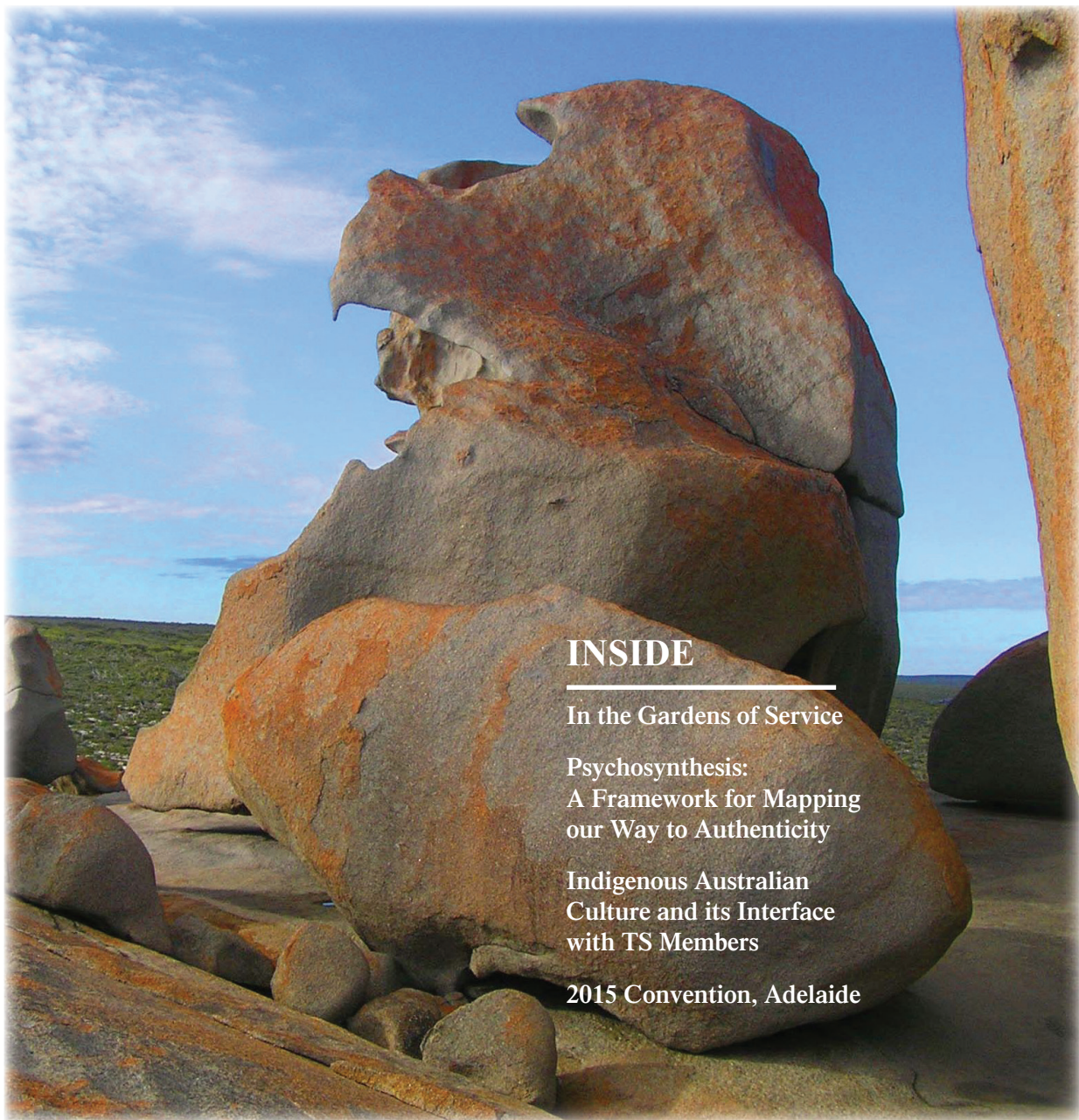


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in Australia

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INSIDE

In the Gardens of Service

Psychosynthesis:
A Framework for Mapping
our Way to Authenticity

Indigenous Australian
Culture and its Interface
with TS Members

2015 Convention, Adelaide

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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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Contents

From the National President	66	Q and A: Measuring the TS, Humanitarian Work, Inspiration	84
In the Gardens of Service	67	Agenda, Annual Convention Business Meeting	86
Psychosynthesis: A Framework for Mapping Our Way to Authenticity	71	2015 Annual Convention Education	88
Indigenous Australian Culture and its Interface with TS Members	77	National Calendar of Events Hobart Branch's 125th Anniversary	89 91
From the Archives: On Following Leaders	82	Tribute to a Theosophist - Shirley Macpherson	92
Can it be True?	84	Reviews	93
		News and Notes	95

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

- 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



This issue contains a set of articles and views which reflect the tangible diversity of TS membership. One archival reprint is a short piece headed 'On Following Leaders', written by Norman Hankin. Norman was a very dedicated member of our Section for decades, until his passing in 1998. In fact, my memories of him go back to childhood. The article remains relevant and brings to light a number of important points about the TS which are mentioned below, along with my brief comments on each.

From HPB down, our leaders have all been fallible:

With good reason – and most efficaciously – no official spiritual authority has ever been set up in the TS. If this were the case then every member's search for Truth in whatever form would automatically become restricted to a specific 'line' dictated by the Society. Knowing our membership a little, setting up such an authority would invariably meet with objections on the one hand; and on the other, the Society would have become a far narrower institution without the breadth of intellectual and spiritual reach which it has enjoyed for decades.

In blindly following the sayings and habits of thought of any leader, however great, we are overlooking the essential purpose behind their teaching which is the spiritual growth and unfoldment of each human being:

Various teachings within the Wisdom tradition, of which the TS is a custodian, may be imitated and repeated (see this column in the previous issue). This may lead to an enthusiastic desire to share what we have come across with others, yet there may be no authentic shift within our

consciousness in the direction of 'spiritualising matter', to use a rich phrase of HPB's.

The spiritual unfoldment of the individual human being should be the primary object of every theosophical activity:

This could bear closer consideration in all areas of our programming.

We should be pioneers in the constructive use of thought:

To construct means to build or form a particular thing, whether physical or abstract. Constructive thought has made its mark on the human world in countless spheres of activity and has an important role to play in the TS. This way of using the mental faculty applies to our choices of what to study, along with the approach we take to the process of study itself. It also relates to the application of our minds to feasible and practical ideas for our common work. For example, a number of useful ideas have emerged during the last several years from the survey of Lodges/Branches, as well as the national survey of members, which either have been, or are being, implemented.

Norman's article finished with the observation that we should be leading the minds and hearts of people to the wonder and mystery enshrined in the *simplest* events of our world, so they may move nearer to Truth. Indeed, without a sense of wonder, and without a sense of mystery, we are somehow lesser human beings.

Comments on items in this issue of up to 200 words are welcome and may be published, space permitting. Email pres@austheos.org.au

In The Gardens Of Service

Phillipa Rooke



Service could be described as a response to a need, resulting in an action which is performed in order to benefit another, or others. In the commercial world of everyday existence there are many who make their living from performing such services, but we are not addressing this form of service, which is basically about personal gain. The service of which we speak here has no desire for personal gain but is, by nature, selfless. The performer of the service acts from the desire purely to benefit the other. So for true service to occur, perhaps firstly the performer of the service must have compassion for others and sensitivity to the needs of others. Then the action or response is performed with no desire for self gain in any way. This is, of course, the ‘ideal’.

One Fundamental Law

In looking at Theosophical literature, that change from selfish to selfless can come about by trying to deeply understand the ‘One Fundamental Law’ as propounded by H. P. Blavatsky in *The Secret Doctrine* (Vol. I, I, Stanza V). It reads:

The radical unity of the ultimate essence of each constituent part of compounds in Nature – from Star to mineral Atom, from the highest Dhyāni-Chohan, to the smallest infusoria, in the fullest acceptance of the term, and whether applied

to the spiritual, intellectual, or physical worlds – this is the one fundamental law in Occult Science.

If we can come to even an intellectual acceptance of this most profound and I think, life altering statement, then we may be able to accept that we are all part of the One Life which includes human, animal, plant and mineral life on all levels, both seen and unseen. Consequently any action which benefits a part must inevitably benefit the whole, so all life must benefit from selfless giving in the form of service on some level of existence.

Life on Our Planet

Many people in the world today are ‘in need’ without the means to help themselves. Consequently there is much physical suffering in our own society, and in many countries throughout the world where much larger scale hardship can be attributed to violent conflict. To humanity’s shame, there is much need of physical assistance to our fellow human beings at very basic levels like food, clothing and shelter.

There is a long way to go before humanity as a whole understands that for us to be true human beings, we must treat our fellow creatures in the animal kingdom with care and respect. There are many causes to which our service can be

applied: inhumane farming methods, habitat degradation causing a catastrophic decrease in species numbers or sometimes extinction, hunting for body parts, and, for me, the killing and eating of these defenceless creatures when it is not necessary.

The flora and fauna of our planet have no 'voice' by which their needs can be easily heard. Vast tracts of forest are cleared daily to make way for money making operations.

The physical sufferings of human beings, animals and the environment require a response by those who understand these needs. Doing things for others in order to keep oneself busy, or because one's emotions draw one into certain action, provides a commendable reward. However, this does not constitute the 'service' of which we are talking. The concept of service undertaken by the Theosophical Order of Service is one of action, which has at its core the fundamental element of selflessness; and I think that strongly implied in such selflessness is a deep humility.

Selfless Service

In the TOS and other organisations which promote similar activities, there are many people who are able to influence the lives of people, animals, and the environment through selfless service. In doing so, they play a part in the betterment of humanity and our beautiful planet. Conflict and selfishness can be ameliorated as a result of the goodwill which service promotes by easing suffering and difficulties for the life forms on this earth.

What we have been talking about, so far, is selfless service to bring about some physical change for the better in the form of direct action. We human beings vary in so many ways and the way of direct action on the physical level is not necessarily for everyone. There are other avenues through which service can help humanity, in ways other than directly providing for physical needs. HPB speaks of unity as being on spiritual, intellectual *and* physical levels. There are those among us who may be more suited to the life of the intellect

and who, by their commitment to the study and understanding of a higher knowledge, are contributing towards the evolutionary development of Mind which is common to us all.

Doing things for others in order to keep oneself busy, or because one's emotions draw one into certain action, provides a commendable reward. However, this does not constitute the 'service' of which we are talking. The concept of service undertaken by the Theosophical Order of Service is one of action, which has at its core the fundamental element of selflessness; and I think that strongly implied in such selflessness is a deep humility.

The TS – an Agent for Service

There are many in our society who feel rather lost and who cannot find any reasonable answers in current religious thought. This, I think, is where the Theosophical Society provides a much needed service. We provide wonderful libraries, and also study groups, talks and presentations of various kinds. With the advancement of a higher kind of knowledge which our lodges and groups provide, there can be hope for the betterment of humanity. According to some theosophical texts, most of humanity at present would seem to be at the evolutionary stage of the development of mind. Therefore intellectual striving in particular, at present, is a very necessary part of humankind's advancement. However, that turning point from 'selfish' to 'selfless' must occur for it to benefit all, and thus be considered as service. Ideally there comes a point in our search for knowledge when a change occurs, *away* from wanting that knowledge for our own benefit. Rather, there is a realisation that, through the very knowledge being gained, that person can add to the betterment of humanity by assisting others in their search, or else by



enabling the continuance of the very factors (such as a library or study centre) which brought them to that realisation.

Theosophist, Dudley Gower, said in relation to the intellect and the need for selflessness at this level:

The unilluminated intellect strives for itself alone. Behind all its excellent qualities of accuracy, painstaking care, one-pointed devotion to the search for truth and the discipline of unbiased research, there often lies the motivation of ruthless self-interest. An attitude like this breeds a selfishness that entirely disregards the well-being of others and, by so doing, risks the dangers of imprisonment in a mind destitute of all humane trends ... The risk is very real, because the intellect has to be used to take mankind through the stage of becoming a genuine individual.

Development of the intellect and aiding our fellow beings in that development is an important service to humankind, but the risk in the search for higher Knowledge could be that of self-interested, spiritual pride.

We have looked briefly at service from the physical and intellectual aspects of our being, but Blavatsky also includes the spiritual aspect in that 'radical unity' which is fundamental to Occult Science.

A Movement from Knowledge to Wisdom

If again we look at the TS, there is a part of that work we must try to undertake which I think addresses the spiritual level of our being. This is the movement which occurs upon striving for greater understanding through contemplation of, and meditation on, our studies and ourselves, in order to deepen our spiritual awareness. It could be described as the movement from knowledge about something, to a state in which one just *knows*. Or we can think of this as a movement from knowledge to Wisdom, in which state our preferences may no longer have such a strong influence, because ideally such knowing would quite naturally lessen the content of self-interest in the individual. It is this work which may assist humanity in the movement towards 'the foundations of a new continent of thought', as espoused by Mahatma KH, and what greater service could we give? Radha Burnier said of this work:

Wisdom is of course different from knowledge, because knowledge does not help anyone to behave differently. However, Wisdom spontaneously translates itself into conduct and casts its influence on everything that we do, not only physically but our speech, our thoughts, and so forth. So, our work and duty as theosophists is to come to this state of Wisdom. It sounds selfish but it is not, because if there is Wisdom in a person, he becomes a benefactor of humanity, of whatever he comes into contact with.

The clear and authoritative words of Sri Ramana Maharshi speak strongly of what might be described as the pinnacle of true service: 'Your own Self-Realisation is the greatest form of service you can render to the World.'

Perhaps in this day and age at our level of evolution, we are unable to act on the physical, intellectual or spiritual levels with absolutely no iota of selfishness. We are, all of us, 'becoming', and have not as yet arrived at a point where a total lack of self-interest in anything we do is possible. But we can all TRY. All three aspects of service are necessary

and important parts of the way in which each individual can be of benefit to all.

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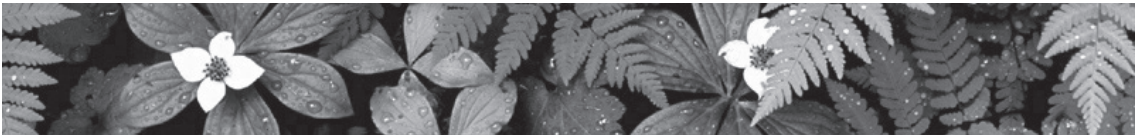
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Phillipa Rooke is the State Representative for Queensland and the immediate past President of Brisbane Lodge. She has been a TS member for twenty years, and is currently transitioning from a working life as a teacher of the ancient art of feltmaking, to the privileged life of so-called retirement. Her interest is in the play of the opposites we deal with in life in relation to the space beyond these, and also meditation and the search for true stillness.



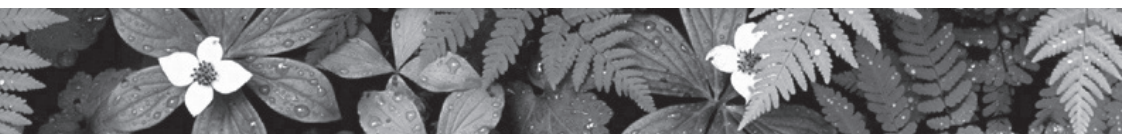
What is the path of inquiry for understanding the nature of the mind?

That which rises as 'I' in this body is the mind. If one inquires as to where in the body the thought 'I' rises first, one would discover that it rises in the heart. That is the place of the mind's origin. Even if one thinks constantly 'I' 'I', one will be led to that place. Of all the thoughts that arise in the mind, the 'I' thought is the first. It is only after the rise of this that the other thoughts arise. It is after the appearance of the first personal pronoun that the second and third personal pronouns appear; without the first personal pronoun there will not be the second and third.

How will the mind become quiescent?

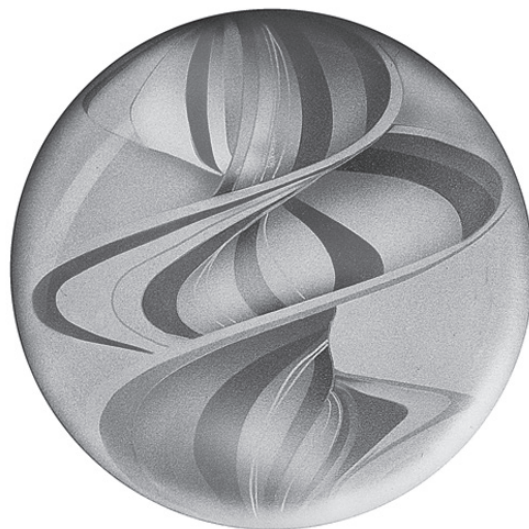
By the inquiry 'Who am I?'. The thought 'who am I?' will destroy all other thoughts, and like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then, there will arise Self-realization.

Sri Ramana Maharshi



*Psychosynthesis:
a Framework for
Mapping Our Way to Authenticity*

Sara Cohen



Pioneer and founder of psychosynthesis, Roberto Assagioli (1888-1974), was clearly ahead of his times. Born to Jewish parents in Venice and trained in both psychiatry and psychoanalysis, he produced a body of work that reveals an understanding of the human psyche that is both comprehensive and profoundly insightful. Recognising that Self-realisation requires the consideration of both the personality as well as the transpersonal Self, Assagioli offers us a multi-dimensional framework that enables us to explore this inner landscape. He remains faithful to his insights into spiritual matters and the truth of 'I AM', at the same time as recognising the dangers in denying the experience of the ego. With astute perception, Assagioli is also able to reconcile the dilemma that faces many of us on the spiritual path. Highlighting that there are different levels of reality and self-awareness, he suggests that we are best served by differentiating the changing content of our personality from the stable and permanent centre of Self-awareness at which we observe this whirling activity. On this issue, Assagioli says that if we were to assert 'destroy the ego, get rid of the ego, it's an illusion', then this will provoke a 'violent reaction' from the personality because we have not distinguished 'between the contents of the personality, between the identification with the contents, and the point

of Self-awareness' (Assagioli, undated). He thus advocates a 'systematic and scientific' exploration of direct and primary experience at all levels.

Psychosynthesis brings together a multitude of ideas and techniques, with Theosophy being one of the many influences along with Assagioli's personal qualities of warmth, compassion and humility. Psychosynthesis can both assist the individual aspirant in his/her pursuit of Truth and guide the human collective on its evolutionary path.

The quest for an authentic, meaningful life is a daily act of commitment. Every single decision we make on a moment-by-moment basis builds the vehicle¹ that takes us along our path. Navigating our way can be a tricky business. Not only do we have to negotiate the clamour of 'traffic' and demands of our physical life. There exists, also, an assembly of voices in our head that pulls us in conflicting directions, each seeking its own individual expression. With varying levels of conscious awareness, we attach ourselves to a diverse array of desires, attitudes, belief systems, behaviours, roles and defensive manouvres that co-exist within our internal landscape, but which are often incongruent and differ in their agendas.

**The privilege of a lifetime
is being who you are.**

Joseph Campbell (1904-1987)
American mythologist and writer

In light of this backdrop, an internal navigation system that is both acutely discerning and in alignment with our highest intentions, would serve as a safeguard against exhaustion and a state of internal chaos and frustration. Some kind of universal or generic roadmap of the terrain, along with any significant landmarks and accompanying coordinates, might also afford us a sense of orientation, direction and comfort.

Psychosynthesis can offer such a frame of reference. Founded by Roberto Assagioli, psychosynthesis concerns itself with the meaning and purpose of an individual's life. Viewing individual evolution within the context of a unified and orderly Universe, psychosynthesis espouses the view that we are each a unique expression of the life source from which our deepest truth and sense of Self² derives its expression. Our quest for wholeness, synthesis and unification, which is both universal and essential to our very nature, is part of this evolutionary process. The more whole we become, the more we are able to express our full human potential and authentic identity.

As a framework for directing us on this path, psychosynthesis has a lot to offer, both in terms of its development of twentieth century psychological thinking, as well as the breadth of insights it draws from a range of other disciplines and traditions of both East and West.

An Optimistic Vision

Within the field of psychology, Assagioli himself undertook psychoanalytic training and

was an early enthusiast of Freud's pioneering efforts. He was the first psychoanalyst to practise in Italy, and he introduced psychoanalysis to the medical profession in his country of birth. However, Assagioli's preliminary explorations of psychoanalysis, together with his own experiences and insights, led to his dissatisfaction with some of Freud's assumptions. Essentially he saw Freud's model of the unconscious as both limiting and incomplete, and Assagioli subsequently came to develop a more optimistic vision of human nature than Freud's.

In formulating his own version of the psyche, Assagioli thought that Freud had given too much attention to man's primitive, biological drives and unresolved complexes, and that this consequent 'fixation' overlooked man's higher aspirations. Expanding on Freud's model of the unconscious to encompass a region which he identified as the higher unconscious, or superconscious, Assagioli proposed that within this layer exists our drive toward meaning as well as our access to higher faculties that enable us to realise our potential more fully. Within this realm we can experience illuminated states of consciousness, spiritual insights and intuitions, and it is this 'upward' focus that affords us the possibility of becoming attuned to, and aligned with our Self – the centre of our Beingness that is both transcendent and eternal.

By acknowledging both the primitive, lower unconscious as well as the higher unconscious, Assagioli gives us a map of the psyche for which we can envisage a vertical axis of a kind. With this vertical dimension, we are offered a 'structure that permits a steady and gradual ascent' (Assagioli, 1973) within which a two-way movement of development towards growth and wholeness can occur. This evolution in thinking within the field of psychology has come to be known as 'height psychology'.

However, psychosynthesis goes much further than just developing Freud's model of the unconscious. Assagioli's breadth of interests include the works of Aristotle, Plato, Dante,

Martin Buber, Inayat Khan, Viktor Frankl, Alice Bailey, Ralph Waldo Emerson and Peter Ouspensky. Psychosynthesis thus offers a broad vision and psychospiritual approach to life that is influenced by, and aligned with, many spiritual and mystical traditions both of the East and the West. Notable parallels in Assagioli's thinking include his seminal Egg Diagram with the Kabbalah's Tree of Life, as well as his description of the will and the seven ways to self-realisation with Alice Bailey's expositions in *Esoteric Psychology*.



Deeper Truths

With these threads of influence weaving through his thinking, it is evident that Assagioli had at his disposal deep metaphysical truths. He maintained the view that we are interconnected and interdependent with each other as well as with the cosmos, and Assagioli affirmed the unifying principle of *Logos*, or the *Tao* described in various metaphysical and spiritual traditions of the East and West. Consistent with Plato's theory of Forms, Assagioli recognised different levels of reality and the qualities and laws associated with each. From this, with clarity, he delineated between Being and Becoming, and between the Absolute and all its manifestations in the material plane of Matter. Assagioli espoused that man's direct

experience of higher states of consciousness, and the interplay between the conscious and the superconscious, give him glimpses of the Supreme Reality of Truth. Consequent to this knowledge, he starts to develop an ability to discern the veils of *maya* associated with the personality – that which is of Great Illusion – and that which separates him from the experience of the unity of all things and from his true, authentic Self (Assagioli, undated).

At the same time as recognising Supreme Reality in the Absolute, Assagioli was careful and steadfast in his assertion of a clear boundary around psychosynthesis. On this matter, he maintained that as an act of enquiry, psychosynthesis does not attempt to provide a metaphysical or theological explanation of the great Mystery, nor is it itself a spiritual path. Highlighting that spiritual consciousness need not be limited by experience constrained or defined by a particular religious doctrine or metaphysical belief system, Assagioli accepted the continuous exchange between the conscious and the superconscious as universal. Extrapolated from this universal principle, there exists within each of us, consciously or not, an awareness and longing for connection with values above the norm – be they ethical, aesthetic or altruistic in nature – irrespective of our perspectives on theology and spiritual matters.

In the pursuit of the authentic Self then, Assagioli's principal position thus exposes the limitations of any psychological model whose parameters neglect the superconscious or that which is 'permanent in the atomic structure of man,' the ineffable, Self (Bartoli, 1991, p.9). For that which is the core and essence of the Self, reveals to us who we really are and where our destiny lies. Here is where Mozart found the source of inspiration for his creative symphonies, and where Einstein's revelations about the nature of the universe emanated.

Assagioli was also discerning in his awareness of the vulnerabilities of man, should he confuse 'peak,' transcendent experiences with 'what is.' A deep metaphysical truth at one level of reality does not guarantee that the personality has the rightness of perspective,

or developmental capacity for integrating the experience. For this reason, if we were to induce a higher state of consciousness through the use of drugs for instance, there still lacks any assurance that our personality would be sufficiently developed to deal with these experiences.

Personal and Spiritual/Transpersonal Psychosynthesis

This concern is addressed with consideration of the two interdependent aspects or levels of psychosynthesis and their unifying centres: the first level constitutes personal psychosynthesis, whose goal is to promote the development of a well-integrated personality by harmonising and balancing its disparate elements. This synthesis occurs at the unifying centre 'I,' and is the point where we experience pure self-consciousness and our will. After that and sometimes concurrently, *spiritual or transpersonal* psychosynthesis can take place, allowing for true Self-realisation and authentic Self-expression. Here, the Self assumes the position of a unifying centre, whilst the I collaborates and comes to align with it.

In its most simple form, assigning the *x*-axis to the personal and the *y*-axis to the transpersonal, enables us to get a sense of orientation and direction in relation to our course towards authenticity and wholeness.

Focusing on the *x*-axis to begin with:

'A personality is a full congress of orators and pressure groups, of children, demagogues, Macchiavellis ... Caesars and Christs ...'
(Murray, 1940, pp.160-161).

Each of these has its own agendas and motivations. These subpersonalities, which are often outside of our conscious awareness, are 'constellations' or patterns of thoughts, feelings or behaviours, that can prevent inner freedom by limiting our choices around how we think, feel and behave. This occurs because we identify with them. In so doing, these constellations, or 'psychic realities', encapsulate energy within tightly held structures, etching neural pathways within our

brain that may run counter to how we would truly like to express ourselves in the world. It is as though we are held in captivity whilst our impulse to act out these patterns plays out.

This act of identifying is an investment of a kind, a decision or tactic that we adopt, often unconsciously, and often to protect our sense of internal integrity in the midst of the intrusive and conflicting elements that vie for attention and expression.

Man is divided into a multiplicity of small I's [voices]. And each separate small I is able to call itself by the name of the Whole, to act in the name of the Whole, to agree or disagree, to give promises, to make decisions, with which another I or the Whole will have to deal ... People's whole lives often consist in paying off the promissory notes of small accidental I's. (Ouspensky, 1949, p.60)

Within this inner landscape we may, for example, invest or identify chiefly with the role of mother. Whilst this investment may satisfy a desire to feel loved and needed, in the process we may also have compromised the creative artist within us, or any other such subpersonality which simultaneously seeks its expression.

Assagioli recognised that in this 'mind-stream' of disparate and often conflicting parts, freedom and inner authority can only be achieved by learning to dis-identify with these transient constellations – for these subpersonalities both distort our sense of who we really are and detract from our wholeness.

Movement Towards the Self

Perspective and distance from the incessant flow of content that dominates our field of consciousness is brought about by the act of Self-identification, where the I-consciousness attains an awareness that we *are* the Observer, whose identity is both stable and separate from this flow.

We also come to an awareness that we have a will that can direct, transform and synthesise any and all polarities within our inner space.

To this end, we make room for the I to re-position itself spatially within this space so that we are no longer controlled or dominated by the contents that make up our personality. Given its ‘proper position and function,’ ‘I am the mother’ becomes an awareness that ‘I play the role of the mother as best I can.’

During the process of *transpersonal* psychosynthesis, the unifying centre shifts to the Self which is in direct relationship with the I via the vertical axis *y*. Here, the personality comes into alignment with the Self so that our higher aspirations and potential can be accessed and known to us more fully. We have thus made room for the integrated I – in relationship to the Self – to act as both a container for these higher energies as well as a channel for their expression in the world.

Within this unfolding, we are now able to re-connect with, and re-discover our true, authentic Self. We both embrace the transient nature of our patterns of thinking, feeling and behaviour, at the same time as gaining the perspective that we, by our very nature, can transcend them. In addition, through the synthetic process, we remember our wholeness, our real Self that is the source of our Being. The experience that the ‘Self is’, that we are both the ‘knower and something known’, both subject and object, a centre of pure consciousness that is both immutable and eternal – this becomes the source of our truth. When we stand in this truth, we stand in our power³ and can embody our authenticity fully and completely.

With a broad vision of who we are and how we want to express ourselves in the world, we become conscious to a purpose and meaning that is unique to us; also to an awareness that we are evolving within a Universe of which we are fundamentally a part. This knowing becomes our defining signpost for authentic self-expression throughout our life, as its source emanates from the essence of who we really are. Psychosynthesis – as a set of principles and techniques – with its landmarks and coordinates, offers us our way back to this knowing.

Endnotes

1. Here ‘vehicle’ refers to all that which manifests on the material plane and forms our personality.
2. ‘Self’ capitalised denotes the transpersonal Self that extends beyond the ego, or personality.
3. ‘When we stand in our truth we stand in our power’, verbal communication with Dominique Targett.

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Sara Cohen is a trained psychologist who works in private practice, and she is a member of the Melbourne Lodge. Her approach to counselling and the therapeutic encounter has

been greatly influenced by Assagioli's deep insights and understanding of the human condition and psyche. Sara holds a Master of Psychology (Counselling) degree from Monash University and a combined Bachelor of Arts (Honours, Psychology)/Commerce degree from the University of Melbourne.

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The beginning of the journey beyond ego is as varied as the ego-characters of people. But the transformational effect is the same – the shift from an ego-identity toward an identification with the quantum self. I call this shift the awakening of buddhi. Buddhi is a Sanskrit word meaning intelligence. Etymologically, intelligence comes from the root word *intelligo*, which means 'to select among'. Indeed, with the awakening of buddhi we are able to discriminate among our choices; we begin to become aware of the quantum self and to take responsibility for the choices we make, or it makes.

As the centre of the self shifts beyond ego and buddhi awakens, action is increasingly initiated from the quantum self. This action's signature is spontaneity, which creates the sense of wonder that the poet Walt Whitman celebrated in these lines:

**To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle,
Every square yard of the earth is spread with the same,
Every foot of the interior swarms with the same.**

Amit Goswami

Indigenous Australian Culture and its Interface with TS Members

Dianne Kynaston



The TS does not, by its very nature, give direct support to specific social/political projects. However, throughout the Society's history its members have given their support to many different causes which have brought about social and political changes throughout the world.

The cause I am speaking about today is that of the interface between the indigenous peoples of Australia and various TS members – such interaction assisting in bringing about a better understanding of the nation of the First Australians – their culture, their social and political concerns and their understanding of the *land* that we call Australia.

The work of such TS members has not made a major impact on the conditions of Australian indigenous peoples, but it has helped to open dialogue, awaken awareness and provide respect for this ancient culture, which has, from a theosophical perspective, created the foundations and structures on the inner planes that brood over the land.

This talk was initially inspired by an article which appeared in a 1928 issue of a theosophical journal called *Advance Australia* edited by George Arundale. The article was

headed 'Justice for the Aborigines', and it began with these words:

What the Australian native races need more than 'protection' is justice. We have any number of 'protection' leagues and associations, but so many differing and mutually exclusive policies for the treatment of Aborigines in the various States that nothing short of Federal control is adequate to meet the needs of [the] unhappy native population or discharge our national duty towards them in a statesmanlike manner. (p.267)

I then found another article in an earlier issue – June 1927, by Arundale, with the heading 'Dishonouring Australia – The Condition of the Aborigine'. He concluded the opening paragraph by inviting members to send in 'constructive suggestions and records of their own personal experiences', with the final sentence stating: 'We would also welcome correspondence from aboriginal fellow-citizens indicating the directions in which justice is urgently needed.' (p.264)

The language used in these two articles, and in a third one by a Professor Griffith Taylor published in the July 1927 issue (pp.11-12) is, in parts, a bit patronising, and would not be considered politically correct by today's

standards, but what impressed me was a real concern for the unjust treatment of the indigenous people, both by 'white' Australians, and by the political structures of the time. This subject seems to have been discussed in theosophical circles over a period of time.

A forerunner to this work was a man named Alan Carroll, who was the founder and secretary of the (first) Anthropological Society of Australasia and editor of its magazine, *Science of Man*. He was also an active TS member. Jenny McFarlane wrote:

In fact he had read Olcott's 'Presidential Address' to the Sydney faithful in 1891, a text which dwelt on Blavatsky's theory of Anthropogenesis at some length and urged amateur photographers to collect pictures of anthropological interest. His Theosophical beliefs articulated his anthropological research and publications. Through his interests a generation of amateur anthropologists were attracted to the history of the Aboriginal People. (p.225)

Carroll died in 1911 and his Anthropological Society folded in 1914, but interest in this work continued, including the publication of a theosophical journal called *Pacific Illustrated Weekly* between 1923 and 1925 from Adyar House. Sydney University created a new chair of Anthropology in 1926 with a new quarterly journal, *Oceana*. Jenny wrote:

The Theosophical Society maintained an active interest in this shift. Poignant's early intense involvement with the Theosophical Society of 1928-1931 was a time when anthropological perspectives in Australia were in the process of renegotiation from a society of Theosophically inflected amateurs to an increasingly scientific 'modern' profession. (pp.225-226)

So, who was Poignant?

Axel Poignant

George Arundale was at that time living at the Manor – a theosophical community in Mosman, Sydney. Another resident was a young Englishman named Axel Poignant.

Axel was to become a renowned photographer of Australian fauna and flora, but most especially of the Aboriginal people, being described as the first white man to photograph the Aboriginal people with dignity. A highlight of this work was a film called *Namatjira* which was about the life and artwork this famous Aboriginal artist.

He became close friends with professional photographer, Judith Fletcher, and amateur photographer Ian Davidson (who later became the General Secretary of the Australian Section), and it seems that Axel learnt the art of photography while at the Manor. Axel married a fellow resident, Sandra Chase, and they eventually moved to her home city of Perth, where Axel set up a photographic studio. The marriage did not last, but Axel was able to further his photography by journeying into the Outback.

Axel was to become a renowned photographer of Australian fauna and flora, but most especially of the Aboriginal people, being described as the first white man to photograph the Aboriginal people with dignity. A highlight of this work was a film called *Namatjira* which was about the life and artwork of this famous Aboriginal artist. Axel's second wife, Roslyn Poignant, wrote in a paper about her husband:

I see Aboriginal responses to Axel's presence in 1952 as an earlier manifestation of the same recognition of the power of photographs and film to communicate, and of the strategies that might be adopted by them to influence what was photographed. (p.5)

Peter Finch

Another resident of the Manor in the mid-1920s was a young boy named Peter Finch who went on to become one of the finest actors Australia has produced. He was introduced to the acting world through Enid Lorimer, an English actress who conducted the plays at the Balmoral Amphitheatre, and it was Enid who assisted him during his early days in the theatre in Sydney. In 1947, during a long break in making the film *The Eureka Stockade*, Peter went to Arnhem Land to assist his friend George Heath in making a documentary about the Wangarri Tribe, spending two and a half months there on walkabout with the tribe. In an interview in 1956 Peter stated:

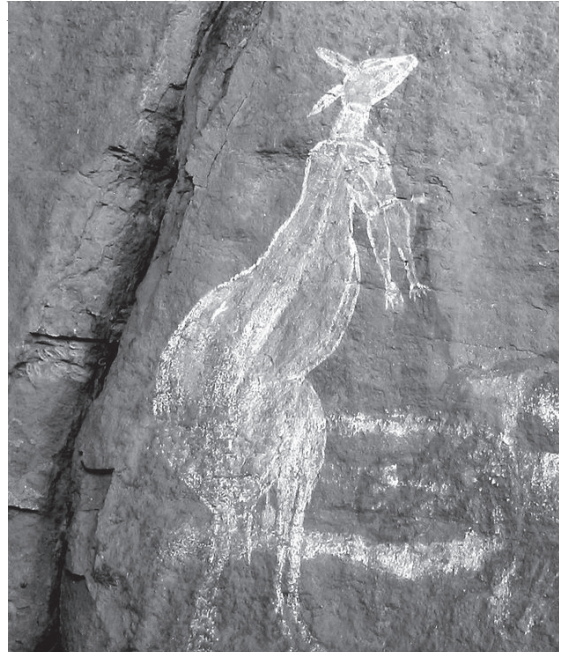
I'll never forget those months with the Wangarri Tribe. Those wonderful humane people. Primitive, yes, but with a code of behaviour that puts to shame this thing we called civilization. They taught me more about human beings than I'd picked up in the years before. (p.124)

In recognition of the friendship with these two men the Wangarri Tribe made both Peter and George honorary blood brothers.

So it seems that two men whose lives were deeply touched by their interaction with Australia's indigenous culture were also part of that milieu of theosophical thought engendered by Arundale and others in the 1920s.

Michael Sawtell

In the early part of last century another TS member was to take up the fight for 'justice for the Aborigines'. He was Michael Sawtell, who is described as a 'social agitator and Emersonian', and was well educated, but spent much of his life in the Outback, roaming across the continent, starting as a drover's boy with (Sir) Sidney Kidman. One quote states: 'Exhilarated by the life and delighting in campfire culture, he also learned much from Aboriginal boys his age, the knowledge resulting in lifelong respect for Aboriginal spirituality.' While droving in north-west Australia in 1908 he read the writings of Robert



Blatchford and became a socialist, but also read Plato's *Republic* and theosophical books which were delivered to him monthly by a missionary! Around 1910, he attended TS meetings at Perth Lodge. Much of his life was spent championing the rights of workers, and with the Aboriginal cause, which he regarded as a 'stern social duty'. He worked on many different government boards concerned with Aboriginal Welfare, and for twenty years would go 'walkabout' annually to gather information. Another quote states: 'He has since been seen as paternalist, but his experience and dedication were exceptional, and as a friend of Albert Namatjira he knew there could be no quick fix.'

Although having had contact with the TS early in his life, Michael Sawtell didn't formally join until 1938, resigned in 1949, rejoined in 1957 and lapsed in 1960. He made numerous contributions to theosophical publications between 1936 and 1949. He was a friend of the well-known Aboriginal activist, Pearl Gibbs, who worked in many areas concerned with the rights of Indigenous Australians from the 1930s onwards. In his book, *Because a White Man'll Never Do It*, Kevin Gilbert,

another formidable leader in the Aboriginal cause, made this statement:

In 1941 Michael Sawtell, a member of the Aborigines Welfare Board, arranged for Pearl Gibbs to broadcast an appeal on behalf of her people. It was broadcast over radio 2GB by courtesy of the Theosophical Society in Sydney. (p.13)

Pearl's opening statement was as follows:

Good evening listeners.

I wish to express my deepest gratitude to the Theosophical Society of Sydney in granting me this privilege of being on the air this evening. It is the first time in the history of Australia that an Aboriginal woman has broadcast an appeal for her people. I am more than happy to be that woman. (p.13)

Cyril Havecker

Cyril Havecker was a white Australian who spent most of his life working for a better understanding of Aboriginal culture. He was a member of the TS, giving talks at Blavatsky Lodge in Sydney and at the 1979 Hobart Convention on Aboriginal Teachings.

Cyril was born in a small town on the Murray Flats of South Australia, and grew up playing with local Aboriginal children, and these friendships engendered a lifelong interest and involvement in their culture. This included being made a 'blood brother' of the Warramunga tribe of Groote Eylandt.

Following his death in 1979, Gladys MacCartie wrote an article in *Theosophy in Australia* entitled 'Tribute to a Blood Brother – Cyril Havecker'. In it she stated:

Much of his insight into Aboriginal culture appeared to come from an intuitive level. A healing group formed by him for investigation of healing, herbal lore and religion was attended by a number of young Aborigines who were there to learn, for the first time, something of their own culture.

It has been said that the psychic atmosphere of a country is lasting, and that a foreign land assimilates its conqueror on an unconscious level. It is in this field of human unconscious-

ness that Cyril Havecker made a unique contribution. (p.99-104)

Cyril spent the last part of his life working with the Aboriginal youth of Sydney, helping them to reconnect with their heritage. Following his death, TS member Yvonne Malykke published a book entitled *Understanding Aboriginal Culture* which was a collection of articles Cyril had written in her magazine, *Cosmos*. These articles provide deep insights into the symbology of the 'Dreamtime' traditions – much of which resonates with Theosophical teachings.

Dr Olga Gostin

Amongst current members of the TS we have anthropologist, Dr Olga Gostin, of Adelaide Lodge, who worked for forty years with the Aboriginal Task Force. In 1973 this team set up the first tertiary programme for Indigenous Australians that evolved into the current David Unaipon College for Indigenous Education and Research, which has produced over 1000 graduates with many Masters degrees and several PhDs. Over the years Olga has also given fascinating lectures on TS platforms and provided articles for *Theosophy in Australia* magazine with subject matter drawn from her background as an anthropologist.

Assoc. Prof. Lynne Hume

Another academic is Associate Professor Lynne Hume, of the University of Queensland. Her PhD on the Yaraba peoples of North Queensland, and their interface with Christian missions, was cited in the Woodward Commission. Her book, *Ancestral Power – The Dreaming, Consciousness and Australian Aborigines*, provides an in-depth look into Aboriginal spirituality. Lynne has given a number of talks on TS platforms, including conventions.

To close I will quote from two items included in Michael Sawtell's book of prose and poems, *The Wisdom of the Vagabond*, published in 1925. The first encapsulated his philosophy which, for me, reflects a Theosophical world view:

Peace

As all life is expressed in a moment of time, so the life of one man is curiously analogous to the life of the whole human race. Health depends upon the free and unrestricted circulation of the blood; so the peace and happiness of the whole world depends upon a pure-hearted, a free and open intercourse between all races.

Australia must learn to grow. By our own simple sincerity we must appeal to the hearts of all men. We must once and for all throw ourselves upon those great unseen forces that protect the meek and pure at heart. Men must learn that the virtues are fruits that all grow on the one stem. The nations must learn that Peace and the emancipation of Labour are inseparable, and that a loving heart is the centre from which all good deeds flow. Our speakers and writers and poets must become visionaries. Nothing can ever be done for peace until individual men in some slight degree become their real selves, the highest.

The second is a poem which reflects the ‘inner depths of nature’ – we may have imposed our civilisation on the land, but the land eventually assimilates the conqueror:

Night

I lay down to rest on the great naked heart of Australia.
 The curlews shrieked and the dingoes howled.
 Gradually the noises of the day ceased.
 The night became more silent – a deep silence – silent.
 I lay and watched the stars come and go.
 The awe and majesty of the silence grew upon me.
 The silence impressed my whole being.
 When all was still, Mother Earth whispered to me,
 ‘Out of the darkness comes light.’
 Then it was that I knew the night and silence is the Womb of all good.

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Dianne Kynaston is a former General Secretary of the Australian Section. Currently, she serves as State Representative for NSW/ACT on the National Council, on the national Executive Committee and as a National Lecturer for the TS in Australia. A member of Newcastle Lodge, her interests include, among other things, Australian theosophical history.

This talk was given at the 2014 National Convention.

From the Archives: On Following Leaders

Theosophy in Australia, April 1964

Norman Hankin



Earnest theosophists should be engaged in their own individual search for Truth; ultimately, all realisation of this Truth is an individual experience. However, humans have been described as gregarious, which quality is also very evident in our habits of thought and enquiry. Each one of us finds within the tendency to think along with a group, and also to follow a leader. Now it seems quite obvious, when we see the vast panorama of evolution stretching away on either side of the present moment, that each individual will, at some stage of that evolution, be guided and helped through contact with those who are greater and wiser. To quote from *The Voice of the Silence*, Fragment II:

114. The seeds of wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. (Vajrasattva, supreme or Ādi-Buddha).

Most of us can look with gratitude to some leader, or leaders, of theosophical thought and action, whether in the present or in the past. By their writing, teaching or example, they have stimulated our minds and aspirations, and guided us to a broader and more vital realisation of that which is for us truth. Let us not fail in recognising our great obligation to them and the duty we owe to pass on as much as possible of the light which they transmitted. Yet, in the earnestness of our devotion to the Theosophy which they expounded, we should not overlook the fact that one and all, from HPB down to the present time, they have been

fallible human beings expressing the truth on various subjects as they saw it, not claiming any authority for their teaching but presenting it as the result of their own experience. As is usual, however, those in whom the spiritual individuality is well developed give us writings which are broad and universal in scope and conception, but paradoxically convey also a strong impression of a well-developed personality. It is this dual element which sometimes leads students to cling to the personality which is temporary, rather than to the idea, which is universal.

The Essential Purpose

It seems to me that in blindly following the sayings and habits of thought of *any* leader, however great, we are overlooking the essential purpose behind their teaching which is the spiritual growth and unfoldment of each individual human being. The greatest leader is he or she who calls forth and inspires in the follower the ability to be a leader in turn; the truths of Theosophy are found by doing as well as thinking. This spiritual unfoldment of the individual human being – and, indeed, ultimately all humanity – should be the primary object of all theosophical activity, and the ideal towards which every member is striving.

There is a temptation, particularly strong during this predominantly mental phase of human evolution, for the aspect of truth shining through the lower mind to dominate our actions. It is the innate nature of the mental faculty to divide, analyse, and

separate in order to compare. An honest, unbiased approach to all the activities of our modern western world will show how deeply we have become enmeshed in this mental analytical process. If you wish to be successful commercially, politically, when buying an article in a shop, or even when receiving an education, you must mentally divide, analyse, and compare. The process is even creeping into our Theosophical atmosphere, and we find members concentrating all their attention on the various mental concepts of Theosophy, analysing and comparing the writings of various leaders, and extending their activities to Theosophy itself by the use of such terms as 'neo-Theosophy' (a phrase which indicates in itself that the word 'Theosophy' used in this sense denotes a mental concept, and not the Gnosis or Divine Wisdom).

Not for one moment do I wish to decry the splendid and essential work done by the human intellectual faculty. However, as Theosophists, we would wish to see all the faculties of the spiritual individual balanced and harmonised in true rhythm of being. The world is torn apart now by the dividing, critical faculties of the lower mind; surely, whilst still retaining our freedom of individual thought, we can refrain from mentally tearing apart the teachings of the Ancient Wisdom.

Theosophists should be pioneers in thought, but pioneers in the *constructive* use of thought. We are apt sometimes to use the mind as a mental bulldozer, clearing away obstructions but leaving a desolate waste, rather than as a tree, which develops branches of thought – perhaps more slowly – but grows into a thing of beauty. When the mind, clear and keen, becomes the instrument of that nature of the human being which is beyond mind, we shall begin to be the pioneers of creative, constructive thought.

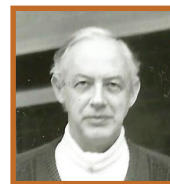
The Ultimate Truth

This, it seems to me, is the main task of Theosophists today. The world is 'mentally sick' through a surfeit of the analytical mind in all branches of thought and activity. We can

learn to bring to the world, through our own thinking, the gentle, synthesising influence of the *buddhi* or pure reason.

The ultimate truth of any phenomenon in this physical-astral-mental world can be found only in the noumenon which relates the particular phenomenon to the universal life. For instance, if a botanist, a chemist, an artist, and a yogi were to contemplate a lotus floating on a pond, the botanist would identify it and note its various components, the chemist would be interested in its chemical composition, photosynthetic processes, et cetera, the artist would appreciate the beauty of colour and form, and the yogi would acknowledge its significance as a manifestation of the one Life – and the lotus remains, floating in the pond! The noumenon of any event – its truth and full significance – cannot be contained in our conception of it, however high. If we would carry the torch which our leaders have handed on, we should be leading the minds and hearts of people to the wonder and the mystery enshrined in the simplest events of our world, so that, by that realisation, they may of their own volition move nearer to Theosophy – or Truth.

The Truth is within us, and is to be perceived by all our faculties of heart and mind, but in order to see clearly, it is necessary for the mirror of the mind to be washed by the fountain of the heart. Then only will we be found ready to follow our leaders by becoming, in our turn, leaders of our fellow human beings.



Norman Hankin was a prominent member of the TS in Australia for many years and resided mainly in Sydney.

This article has been edited slightly.

Can it be True?

Brian Parry

Ed Abdill reminded us that the First Fundamental Proposition speaks of the ‘omnipresence’. This means that the Nameless One, the Immutable One, the ‘Beyond all Mind and Science’ One, is the ground of all being; the life of all life.

Omnipresent does not mean spread out all over the universe like an enveloping mist. It means that the Boundless One is totally present at every point in the universe: totally present to every leaf and magpie; totally present to every galaxy and star; totally present in every you and me.

Writing of the Omnipresent One, the noted Anglican writer of the middle 20th century, C.S. Lewis, said, ‘He dwells, (all of Him dwells) within the seed of the smallest flower and is not cramped. Deep heaven is in Him who [is] inside the seed and does not distend him. Blessed be He.’

At the next session, Ed challenged us to ‘remember who we are!’ Who are we? Not this fat and aging body; not this overload of opinions and prejudices; not this heavy baggage of contradictory beliefs; neither this

mind nor these feelings. We are not even the Reincarnating Ego.

The Nameless, the Eternal, the Immutable One, as Ātma, is who we truly are. No lineage can be higher than ours or lower. The first of the Shiva sutras of Kashmir Shaivism says ‘the ātma (the Self) is Divine Consciousness’. Ātma knows no caste or distinction.

Ramana Maharshi was once asked whether reincarnation was true. He answered, ‘what is born, dies. What dies is reborn. You were never born.’

Can we hear it?

This is THE great secret – it may be thought about but thought cannot know it. It may be described but words cannot contain or delineate it.

You are That.

Can it be true? What does your heart say? Mine says, ‘Yes’!



Brian Parry is a long-time member and a former Supporting Lecturer for the Australian Section. He gave this short talk at the 2014 School of Theosophy.

Q and A:

*Measuring the TS,
Humanitarian Work, Inspiration*

As HPB said, the purpose of the TS is to let people know that Theosophy exists. How well are we doing this? What are we measuring?

Indeed, do we know what to measure? The question is: How do we measure the success of the TS?

David Allan, Brisbane:

This is a multi-faceted and very pertinent question, as most of us are aware that TS membership numbers have been in steady decline. However, I think we should not feel too guilty about this. Due to this era of mass communication in terms of the Internet, the dissipation of knowledge or Perennial Wisdom which forms the basis of our message has probably been disseminated much more than

we believe, including to younger people who are probably the most prolific Internet users.

In relation to measuring the success of the TS, I quote from the comments on the Freedom of the Society Resolution by the General Council of the TS which appear in our brochure, 'The Theosophical Society, What's it all About?' It mentions that the TS is not a New Age organisation, although it is sometimes recognised as the mother of the New Age movement. If you walk into any bookstore, and most newsagents, you can see the breadth of the publications on Eastern religions, spirituality, et cetera. I think we can justifiably say that, in terms of its influence on world wide spirituality, the Society has definitely been a success, which is something we can be proud of.

If we want to revitalise the TS through drawing on the energy of youth, should we not rethink our policy of non-involvement in humanitarian work?

DA:

The same brochure mentioned before also mentions that it is not an activist organisation, nor a political organisation – for those who are interested in activist pursuits and specific areas of community service, an allied organisation exists, the TOS. The TS and the TOS both have their roles. I believe that this kind of activity sits very much on the fringe of the TS, but much more centrally within the activities of the TOS.

What inspires you about the TS?

Stephen McDonald, Sydney:

It is the people who I have been involved with as part of the big family over so many years. We are all different, we argue, we have the same follies. When I first came into the TS I was inspired by the people I met. I just felt wonderful. I met many of you, who are sitting here today. You are still inspiring me in different ways.

Organisationally, what inspires me is the fact that the TS is based on enquiry rather than a

system of belief. Of course we can all have beliefs if we want, or no beliefs. For example, in many ways I would describe myself as an atheist because I do not believe in a personal deity. We do not subscribe to any system of belief in the TS. We are only asked to accept our three beautiful Objects and which need to be constantly kept in mind when we are working within this Society.

DA:

What inspires me mostly about the TS is its adherence to principles of open-mindedness to all seekers after the Truth. When asked about the Society, I let an enquirer know that it is one which encourages free thought rather than one which lives on the teachings of HPB.

Phillipa Rooke, Brisbane:

In my early twenties, I went to the TS in Melbourne. On the wall there were photographs of early members of the Society. They were full of really strong looking women. I thought, 'This is the place for me.' After twenty years in Tasmania, I moved back to Brisbane and decided to join the TS. I had to stretch my mind to fit in all of the amazing concepts I was hearing for the first time. They were so inspiring. The clincher for me was the Freedom of Thought resolution which continues to be extremely important to me. Also, there is the material which we have available to inspire and lead us onwards.

Brian Parry, Melbourne:

I belong to a Multi-Faith Committee. In contrast to this though, what we are saying in the First and primary Object is that we want, not just to respect differences, but to see differences, be clear about them, and impose no value of our own upon those differences. This is very significant, and hard to practise. It is difficult to meet someone who has a different 'occult' view; it is easier to accept differences which are 'way out'. Is it possible to rejoice in the fact that we are not all cast in the same mould? What attracts me most is the capacity for theosophists, not just to be different and work together, but to really be open to each other's differences, to treasure this and accept it as one of the joys of being human.

Annual Convention Business Meeting of The Theosophical Society in Australia

The 2015 Convention Business Meeting of The Theosophical Society in Australia will take place at 9.30 a.m. on Sunday 25 January 2015 at St. Mark's College, Adelaide. 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 2014 Convention Business Meeting
National President's Report for the Year Ended 31 August 2014
National Treasurer's Report for the Year Ended 31 August 2014
Financial Statements and Balance Sheet for the Year Ended 31 August 2014, and
Auditor's Report thereon
Budget for the Year Ending 31 August 2015
Appointment of Auditor
Announcement of Newly Appointed Officers and National Council Members
Announcement of Ballot Results:
- New South Wales / A.C.T., Victoria and Western Australia
Announcement of Elected National President
Vote on Notices of Motion
Place and Time of Next Convention
Resolutions of Goodwill
Any Other Business





2015 Annual Convention



St. Mark's College, Adelaide
Sat 24 Jan (arrivals) – Sat 31 Jan (departures)

Theme: Science, Society and Soul Wisdom

TS members from Australia and overseas are warmly invited to attend the 2015 Convention of the Theosophical Society in Australia.



Key Speakers: We welcome **Associate Professor Victor Gostin**, earth scientist, and **Dr Olga Gostin**, anthropologist, as the key speakers for the week. Both are long-time TS members and very popular presenters, with great enthusiasm for their respective areas of expertise.

Could this be your first trip to a Convention? Experience like-minded company; engage with many viewpoints; attend workshops and musical evenings; spend quality time with old and new friends; join a day excursion in and near Adelaide; and more ...

Full programme: will appear in the November 2014 issue of this magazine.

Registration Fee (non-refundable): \$40 per person for day and live-in registrants

Registration Forms: At [www.austheos.org.au/what's on](http://www.austheos.org.au/what's%20on) and available from lodges/branches around the Section.

Cost: \$95 per night including all meals, as well as morning and afternoon teas

Deadline for full payment, live-in registrants: Monday 1 December, preferably sooner

Further Enquiries: Jennifer Hissey, Convention Secretary, TS National Headquarters, tel: 02 9264 7056, (Mondays, Wednesdays and Fridays 9.00am – 3.30pm)
email: jennifer@austheos.org.au

Education



Campbell Theosophical Research Library

Members and researchers are very welcome to use the research library at the National Headquarters of the Theosophical Society by appointment with the Education Coordinator: 02 9264 7056 or edcoord@austheos.org.au

Recent Acquisitions include:

The Secret Doctrine Würzburg Manuscript by H. P. Blavatsky

The 1885-1886 Version with the Stanzas of Dzyan and H.P.B.'s accompanying Commentaries, Eastern School Press, Cotopaxi, Colorado, USA, 2014, 380pp.

In his introduction, David Reigle states that this text is a partial copy of HPB's early manuscript of *The Secret Doctrine*. Although a subject of debate for more than a century, after his painstaking research Reigle affirms that this material was indeed originally intended by Blavatsky to be part of *The Secret Doctrine*. It is a book that certainly belongs in every Theosophical library. See page 94 for further information.

Supplement to Brahmavidya – *The Adyar Library Bulletin*, 2013

The Adyar Library and Research Centre, Adyar, Chennai, India, 2013, 201pp.

This publication was intended as a commemoration of the 125th year of publication of *The Secret Doctrine*. It contains articles by Radha Burnier, Joy Mills, John Algeo, David Reigle, Dara Eklund, Shirley Nicholson and Pablo Sender, among others. In his article David Reigle explores the current state of the evidence regarding the *Book of Dzyan*.

Krishnamurti at Los Alamos 1984

Krishnamurti Foundation Trust Limited, Beckenham, Kent, England. No year given, 8pp.

In 1984, Krishnamurti participated in a symposium at the National Laboratory Research Centre at Los Alamos, New Mexico. The subject was 'Creativity in Science'. In his speech Krishnamurti maintained that knowledge is always 'limited because it is based on experience and is thought'. He also declared: 'We have forgotten the art of living, not as scientists, but as human beings.'

Meditations by J. Krishnamurti

Victor Gollancz Ltd, London, 1980, 64pp.

This is a compilation of excerpts from Krishnamurti's writings on meditation. He maintains that 'the meditative mind is the religious mind' while also saying that 'the religious mind is the explosion of love'. He continues: 'Meditation is one of the greatest arts in life – perhaps the greatest, and one cannot possibly learn it from anybody.'

The Diamond that Cuts Through Illusion – Commentaries on the Prajñāparamita Diamond Sutra by Thich Nhat Hanh, Parallax Press, Berkeley, California, US, 1992, 115pp.

In the Introduction we are informed that the name of this sutra is *Vajracchedika Prajñāparamita*, an expression that means 'the diamond that cuts through afflictions, ignorance, delusion, or illusion'. It consists of a dialogue between the Buddha and the Venerable Subhuti. In one of the dialogues the Buddha says: 'Subhuti, if a Bodhisattva does not rely on any concept when practicing generosity, then the happiness that results from that virtuous act is as great as space. It cannot be measured. Subhuti, the bodhisattvas should let their minds dwell in the teachings I have just given.'

See also: <http://www.austheos.org.au/tsia-campbell-theosophical-research-library.html>

National Calendar of Events...



**Springbrook Centre, 2184 Springbrook Road, Springbrook QLD
Thurs 23 Oct (arrivals) – Sun 26 Oct (departures)**

FOR MEMBERS ONLY

Theme: *Vivekachudāmani* of Sri Shankaracharya: A Theosophical Enquiry into Vedanta

Presenters:

Education Coordinator Pedro Oliveira, National Lecturer Barry Bowden and National Lecturer Simon O'Rourke

Overview: Termed 'The Crest-Jewel of Wisdom', the *Vivekachudāmani*, a classic work in the Vedanta tradition, is an enquiry into the nature of bondage to the world of illusion and the path which leads to Liberation and Self-Realisation. This event will consist of a study of the main teachings of the book followed by meditative dialogues.

Cost: \$150 (includes accommodation, all sessions, meals and \$10 non-refundable registration fee)

Further Enquiries: [www.austheos.org.au/what's on](http://www.austheos.org.au/what's%20on) or contact Pedro Oliveira, Education Coordinator, edcoord@austheos.org.au,



**Canyonleigh Centre, Bolitho House, Tugalong Road,
Canyonleigh, NSW FOR MEMBERS ONLY**

Fri 26 Sep (arrivals) – Sun 28 Sep (departures)

Theme: "One Life, One Law, One Element"

– letters from Adepts, a journey into *The Mahatma Letters to A.P. Sinnett*

Presenter: Beverley Champion, former National President of the Theosophical Society in Australia

Cost \$120 (includes accommodation, all sessions and meals and \$10 non-refundable registration fee)

Further information: see national website

Note – this event is almost full.



**Canyonleigh Centre, Bolitho House, Tugalong Road, Canyonleigh, NSW
Sunday 9 November – one day event FOR MEMBERS AND FRIENDS**

Theme: 'The Flood and the Ark: Myth or Fact?' – short talks and interactive discussion

Presenters: National Lecturer Dianne Kynaston, additional presenters to be announced

Arrivals: 10.15am for 10.30am start - first session

Cost: \$10 non-refundable registration fee for attendance at sessions, catering not provided

Bring: vegetarian food to share for lunch and drinks

Registration forms and further information: [www.austheos.org.au / newly added](http://www.austheos.org.au/newly%20added) or else contact Dianne Kynaston on 02 9969 1087 after 7.30pm Mondays – Thursdays.

Registration forms for Springbrook and Canyonleigh Events: available from the National Headquarters (02 9264 7056) and at [www.austheos.org.au/what's on](http://www.austheos.org.au/what's%20on)

**We may have notions of having progressed spiritually and having read, learnt and practised a lot, but many of us tend to get flat and ritualistic or dogmatic in our practice, and we need to return, again and again, to the freshness and innocence of a beginner's mind. One of the most powerful, and yet simple ways, of doing this, is to pause, every now and then, amidst all our activity, to simply wonder at the supreme mystery underlying everything. Notice the mystery!
Breathe the mystery!
Be the mystery!**

Dr Devdas Menon
Indian Institute of Technology
Madras



Hobart Branch's 125th Anniversary

Our oldest TS Centre, Hobart Branch, celebrated its 125th Anniversary in June. Newer members, older members and former members gathered together to celebrate this major milestone.



Hobart Branch President, Helen Steven



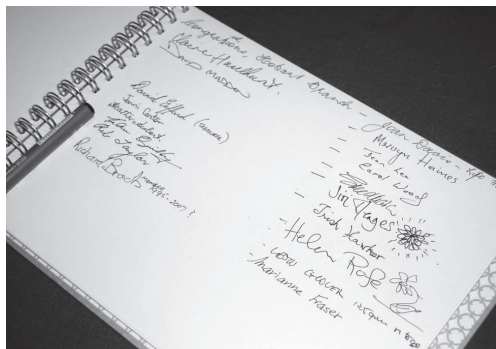
Hobart Branch's attractive library



Mervyn Haines and Joan Davis



Left to right: Claire Haselhurst, Helen Rofe and Marianne Fraser



Left: the visitors book

Tribute to a Theosophist - Shirley Macpherson

Linda Oliveira



It is fitting to pay a special tribute to a devoted Theosophist who passed on 13 June, a member whose frequently smiling face and ready sense of humour was well-known to many in this Section – Shirley Macpherson. As it happens, I also had the pleasure of knowing her from my early childhood.

At the time of her passing, Shirley was presumably our most long-standing TS member, notching up close to seventy-seven years of membership since joining in 1937. She was an enthusiastic member of the TS and of Adelaide Lodge. In 2006 I interviewed her during our Annual Convention and therefore can share a little of Shirley's story, mostly as she told it.

With two parents who were TS members, Shirley started going to Sunday night lectures at the age of four! Her conversations as a child with C.W. Leadbeater were about fairies, which she could see at the time. Eventually joining the Society at the age of sixteen, she was exposed to the Young Theosophists groups in Australia during a fertile period when such groups were common in other parts of the world too.

Just after the completion of her Bachelor of Arts degree, Shirley's teaching career began during the Second World War at Frencham, a progressive boarding school in Mittagong, New South Wales. Her recollection of how that came about was most amusing. She had written to the school, mentioning that she would like to teach, but had no training. The answer came back, 'Thank goodness for that'! There was no competition at this school and she felt free to teach at private schools according to what she had learned about 'what education really was', through her studies of Theosophy.

Shirley's TS travels included attendance at the famous 1966 World Congress of the TS which was held in Salzburg, Austria, attended by theosophical luminaries such as the then International President N. Sri Ram, Rukmini Devi Arundale, Geoffrey and Sandra Hodson, and Clara Codd.

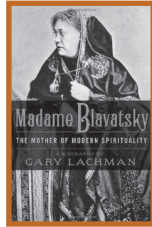
Her practical service to the TS spanned decades and took various forms. For example, at one stage she managed the Adelaide Lodge bookshop. At various times she was the President of Adelaide Lodge, a National Lecturer, a member of the National Council and National Vice-President of this Section. She also worked for a period at the Society's International Headquarters in Adyar, which included service at the Adyar Library and Research Centre and a number of months as Superintendent of Leadbeater Chambers, the Western style guesthouse.

In 1973 an interlude of nine years commenced, during which Shirley was very involved with the Southern Centre of Theosophy at Robe in South Australia. While there, she assisted with work on the book, *Devas and Men*.

Just what motivates someone to remain in the orbit of such an organisation for a lifetime? Writings which informed Shirley's approach to Theosophy included TPH classics as well as writings of J. Krishnamurti, who she first heard speak at the age of eleven. She described what motivated her in these terms: 'This is the real side of life, it touches you, gives you a reason for why you are here, explains the mess the world is in and helps you understand how to help people.' Perhaps that says it all.

Reviews

*Madame Blavatsky
- the Mother of Modern
Spirituality*, Gary Lachman,
Jeremy P. Tarcher/Penguin,
New York, 2012, pb, 352pp.



Recently a new biography of H.P. Blavatsky has been released, on this occasion by a mainstream publisher. The interesting thing about this biography is that it has been written by a well-informed researcher with no links to the Theosophical Society. Additionally the book is meant for the general public interested in matters spiritual and occult.

The author, Gary Lachman, has penned a number of well researched and well written books about modern spirituality and occult history, including a spiritual biography of C.G. Jung and an examination of the Hermetic tradition, both of which the reviewer found informative and easy to read.

As the subtitle suggests, Lachman regards Madame Blavatsky as one of the founders of the modern spiritual movement beginning in the 19th century and now known as the 'New Age'. He recognises her great contribution to modern spirituality and culture, yet also notes that her contribution is now often taken for granted or overlooked altogether. Her name is barely recognised by the public today, a state of affairs very different from her own time.

Lachman is very sympathetic to Blavatsky and her achievements, but is objective enough to note her complex personality and the many contradictory accounts of her life and work – many created by Blavatsky herself. He details the often hostile press that she received during and after her life, with many misconceptions, myths and misrepresentations bandied about,

making it hard for the biographer to get a handle on her actual life.

Lachman conjectures that the record shows three different versions of Madame Blavatsky: (a) the colourful rogue and charlatan promoted by her opponents, (b) the saintly guru-like figure of her supporters, and (c) the 'real' and much more interesting person buried under the first two stereotypes. Whatever the reader thinks of this theory, Lachman does make a great attempt to sift through conflicting accounts of her life and to be as balanced and impartial as he can.

The biography is pretty much chronological, with some sections set aside to examine her writings and some of the controversies surrounding her work. We journey with Blavatsky through her early years in Russia, followed by her adventures around the world, themselves remarkable for a woman of her era. Lachman pays careful attention to Blavatsky's personality and developing psychic powers during her youth, which he regards as very real, noting that these powers and their use often involved her in various controversies later on in life.

Lachman has no doubt that Blavatsky developed a formidable knowledge of occultism, both through her reading and from her various Masters. He carefully examines her claims to have studied in Tibet with her Indian Masters, but in the end believes the evidence is inconclusive while acknowledging there is some evidence to support her claim.

The bulk of the book takes the reader through her life in New York, India and Europe with the foundation and spread of the Theosophical Society. Lachman details the foundation of the Society and its early successes, as well as the controversies. He carefully sifts through the Coulomb case and the Hodgson report from the Society of Psychic Research, noting the

history of petty criminality of the Coulombs and the hostility of Hodgson to Blavatsky. He thinks that on the whole Blavatsky is more than likely innocent of the fraud she was accused of, though again noting that her continued use of phenomena had landed her in hot water, not for the first time.

Lachman provides some good summaries of Blavatsky's major works. He is particularly keen on *Isis Unveiled*, which he sees as a serious attempt to revive the Hermetic philosophy for the modern world, framed within an evolutionary context. He is less enamoured of *The Secret Doctrine*, though he does provide a serviceable summary of that work too, as well as for *The Key to Theosophy* and *The Voice of the Silence*. It's in these sections that the reader can clearly see Blavatsky's great influence on modern spirituality, which justifies the subtitle of his book.

Finally, the last chapter looks at the question of the identity of Blavatsky's Masters, describing some theories current today, which may be controversial for many Theosophists.

Overall, this is a useful biography, being reasonably short and fairly easy to follow. Lachman is generally supportive of Blavatsky and her place in history, while being as well-balanced as he can about the controversies surrounding her life. The book is a useful introduction to Blavatsky's life and is worth reading, particularly for newcomers to Theosophy and those interested in the history of occult spirituality. The serious student can then begin a study of Blavatsky's own books or can consult Sylvia Cranston's *HPB: The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement* if they want to study Blavatsky's life in greater depth.

- Richard Larkin

The Secret Doctrine Würzburg Manuscript – the Third Volume?

The question of whether there was in fact a third volume of *The Secret Doctrine* has been a moot point for various people. Therefore, for

the benefit of those members who do not receive the e-Bulletin from the National Headquarters, it seemed worthwhile to include here some information from our most recent issue. The *Secret Doctrine Würzburg Manuscript* has now been published by David and Nancy Reigle who have provided the following information:

The Manuscript includes H.P. Blavatsky's first translations of stanzas from the *Book of Dzyan* with her unrevised commentaries on them. Only the stanzas from the Würzburg manuscript had been published until now, not her unrevised commentaries on them. These comprise cosmogenesis, and a few on anthropogenesis. The Würzburg manuscript also includes a large introductory section, comprising about half the book. Most of the chapters in this introductory section were later published in the 1897 third volume of *The Secret Doctrine*. As with the commentaries on the stanzas, here we have her unrevised versions.

The so-called Würzburg manuscript is a partial copy of Blavatsky's early manuscript of *The Secret Doctrine*, written while she was staying at Würzburg, Germany, and then at Ostende, Belgium, in 1885 and 1886. Her manuscript of the almost completed *Secret Doctrine* was copied by two or more scribes to send to India for revision by T. Subba Row, which revision did not occur. Only part of this copy has been found, estimated to be about a fourth or a third of the whole that was sent to India. Fortunately, it includes the whole cosmogenesis section, all seven stanzas and their commentaries.

This book is a transcription of the Würzburg manuscript, not a reproduction of it. The transcription occupies pages 1-258. The first 130 pages are the chapters forming the extensive introductory portion, most of which were later published in the 1897 third volume of *The Secret Doctrine*. Then follow the stanzas from the *Book of Dzyan* and Blavatsky's commentaries on them. Pages 133-246 are on cosmogenesis, and pages 249-258 are on anthropogenesis, obviously incomplete. This book also includes a detailed chronology of the writing of *The Secret Doctrine*, two appendices and a relevant article.

It is available at www.lulu.com

News & Notes

Sale of Theosophy House and a new Home for the National Headquarters

A great deal can happen unexpectedly within a fairly short space of time. Members may recall that, due to financial challenges being experienced by Blavatsky Lodge in Sydney, the two shareholders in the Foundation which owns Theosophy House agreed to its sale. At that stage The Australian Section Theosophical Trust held a 25% share in the building, occupying the fourth floor (the National Headquarters), and Blavatsky Lodge owned a 75% share. When the building was passed in at auction it was taken off the market, with the understanding that any suitable offers in the future could still be considered. The Australian Section then increased its share in Theosophy House to 50%, enabling the Lodge to remain in the building for longer.

Recently, we suddenly received a number of unsolicited expressions of interest, including two very promising ones, on the strength of which The Theosophical Foundation agreed to the sale of the premises pending an advantageous offer. This having been received, contracts were exchanged on Monday 11 August, with Settlement to take place on 28 November. The terms of the contract are very favourable to Blavatsky Lodge, which has been given a twelve-month lease, with an option to renew for a further two terms. Prior to the receipt of any firm offers, the National Secretary had already started looking for a potential new home for the National Headquarters. The third property she viewed, two lots at 162 Goulburn St, seemed to be too good to let go, so The Australian Section Theosophical Trust decided to purchase it, irrespective of the sale of Theosophy House. We made an offer on the office space plus a tandem car space suitable for two small vehicles. It was accepted. Contracts were exchanged on 25 July

and Settlement will take place on 5 September. Our new home is slightly larger than the current one and bathed in natural light. It consists of two strata titles occupying 262 square metres: half of one floor. The recently renovated building has new lifts, new bathrooms, new air conditioners and new bamboo flooring. Opposite Harmony Park, 162 Goulburn Street is a fifteen minute walk from Theosophy House and more or less equidistant from Town Hall and Central stations.

As a result of the sale of the building, Blavatsky Lodge will have better financial prospects, and be able to take its time finding new premises—hopefully not too far from the National Headquarters.

Blavatsky Lodge and the National Headquarters have inhabited Theosophy House since December 1986 and February 1987 respectively. The sale of the building and subsequent relocations will be a new era for them both. Judging by how smoothly matters have progressed from June to August, we are heading in a positive direction.

Mornington Peninsula Interfaith Festival

On Sunday 8 June 2014, the Mornington Peninsula Group was represented at the annual Interfaith Festival. The Festival is six years old, and we have had a stall there for the past four years. The Faiths represented were: Quakers, Baha'i, Islam, Tibetan Buddhism, Brahma Kumaris, Ahmadiyya, Muslims, Sai Baba, and the Shiva Yoga Ashram from Mt. Eliza.

The motto of the Interfaith Network is 'Promoting Understanding and Respect for a Peaceful Coexistence'. On its flags and banners are the symbols of twelve major religions. Interfaith Network is an opportunity to promote respect and tolerance amongst faith communities, recognition of core human values, and an opportunity for dialogue and understanding.

The Festival at the Mornington Peninsula is a celebration of diversity, held at the Peninsula Community Theatre, which is large and seats over a thousand people. The opening ceremony

commenced with Blessings or Prayers from eight religions, after which each representative placed a lit candle on the altar at the centre front stage. All present were then invited to participate in the Aboriginal Smoking Ceremony. In single file we walked through the smoke of two fires fuelled by small branches of black wattle, eucalypt (Manna Gum) and cherabola (Bush Tucker Plant). These three plants were used to cleanse and purify the participants who walked through the smoke which was directed towards the people by the 'Keeper of the Fire'. Following this, various members received an award of excellence for service performed to assist Interfaith. Then the U3A Community Choir rendered three spiritual hymns. Various workshops took place and the Multicultural Concert concluded the day.

Ten members of the Mornington Peninsula Group who were present joined in with a thousand other people present, singing and drumming. The feeling of being at one with all present was most tangible.

Daphne Standish
Coordinator
Mornington Peninsula Group

Changes of Office – Lodges/Branches

Lodges/Branches are reminded to submit annual changes of office to the National Secretary promptly in writing, along with financial statements and annual reports. On receipt of information about changes in Presidents and Secretaries, that the Section Directory in this magazine and on the Section's website will be updated promptly.

The British Parliament Stops to Meditate

A recent item of news mentions that in June, the British Parliament launched an all-party group given the task of exploring the uses of mindfulness meditation in healthcare, education, and the criminal justice system. To mark the beginning of the group's efforts, prominent politicians and public figures met with advocates of mindfulness meditation, to experience the benefits of meditation for themselves. The item

also reports: 'mindfulness meditation has been a fixture in the Parliament for more than a year – so much so that some members joke that it's becoming a "cult"'. In fact more than ninety-five MPs and British Parliament staff meet regularly for mindfulness and meditation courses. Would it be too optimistic to hope that such a practice might spread to other parliaments in the course of time?

Animal Intelligence – a Couple of Stories

When Koko, the gorilla who has learned sign language, was told that the actor Robin Williams had died, she expressed sadness. She had met him several years ago and the two had interacted as good friends. Recently, on Facebook, a video showed a dog trying to splash water onto fish which were scattered around a pavement and out of their natural habitat. If you see the video you cannot help feeling that that the dog truly knew that fish need water to survive. There are also many examples of inter-species adoption among different animals. The Internet has revealed astounding evidence of animal intelligence, care, love and concern. Animals have the capacity to teach us about ways in which Nature's benign purpose unfolds.

Theosophical Order of Service

Are you looking for an avenue to live life based on theosophical principles: education, social welfare, inner peace, social and animal welfare? Perhaps the Theosophical Order of Service may be for you.

Please direct your enquiry to Jean Carroll, TOS National: tos.australia@gmail.com or to your local TOS group.

News from Lodges/Branches and Certified Groups for this column is welcome.

Email: pres@austheos.org.au

Deadline for next issue: 1 October

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.

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
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 Feamside
Telephone: 02 6288 7656
Email: janton@netspeed.com.au

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: 2.00pm 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: 1st Floor, 122 Katoomba Street,
Katoomba NSW
2.00pm 1st Monday each month
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
E-mail: 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: Francisca Tyssen

Tasmania

Hobart Branch, Chartered 7/6/1889:

13 Goulburn Street, Hobart TAS 7000

www.theosophicaltas.websyte.com.au
Meet: 8.00pm Mondays
Acting 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: Kari Torgersen
Secretary: Edward Sinclair

Mornington Peninsula Group:

Meet: Mt. Eliza Neighbourhood Centre,
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
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Western Australia

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Meet: 7.30pm Tuesdays
President: Tina Hentisz
Secretary: Deborah Weymouth

Mount Helena Retreat Centre:

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All enquiries to Perth Branch
Tel: 08 9328 8104

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