousand appears to make a key difference.

The current world population stands at just over seven billion people. The square root of one per cent of this number is a mere eight thousand five hundred individuals. Could this number of people working collectively and collaboratively on the inner planes trigger dramatic improvements worldwide and damp down some of the conflicts? Unequivocally, yes.

The global membership of the TS is at least three times this figure and there are many other people around with similar aims. If we were able to construct a worldwide network with clear-cut objectives and sufficiently-focused powers we should, in theory at least, be able to counteract or reduce these negative energies. We have certainly nothing to lose by doing this – and our world has much to gain even

from relatively minor improvements initially.

The prominent theosophist, Geoffrey Hodson, suggested something similar when he was running thought projection groups in New Zealand in the 1940s. But he made the clear proviso that the aims needed absolute clarity and unity.

‘The power of individuals mentally to influence the thought, character and conduct of others increases by geometrical progression, we are taught, when they think together in groups’, Hodson wrote in ‘Mind Radio’ published in *The American Theosophist*, in October 1946. ‘The enormous potentiality for good of groups of dedicated and trained servants of the race who deliberately use their thought power for beneficent purposes at once becomes obvious.’ (p.226)

This exercise would need to take place regularly. Ideally this should be daily, but weekly sessions may be more practical. Additionally, this collective action should take place at the same time but with two dozen time-zones around the world, this presents significant difficulties. So 7.00pm local time wherever you live in the world for this daily activity is

suggested. While not reaching critical mass of eight thousand, five hundred participants operating simultaneously, it will ensure a strong and more or less continuous energy current directed at dispelling these ultra-negative thought-forms which blight our well-being and our world.

And in any event, even small groups of individuals meeting together regularly to direct their thoughts will certainly have a tangible impact on their own local areas.

Occult work for the welfare of all without thought of return or reward is white magic. It brings untold blessings to the world as well as to those by whom it is intelligently performed.

Geoffrey Hodson

A More Inclusive Consciousness

As Theosophists we know that the mind has awesome powers to achieve astonishing and often unbelievably potent results individually and, more especially, collectively. Individualised minds are, of course, an illusion we cook up here on the physical plane as we slowly grope our way towards a more

elevated and inclusive consciousness. But since all is one and we are all interconnected, we automatically share in a vast group mind and cosmic consciousness. This has a potential power far greater than all the arsenals of thermo-nuclear warheads and other assorted techno-weaponry of mass destruction.

However, problems arise because we largely tap into this group mind unconsciously, rather than with a conscious intent. When we begin to work individually and collectively to harness, focus and project positive thought power, we are linking to and drawing on those higher forces and more elevated realms of super-physical entities who guide and watch over the planet. It is unlikely that these Elder Brethren of the race will ignore or spurn such noble efforts. It will be an all too rare example of humanity wishing to eradicate the primitive causes of its plight.

What I am suggesting is by no means an original idea. It's a reprise of calls for such action made by many members of our organisation down the decades. And it's already happening to a significant extent. All across the globe numerous groups are already conducting such experiments in group consciousness and some have

been busily engaged for many years. However, much of this activity remains fragmentary.

The Theosophical Society can and should act as a node, catalyst and clearing house for these disparate actions, knitting together an energetic web of consciousness to begin eating away at the thought-forms which precipitate war and violence as our daily diet.

Evidence for the Power and Influence of a Group Mind

None of this is mystical mumbo-jumbo or woolly wishful thinking. As students of Occult Science we are aware of the possibilities and potential available to us. Even conventional, largely materialistic science, has demonstrated a solid, evidential basis for the power and influence of an inextricably linked group mind. The study of sub-atomic physics for the past century has demonstrably pointed to complex states of quantum consciousness entanglement.

The doggedly determined and ground-breaking work of the Institute of Noetic Sciences in the United States over the past decades has shown not only that group consciousness responds profoundly to major events,



but that events are also shaped by this collective mind.

Its many fascinating areas of research involved the installation of dozens of random number generators (RNGs) in locations around the world. When major global events unfold – depending on their magnitude and impact – these RNGs suddenly stop performing in a random fashion and start to show non-randomness – in other words coherence and an ordered response. This has been shown especially at times of momentous world events affecting large numbers of people such as the death of Princess Diana in 1997 and the attacks on New York’s World Trade Centre in 2001.

Intriguingly, the RNGs did not respond at precisely the time that the events took place but before they actually occurred, suggesting that there is some sort of predictive element at play.

A Wider Reality

All of us who study the Ageless Wisdom are well aware of wider, super-physical realities even if we are only beginning to dimly recognise the invisible planes of consciousness involved. We appreciate that we are all players in this broader, and indeed infinite, reality, moulding events on the astral and mental planes, especially subconsciously, and to a far lesser degree with conscious effort. We need to reverse this polarity so that conscious effort predominates.

As human beings we have a growing capacity, knowledge, ability and motivation to create vibrantly potent structures of mind-matter. We can choose to do this to cooperate with the evolutionary plan or to oppose it. I repeat, we are far from powerless. We know that we are not the irrelevant flotsam and jetsam of a chaotic, accidental universe, but active participants in a greater purpose with the wherewithal to give birth to a world previously forged by uranium-tipped shells and the rattle of AK-47s.

The war against war is ultimately winnable – but only with a cast-iron determination that there can be no other option if we are to survive and evolve. This will certainly not happen in my present lifetime and maybe not even my next – particularly if the world is destined for further convulsion before it expunges its collective Dweller on the Threshold. But it will come one day.

Given the shadow of violent death being cast across our world, is it too much to hope that initiatory action and leadership may emerge from the Kremlin or Pentagon or other seats of world power? History shows that we cannot rely on this because it is never in the interest of any status quo to change its way of working. Frozen élites always want to cling to power and maintain the old structures, hierarchies and traditions.

But we can be critically important agents for change and maybe cast some slight influence on those who purport to lead us. This may be

idealistic, but is far from naïve. After all it's about our survival and greater psycho-spiritual development. This all involves creating a new army of white magicians and spiritual warriors using the non-violent means of the mind to ultimately defeat mankind's biggest enemy – violence against the human spirit and its potential.

It's a big project. So much so that we should begin it immediately.

References:

'Mind Radio' in *The American Theosophist*, October 1946.
www.economicsandpeace.org



Tim Wyatt is a Yorkshire-based writer, journalist and broadcaster working extensively in the English Section of the TS, of which he is a member.



The Steep and Thorny Road

Dr Brian Harding

‘There is a road, steep and thorny, beset with perils of every kind, but yet a road. And it leads to the very heart of the universe.’ (HPB)

A ‘road’ or ‘path’ is often used as a metaphor for the spiritual journey, while the idea of a ‘gate’ or ‘gateway’ is used to indicate a movement through various stages on that journey. As Ed Abdill points out in his book, *The Secret Gateway* (2005), the Path in China is called the Tao; in Hinduism, the Path of Initiation; in Buddhism, the Noble Eightfold Path; in Judaism, the Way of Holiness and in Christianity, the Way of the Cross.

In Christianity, Jesus the Christ tells us to:

enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it (*Mat* 7:13, 14)

And one of my mother’s favourite poems is by Christina Georgina Rossetti:



Does the road wind uphill all the way?
Yes, to the very end.
Will the day’s journey take the whole
long day?
From morn to night, my friend.

We might view the spiritual journey as the movement of identification with our physical bodies through our emotional, mental and intuitional bodies until we come at last to knowing who we truly are – one with the Divine, ‘the reward past all telling’.

Before we go any further, we need to ask if there is a Path at all. Krishnamurti, in a famous speech at Ommen in 1929, proclaimed ‘Truth is a pathless land’. Ernest Wood sees this as relating not only to the destination, but also the

journey itself. He asks us to picture a wide open meadow which has to be crossed. There are no paths across this meadow – everyone has to cross it from where they are, thus creating their own path as they journey.

In H.P. Blavatsky's *The Voice of the Silence* (#58) we read: 'Thou canst not travel on the Path before thou hast become that Path itself.' Ed Abdill (2005, p.164) quotes Antonio Machado, a Spanish poet, as saying: 'Traveller, there is no road. The road is made by travelling.'

But to become a traveller, we need some guidance. We have to make a start. A succinct summary is given to us by HPB in 'The Golden Stairs' (*Collected Writings*, vol 12, p.503) in which HPB writes:

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science

depicts. These are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

Further, there are three gems published by the Society. These are *At the Feet of the Master*, by Alcyone (Krishnamurti, 1910), *Light on the Path*, by Mabel Collins (first published in 1885) and *The Voice of the Silence*, by HPB (first published in 1889). These are deceptively small volumes, but it can take a lifetime, maybe many lifetimes, to understand them, and to live by what they tell us.

You may read them for yourselves and you will find that the road is indeed steep and thorny, yet there is a road, and it leads to the very heart of the universe.



Dr Brian Harding is the President of Brisbane Lodge and a National Lecturer for the Theosophical Society in Australia. He gave this talk at the 2014 School of Theosophy.

Q and A: *Isis Unveiled*, *The Secret Doctrine* & *The Mahatma Letters*

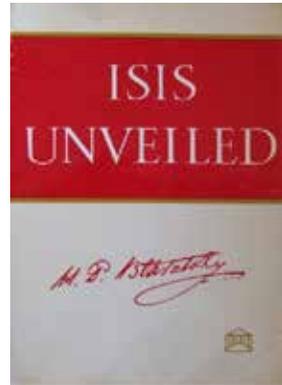
The following questions were asked at the 2014 Convention after two short talks by Pedro Oliveira (Education Coordinator) and Lynette Muller (Brisbane Lodge).

Questioner: Would you like to talk on the relationship between *Isis Unveiled*, *The Mahatma Letters* and *The Secret Doctrine*?

PO: HPB said she recognised that *Isis* was not a perfect book. The Mahatmas also said that. But they said it was a useful book, and one of the benchmarks demonstrating its usefulness is the fact that it sold out soon after publication. So people found it interesting.

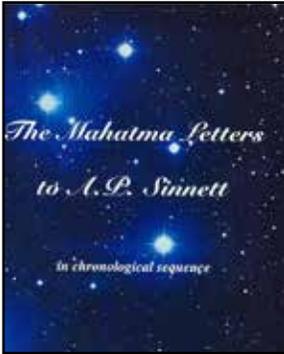
In it she presents a very good background about the wisdom of the ancients and the modern world-view, the contrasts between them, and how a theosophical understanding intended to bridge the gap.

The Mahatma Letters was not originally a book; the letters were never meant to be published. There are communications which say that no



such authorisation was given by the Mahatmas. Before he died, Mr Sinnett created the Mahatma Letters Trust and left the decision to publish the letters, or not to publish them, to the members of the Trust. *The Mahatma Letters* consisted of personal correspondence between the Mahatmas, Mr Sinnett and Mr Hume and are not, therefore, a text of public discourse. However, they have very great philosophical depths.

The Secret Doctrine is a different thing because in it there is a definite formulation of principles. One of our cherished theosophical students, who studied *The Secret Doctrine* in depth, Geoffrey Barboroka, said that this book has been written from a Platonic point of view. In other words, HPB was very eclectic in her presentation. If you take any paragraph at random, you will see that she quotes sometimes from five different traditions! So, Mr Barboroka



said that *The Secret Doctrine* needed an Aristotelian ordering of its contents. He did this with his book, *The Divine Plan*, a commentary on *The Secret Doctrine* which is indeed recommended.

On the other hand, Madame Blavatsky also explained that there are teachings in *The Secret Doctrine* that do not relate only to the discursive, intellectual mind, but rather to the deeper aspects of the human consciousness.

So these three – *Isis Unveiled*, *The Mahatma Letters* and *The Secret Doctrine* – are very interesting books and it was the Theosophical Society that made them available.

LM: I would agree with that. One must realise that HPB came from minor aristocracy and it is my opinion that she was given some classical education. She obviously had the

basics, and while we were studying her work, *Isis Unveiled*, at Brisbane Lodge, it became apparent to me that she was using passages from the works of the ancient authors. For example, when mentioning about recovering from death, she made reference to Aristophanes' play, *The Frogs*, in which a hero goes unsuccessfully to the God Pluto and tries to rescue some of the poets who had died in the play. She also makes reference to Plato's *Phaedrus*, mentioning the charioteer trying to drive two horses, one black and one white; and the fact that they're both pulling in two directions. Not only is this mentioned in Plato's *Phaedrus*, but it also has echoes from an earlier time of the tradition recorded in the *Bhagavad Gita*. These are just two examples which show, to me, at least, that she had some understanding of the teachings of the classics and earlier literature.

Questioner: Would you please explain what Occultism means? I don't understand it so far, even after having read so many books.

PO: Apparently, Occultism is a translation into English from a Sanskrit expression which Madame Blavatsky made popular, *Gupta-Vidyā*. One can translate it as 'Secret Wisdom', but again, we have a problem with words because when we use the word 'secret' we think of something known only to a few people. It is secret because the ordinary mind cannot see it. It can only relate to sensory impressions, to one's own regurgitation of thoughts and memories, and so on. This Wisdom exists at much deeper level. And those who have studied it – like the Mahatmas, Madame Blavatsky, Plato and many other initiates – say that this Wisdom actually enables one to blend heart and mind.

I think Jalaluddin Rumi was onto it when he said that Wisdom is a mind that loves and a heart that sees. The mind then has a perception which is not cold, clinical, objective, but which is also affectionate of things and truly sympathetic, and the heart has sympathies which are not just parochial, concentrating on a few people, but which are universal. For example, Madame Blavatsky says

that the essence of Occultism or Theosophy is altruism, a deep concern for and dedication to others. The word 'altruism' comes from the Latin *alter*, 'the other'. So, it is not so much a case of studying in one's room and trying to accumulate more and more knowledge, but to have the ability to find out what real relationship is, what real listening is.

Previous Questioner: You haven't answered my question. When you say Occultism is a Secret Doctrine and a Deeper Wisdom, what do you mean? What is that Secret Knowledge? I want to know.

PO: Madame Blavatsky's last book was *The Voice of the Silence*. A very well-known verse of that book is: 'Mind is like a mirror. It gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.' So, this Secret Wisdom or spiritual wisdom is that perception through which, once it is awakened, everything that is unimportant in us dies away. I cannot say more, because I don't know ...

LM: The Oracle of Delphi said about Socrates: 'He is the wisest man in the world because he *knows* he knows nothing.' And this is what is important: to remove the ego, to remove the small

‘I’, to live the life, and then you are becoming part of the Wisdom. All great traditions, harking back to Ancient Egypt, the Old Kingdom, to Classical Greece and beyond, have focused on this thought. Remove yourself. Don’t think about yourself. It’s not important. What’s important is the work at hand and the fact we are all one.

Questioner: At the same time as we are told to remove the ego and let the ‘I’ go, we are also told to examine what is within. Some people see this as incongruous or a thing that they cannot resolve. What do you say?

PO: Perhaps this question is best answered with a story. Some may be familiar with the stories of Nasrudin. Mulla Nasrudin was suspected by some officials of being a smuggler. Why? Because he was crossing the border between two countries, riding on a donkey and becoming more and more rich.

So the supervisor of the border guards said: ‘You have to search him completely. You have to search the animal. You have to report what you find. He is smuggling something. We know that.’ So, whenever he would reach the border every three days or so, riding on a donkey, they would stop Nasrudin and strip search

him completely. They would search the animal too. There were only two small bags of straw on the donkey. He would be allowed to cross the border a number of times a week and was becoming increasingly wealthy. They could not find out why. Repeatedly, they searched him and the donkey.

After several years had passed, one of the former border guards found him in a tea shop and said: ‘Nasrudin, I’m now retired I cannot turn you in. Please tell me, what were you smuggling during all those years that we couldn’t discover?’ And Nasrudin said: ‘Donkeys.’

LM: Using another illustration from ancient tradition, the story of Narcissus may be familiar. He was the young man who fell in love with his own reflection. If he had just looked at his own reflection, been satisfied and walked away, he would have lived a normal and long life. However, unfortunately he was so focused on his own beauty that ultimately it cost him his existence. So discrimination is necessary, which is the first step. This is a long journey and we don’t know where it will end. The main thing is that we are moving forward. Because if we do not, we become fossilised.

Tony Fearnside, OAM



During the closing session of the National Convention in Adelaide, it was a great pleasure to be able to announce that one of the members present had been awarded a Medal (OAM) of the Order of Australia in the General Division [Ed.]. This information had just been announced by the Governor General's office as part of the 2015 Australia Day honours list. Tony Fearnside, a long-time member, was given this award for service to the community in the Australian Capital Territory. His impressive record of service which was cited included:

- Convenor/President, Friends of the A.C.T. Arboreta, 2003-2012
- Member, Tree Advisory Panel, 2006-2012
- Founder and inaugural Chairman, Southern Tablelands Farm Forestry Network, 1996
- Member, Coolaman Ridge Park Care Group
- Member, ACT Bush Fire Council, 2007-2012; Chief Fire Control Officer, A.C.T. Bush Fire Council, 1967-1974
- Forestry Office, Department of the Capital Territory, 1965-1989
- Consultant, Bushfire Protection and Small-Scale Forestry, 1989-2013

Tony joined the TS in 1991. He is a previous President of Canberra Branch and is currently its Secretary. He is also a past member of the national Executive Committee. Tony's quiet and thoughtful demeanour, along with his extensive committee and administrative experience, and his keen mind, continue to benefit the work of this Society too.

Tony joins several TS members within the last couple of decades who have also received a medal of the Order of Australia – Stella Cornelius, Charles Hulley and Brian Parry. We can be justly honoured to count among our membership individuals of such standing in the Australian community.

National Calendar of Events



Springbrook Centre, 2184 Springbrook Road, Springbrook, QLD

Thursday 23 April – Wednesday 29 April 2015

2015 SCHOOL OF THEOSOPHY

For Members Only

Theme: Exploring Buddhist Wisdom – Philosophy and Practice

We will explore together a little of the historical nexus between the TS and Buddhism, the principal schools of Buddhism, a number of outstanding philosophical Buddhist teachings, and ways in which some of these can be incorporated as daily practices. Reference will be made to the writings of Christmas Humphreys – prominent Theosophist and founder of the London Buddhist Society.

Presenters: Linda Oliveira (National President), Pedro Oliveira (Education Coordinator), Rod Bucknell (retired Assoc. Professor of Eastern Religions and former Buddhist monk) and Phillipa Rooke (State Representative, Queensland).

Cost: \$250 (includes accommodation, all sessions, meals and \$10 non-refundable registration fee)

Canyonleigh Centre, Bolitho House, Tugalong Road, Canyonleigh, NSW

Saturday 23 May - Sunday 24 May 2015 (for Fri arrivals call Dara)

Theme: The Cosmic Process — wherein we consider our place in the world, in and outside of time

The human being as embedded in the world of time can never be free. Viewed from the aspect of eternity however we have never been anything else. Finding our place in the world may well depend on finding our place outside of it. Join us at Canyonleigh to explore the facts of life as no Phys-Ed teacher has ever taught them.

Presenter: Dr Dara Tatray

Cost: Members \$100 / \$125 (single room); non-members \$125 / \$150

Further information: www.austheos.org.au

Enquiries to: Dara Tatray - natsec@austheos.org.au

Education



Some recent queries emailed to me, along with my answers, are shared here:

Do we reincarnate on the same planet? Because [an article on reincarnation says that] earth is one of the many planes and once we die we will reincarnate on a different plane which is higher than earth. Is this true?

Theosophical teachings suggest that the earth is the only evolutionary theatre for humanity in our solar system. That means people undergo successive reincarnations on this globe over a very long period of time. There are, however, strange interpretations about the concept of reincarnation, some of which are associated with psychic visions which can be, not infrequently, distorted by a number of psychological factors.

The ancient teachings suggest that we are a totality of Body, Soul and Spirit. The various reincarnations provide sufficient experiences for the Soul to

mature and eventually discover its true connection with the Spirit, which is defined as Pure Consciousness or Truth, Intelligence and Bliss.

Are Theosophists required to believe in reincarnation?

Thank you for your enquiry. The Theosophical Society has a long-standing policy of Freedom of Thought. Part of this policy states:

There is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership.

There are a number of reasons why this policy is a good one for the Theosophical Society.

As we all know through our observation of the world, beliefs tend to become a source of division among human beings. One of the possible reasons for this is that peoples' identification with a belief system tends to generate in

them, almost automatically, a reaction towards those who do not share those particular beliefs or who oppose them.

As the first and primary Object of the TS is to form a nucleus of the Universal Brotherhood of Humanity, without any distinctions, any imposition of a belief or teaching would be counterproductive to the realisation of the Object. The Society thus leaves each and every member completely free in matters of belief or adherence to any philosophy or system of thought, while requesting them to show courtesy and consideration to other members.

However, since its foundation in 1875 the Society has produced a very comprehensive body of literature which explores the teachings of Theosophy or the Wisdom Tradition. And reincarnation, as an expression of the universal law of periodicity or cyclicity, is an integral part of such teachings. It has also been propounded in the teachings of a number of religions and philosophical systems. But reincarnation is not a belief or an official teaching in the TS.

Pedro Oliveira
Education Coordinator

A Big Bang - or a Beginningless Universe?

The universe may have existed forever, according to a new model that applies quantum correction terms to complement Einstein's theory of general relativity. The model may also account for dark matter and dark energy, resolving multiple problems at once.



Image: NASA

Ahmed Farag Ali and coauthor Saurya Das at the University of Lethbridge in Alberta, Canada, have shown in a paper published in *Physics Letters B* that the Big Bang singularity can be resolved by their new model in which the universe has no beginning and no end. Their work is based on ideas by the theoretical physicist David Bohm and would be of special interest to the student of *The Secret Doctrine*.

More information is available at:

<http://phys.org/news/2015-02-big-quantum-equation-universe.html#jCp>

Rare Books- Perth Branch



Perth Branch has a rare display of special edition library books which are on indefinite loan from one of its long-time members, Skip Pry (pictured above). Skip has conducted many courses in Perth and is a keen student of Theosophy. Brief mention about this was made in one of the e-Bulletins sent from the National Headquarters late last year. Included here are some pictures along with additional information.



**Some of the books on display include:
The Secret Doctrine, Vols. 1 & 2 by
H.P. Blavatsky
First edition, 1888**

HPB's best-known work, this was published simultaneously in London and New York and is the American print edition.

***Man: Whence, How and Wither*
Annie Besant and C.W. Leadbeater
First edition, 1913**

This copy is co-signed by the authors with the inscription:

‘To Alice Adair with affectionate thanks for the help given, from the authors, Annie Besant, C.W. Leadbeater, Jan. 1, 1913’

Alice Adair was an early member of the Perth Branch and left there to live for many years at Adyar, India, after being inspired by Annie Besant's lecture tour and visit to Perth in 1908. What help Alice may have given to the authors is not known.

Later the book was gifted to Muriel ‘Babs’ Chase in 1936, whose daughter was the sister to Sandra Hodson, the second wife of Geoffrey Hodson.



***Isis Unveiled* Vols. 1 & 2
(pictured above) by H.P. Blavatsky
Second edition, November 1887**



This copy, which contains a table of contents, is signed by Blavatsky with the inscription:

‘To Benjamin Coleman Esq. the veteran champion of Spiritualism with the best regards of the author.

H.P. Blavatsky
New York 1887’

Benjamin Coleman, known as the ‘Father of English Spiritualism’, has one very brief mention in Vol. 1, page 53

of HPB’s *Collected Writings*. He was a very well-known spiritualist of the day and was the author of *Spiritualism in America*, published in 1861. The book also contains two favourable newspaper clippings of book reviews pasted into the front. Theosophical historian and author Michael Gomes, having examined them, believes that HPB herself has cut these out and pasted them into the book before sending it to Mr Coleman, as she was well-known for her ‘scrapbooking’ of articles, reviews, news items, letters to the editor, et cetera, that she kept for her own records.

***The Occult World* by A.P. Sinnett
First edition, 1881**

This is Sinnett’s first theosophical book. The inscription in red reads:

‘Parker Pillsbury
Concord New Hampshire’

Parker Pillsbury was a well-known American minister who campaigned for the abolition of slavery and also was an emissary from the American Anti-Slavery Society to Great Britain and an advocate for women’s rights.

News and Notes



Annual Appointments

The annual appointments made by the National Council and the national Executive Committee for 2015 were as follows:

National Vice-President: Denise Frost
 National Treasurer: Beatrice Malka
 National Executive Committee: three ex-officio members (the National President, National Secretary and National Treasurer), Ken Edwards (from Melbourne), Marlene Bell (from Adelaide), Dianne Kynaston, Dai Trandang and Marie McArdle, a new member who we welcomed in February.

Passing of Former General Secretary



Ruth Beringer, who was a General Secretary of this Section from 1965 to 1973, passed away peacefully on 20 February. She lived for many years in Sydney after migrating to Australia and was a regular attender of Blavatsky Lodge for many years.

Ruth was a keen traveller and attended a number of international Congresses and Conventions.

Gifts and Bequests to Further the Work of the TS in Australia

The Theosophical Society in Australia as we know it today is a product of well over a century of impressive service by volunteers and officers, as well as the more tangible gifts and bequests received from both members and non-members. All gifts and bequests are used carefully and responsibly to further the work and the Objects of the Theosophical Society in this country. The following form of words is provided for those members who wish to make gifts or bequests in their wills to The Theosophical Society in Australia:

‘To The Australian Section Theosophical Trust (whose registered office is Level 2, 162 Goulburn Street, Surry Hills, NSW, 2010) to be held in trust for The Theosophical Society in Australia’.

The latter is a company formed to hold monies, investments, real or personal property in trust for The Theosophical

Society in Australia, which is not incorporated.

Further Enquiries: Please contact the National Secretary
email: natsec@austheos.org.au
Tel. 02 9264 6404

The use of one gender to cover both genders is avoided as far as possible in this magazine. However, quotations from writings in which one gender is used in this way are printed as originally written. This applies both to older writings and some contemporary ones.

New National Headquarters

Below are pictures of the new National Headquarters of The Theosophical Society in Australia, for which half of one floor in a strata building has been purchased in Surry Hills. Most of the fit-out work has now been completed, although it will still take some time to settle in completely.



Exterior view of 162 Goulburn Street



Prior to the interior renovations. Gil Murdoch is pictured in the foreground.



After painting and delivery of the library shelving



The entrance area and new offices

Section Directory

Australian Section National Headquarters

Level 2, 162 Goulburn Street,
Surry Hills NSW 2010
Ph: 02 9264 7056 / 9264 6404
Fax: 02 9264 5857
www.austheos.org.au
Campbell Theosophical Research Library:
campbell@austheos.org.au

Australian Capital Territory

Canberra Branch, Chartered 17/7/1971:
Postal Address: c/- 27 Reveley Crescent,
Stirling ACT 2611
Meet: Friends Meeting House, cnr Bent & Condamine
Streets, Turner ACT 2612
7.30pm 1st Monday of month
(Please confirm by email or telephone)
President: Peter Fokker
Tel: 02 6236 3170
Email: fokkerbakker@gmail.com
Secretary: Tony Fearnside
Telephone: 02 6288 7656
Email: janton@netspeed.com.au

New South Wales

Blavatsky Lodge, Chartered 22/5/1922:
3rd Floor, 484 Kent Street,
Sydney NSW 2000
Telephone: 02 9267 6955 Fax: 02 9283 3772
Email: contact@tssydney.org.au
www.tssydney.org.au
Meet: 2.00pm Wednesdays
President: Simon O'Rourke
Secretary: Pamela Peterson

Newcastle Lodge, Chartered 3/12/1941:

Meet: Charlestown Community Centre, Charlestown
Square, 81/30 Pearson Street, Charlestown NSW
2290
8.00pm 2nd Friday each month
(excluding January)
Study group (members) confirm dates
with Lodge
<http://www.austheos.org.au/newcastle/>
President: Melanie Ball
Tel: 02 4948 1733 - please leave message

Blue Mountains Group:

Meet: Senior Citizens Meeting Rooms
Upper level, Central Arcade
81-83 Katoomba street, Katoomba
Meetings every Monday, 2.00pm
1st Monday of month- Public Meeting
Subsequent Mondays- *Secret Doctrine* Study Group
Coordinator: Donald Fern
Tel: 02 4757 1910

Gosford Group:

Meet: The Neighbour Centre,
Pandala Road, Narara NSW 2250
8.00pm 2nd Tuesday each month
Coordinator: Marianne Fraser
Tel: (02) 4339 7118, 0400 713 273
Email: marifraser256@gmail.com
Secretary: Roni Ostergaard
Telephone: 02 4358 1413

Northern Beaches Group:

Postal address: c/- The Manor,
2 Iluka Road, Mosman NSW 2088
Meet: c/22 Laitoki Road
Terrey Hills
NSW 2084
8.00 pm 3rd Friday each month
Coordinator: Dai Trandang
Tel: 0438 357 522

Queensland

Atherton Lodge, Chartered 27/4/1950:

Postal Address: 14 Herberton Rd,
Atherton QLD 4883
Meet: Meeting Room, Community Services
Tablelands, 38 Mabel St, Atherton
2.00pm 2nd Saturday of month except Jan.
President: Max Brandenberger
Secretary: Chris Pang Way
Tel: 07 4091 5156

Brisbane Lodge, Chartered 21/1/1895:

355 Wickham Terrace, Brisbane QLD 4000
Tel: 07 3839 1453
Email: brisbanelodge@theosophyqld.org.au
www.theosophyqld.org.au
Meet: 7.30pm Fridays
President: Brian Harding
Secretary: Phoebe Williams

Sunshine Coast Lodge, Chartered 1/4/2004

Meet: Buderim Croquet Club,
Syd Lingard Drive, Buderim QLD 4556
7.00pm Thursdays
President: Carmen French
Tel: 07 5495 6980
Email: carmen_french@yahoo.com.au
Secretary: Joyce Thompson

Toowoomba Group:

Meet: 49 Lindsay Street, Toowoomba
1st Wednesday at 7pm and 3rd Sunday at 2:30pm each
month
(Meditation 1pm & Study Group at 1:30pm)
Annual Springbrook Retreat each winter
Coordinator: Barry Bowden
Tel: 0427 751 464

South Australia*Adelaide Lodge, Chartered 26/5/1891:*

310 South Terrace, Adelaide SA 5000
Tel: 08 8223 1129
Email: president@tsadelaide.org.au
<http://www.austheos.org.au/adelaide>
Meet: Members Meeting 10.00am 4th Friday of every
month. Please contact Lodge for additional meeting
dates.
President: Marlene Bell
Secretary: Kevin Davey

Tasmania*Hobart Branch, Chartered 7/6/1889:*

13 Goulburn Street, Hobart TAS 7000
www.theosophicaltas.websyde.com.au
Meet: 8.00pm Mondays
President: Helen Steven
Secretary: David Giffard
Email: helen_steven@live.com

Launceston Lodge, Chartered 12/1/1901:

54 Elizabeth Street, Launceston, TAS 7250
Postal address: 66 Flinders Street,
Beauty Point, TAS 7270
email: rmholt@gmail.com
www.austheos.org.au/launceston
Meetings: Wednesdays commencing
7.00 pm for meditation, followed
by meeting at 7.30 pm
President: James Deavin
Secretary: Ruth Holt
Tel: 0448 397 246

Victoria*Melbourne Lodge, Chartered 9/12/1890:*

126 Russell Street, Melbourne VIC 3000
Tel: 03 9650 2315 Fax: 03 9650 7624
email: meltheos@bigpond.net.au
Meet: 2nd, 3rd and 4th Tuesdays, 6.00pm
President: Harriet Cornfeld-Fraser
Secretary: Edward Sinclair

Mornington Peninsula Group:

Meet: Mount Eliza Neighbourhood House,
Canadian Bay Road, 1st Sunday
of the month 11am - 3.30pm
(meditation - lunch - Theosophy)
Coordinator: Daphne Standish
Tel: 03 9589 5439
www.austheos.org.au/centres/mpg

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
Tel: 02 6024 2905

Western Australia*Perth Branch, Chartered 10/6/1897:*

21 Glendower Street, Perth WA 6000
Tel/Fax: 08 9328 8104
Email: tsperth@iinet.net.au
<http://tsperth.iinet.net.au>
Meet: 7.30pm Tuesdays
President: Harry Bayens
Acting Secretary: Anne Bower

Mount Helena Retreat Centre:

1540 Bunning Road, Mt Helena WA 6082
All enquiries to Perth Branch
Tel: 08 9328 8104

**Theosophical Education
and Retreat Centre, Springbrook, Qld**

2184 Springbrook Road,
Springbrook QLD 4213
Tel: Office/Hall 07 5533 5211
email: info@tsretreat.com.au
Caretaker: Kay Schiefelbein

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)*

