

Theosophy

IN AUSTRALIA

ISSN No. 1038-1139

September 2023

volume 87 number 3



INSIDE From the National President
From the International President
The Self – An Illusion or the Reflection of a Deeper Unity (Pt.I)
Krishnamurti: Did the Coming Go Wrong?
Architecture and the Economic Impasse

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Subscriptions: non-members \$25 p.a. within Australia, \$30 p.a. overseas

We invite articles or other items with a preferred maximum of 2,300 words

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Cover photo: Bessie Nakamarra Sims and Paddy Japaljarri Sims, *Kangaroo, Wild Cabbage, Cermonial Speer, Possum and Bush Carrot Dreaming*, St. Mungo Museum of Religious Life & Art, Glasgow, Scotland, UK. Photograph by [dun_deagh](#) via Wikimedia Commons (CC-BY-SA-2.0).

Printer: Kwik Kopy, 324 Pitt St, Sydney. Recycled paper.

The Society is not responsible for any statement in this magazine unless made in an official notice.

Published quarterly by: The Theosophical Society in Australia.





September 2023
Volume 87 no. 3

The Theosophical Society welcomes students or seekers from all walks of life, belonging to any religion or to none and who are in sympathy with its Objects. It was formed to assist in showing to people that Theosophy exists, and 'to ascend towards it by studying and assimilating its eternal verities'. Wisdom is known by a mind that is completely open. Therefore freedom of thought and open enquiry are given special emphasis in the Society. **Theosophy** essentially refers to 'Divine Wisdom', Sacred Knowledge, which is a transcendent state of consciousness. In a secondary sense, Theosophy is an ancient yet distinct stream of enquiry, exploring and interpreting the truths of existence in terms suited to particular ages, e.g. in the teachings of ancient India, ancient China, Platonism, Neoplatonism, and, since 1875, through the contribution of the TS. At the core of Theosophy is the principle of indivisible Unity underlying the diversity of forms.

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Mission Statement of the Theosophical Society

To serve humanity by cultivating an ever-deepening understanding and realisation of the Ageless Wisdom, spiritual self-transformation, and the Unity of all Life.

From the National President

Stephen McDonald



Some of you may be aware that the National Headquarters recently suffered a complete technical failure because of an inadvertent disconnection by Telstra. This resulted in no phones, no internet and limited computer facilities for the last four weeks. Most of our staff have been unable to process their regular tasks, including registrations for the upcoming National Convention and membership renewals. Please be patient until our systems are restored and we are able to return to our normal functions.

Added to this, we have lost two members of staff. Gayle Thomas resigned as National Secretary and Gil Murdoch, our Webmaster, passed away suddenly. There is a tribute to Gil written by Pedro Oliveira in the News and Notes section. Many may have known Gil and his wife Carolyn from their work controlling the A/V equipment at conventions over the years and many would have communicated with him about posting of events on the national website. Gil was also involved in the important work of updating and maintaining the Union

Index of Theosophical Periodicals. His loss is felt by everyone at the national office and our heartfelt condolences go out to Carolyn.

Recently, after much deliberation, a decision was made to sell our property at Canyonleigh in NSW. The beautiful chalet style house and land was generously gifted during his lifetime by Bill Bolitho. As the chalet was not completed, over the years the Section spent considerable money finishing the house and caring for the property. Caring for a large property like this requires substantial time and resources. Neglecting it is not an option. Part of its beauty relates to its remoteness. At over two hours' drive from Sydney, using and looking after the house and land is challenging.

My concern has always been that if we fail to adequately utilize the properties that we own we will eventually lose them. With a declining membership in the Australian Section, as the years go by, engaging enough people to attend events is becoming more difficult. The decision by the Executive and

Council was to center our efforts on one place for retreats and educational activities rather than dispersing our energies. If we wish to hold activities around Sydney, or other cities, we can hire good facilities and subsidise the rates for members. There are many other reasons for the decision to sell the property, which would require more space than this report.

In this issue of the magazine, there are several contributions from Australian members. In his captivating article, Richard Silberstein discusses current evidence around the nature of consciousness. Richard explores the solid evidence provided by parapsychology. The “laws of physics” are not wrong, they are just incomplete. “...both consciousness and matter energy are both manifestations of something much more fundamental... This deep, underlying fundamental unity is referred to sometimes as “Neutral Monism”.

Ian Ellis-Jones has written a scholarly analysis about the role of Krishnamurti. Looking at the evidence, Ellis-Jones dissects many of the myths that have surrounded Krishnaji’s relationship to the Theosophical Society. Citing CW Leadbeater, Annie Besant and Krishnamurti himself, Ellis-Jones concludes that Krishnaji was a vehicle for the World Teacher, however, he also makes the salient point that it’s

the teachings that matter and not the teacher.

There are two important events coming up soon. In October there are still places for a special event at Springbrook on astronomy and astrology. We’ll be enlightened by two experts in their field and both very popular speakers: Kevin Davey from Adelaide and Nicky Bassett from Brisbane. After dinner, weather permitting, we plan to gaze at the stars with commentary from an astronomer and an astrologer for a better understanding of what we see in the sky. I expect it to be an interactive and experiential gathering.

In January our International President, Tim Boyd, will be joining us at our National Convention in Perth. He will then continue on a tour of the Australian Section. Any who have heard Tim speak will appreciate his easy manner and wise words. Places are filling fast and you should register soon to avoid missing out. There is information about both events in the Calendar of Events section of this magazine. A full Convention programme will be included in the November edition of *T in A*.

From the International President

The Accumulated Wisdom

Tim Boyd



One of the definitions H. P. Blavatsky gave for Theosophy was ‘the accumulated wisdom of the ages, tested and verified by generations of seers’. All of us who find value in Theosophy and the wisdom tradition from which it arises should from time to time give some thought to this lineage that has accumulated, tested, verified, and passed on the wisdom. A great deal of what we encounter in the teachings of Theosophy lies beyond our current capacity for direct experience. Such basic matters as the nature of the human aura, thought forms, the astral or mental ‘body’, even the Masters of the Wisdom are subjects which few of us can speak of from personal experience.

The research of one theosophical historian has concluded that in the Theosophical Society’s 140-year history a total of 24 to 25 people have had a physical encounter with one of the Masters. Yet some appreciation of the organized body of those who have passed beyond the stage of normal humanity, and the overshadowing influence of the Masters in the

formation of the TS and its teachings, is almost required for an acceptance of Theosophy’s deeper teachings. It seems that we honour and accept these teachings for three reasons: 1) because they appeal to our logic — they make sense; 2) because they conform to our intuitive awareness — at some deeper level of our being, we perceive their rightness; and 3) because of the high esteem in which we hold the sources of these teachings and the people who have passed them on who have demonstrated their reliability. There is a further process that we necessarily engage in, a process of experimentation. The things that we can experience we test, and ultimately, we verify for ourselves.

All that we regard as the Theosophical tradition is an inheritance from previous generations. One of the interesting features of any inheritance is that the people who later benefit from the wealth, generally did nothing to create it. For no other reason than the fact of being born in a particular place and time we find ourselves as beneficiaries to an easy access to Theosophy, this

most recent expression of the wisdom tradition. Certainly, karma plays a role, but even in our time there have been and still are places where people can only study these teachings at great risk to themselves and their families. In Tsongkhapa's Lam Rim teachings of Tibetan Buddhism there is a concept about the 'precious human life'. According to this way of thinking not all lives are equally precious. The presence of several factors is necessary in order for a particular life to be considered capable of attaining its fullest expression. One of those factors is that a person must be born in a time and place where genuine teachings that have the potential to lead to enlightenment are available. In the *Vivekachudâmani*, Shankaracharya echoes this way of thinking when he says that the person who 'has obtained a human birth... and is foolish enough not to exert himself for self-liberation, verily commits suicide, he kills himself by clinging to things unreal'.

It is the nature of the 'self-liberation' process that the guidance and example of others are vital. Lineage and the importance of connection to a line of people who have experimented in the laboratory of their own consciousness and realized the fruits of this wisdom are often unappreciated. These ones who have realized in some measure are capable of effectively sharing the ageless wisdom.

I remember on one occasion being in a social setting. An accomplished stage actor got up and read a particular prayer from the Bible, the 23rd Psalm. It was beautiful. His diction was flawless and his tone and expression were impressive. At the same meeting there was an old man. He was neither famous nor unusually accomplished, but he had weathered many storms in his life. He was a deeply religious man who over the course of his life had experienced profound moments of inspiration in prayer. He stood up and read the same prayer. Every word was the same, but the effect on everyone present was electrifying. The feeling of being transported to the presence of something powerful was palpable.

In *Light on the Path* the statement is made that 'Speech comes only with knowledge. Attain to knowledge and you will attain to speech.' This knowledge is, of course, more than the result of conventional study. It is the soul knowledge that empowers one's speaking with genuine authority.

Just like those who have inherited great fortunes of money and land, the test for us with our inheritance of the potential for wisdom will be what we do with it. It is a sad, but common story about people who have inherited a fortune and recklessly squandered it. There are also stories of people who have taken the inheritance they

received, appreciated it, and magnified their wealth far beyond what originally was given. Hopefully we will find ourselves in this camp.

Step by step, year by year we have the potential to deepen our connection with Theosophy. We are fortunate to have

examples in those who have preceded us and those who walk alongside of us today. Appreciation is a simple thing, but powerful.

From 'The Theosophist', Vol. 137 No. 1, Issue No. 1, October 2015



The Self – An Illusion or the Reflection of a Deeper Unity – Part I

Richard Silberstein



This article is adapted from a transcript of a talk given by Professor Emeritus Richard Silberstein at the National Convention of the Theosophical Society in Australia in Adelaide, January 2023.

This talk will include an overview of some of the consciousness research taking place. I am looking at the links between theosophical writings and perspectives and current research. And there's an interesting convergence taking place. I will be discussing the search for consciousness, essentially reviewing some of the current research in this area, and then looking at things such as the near-death experience and

a phenomenon known as “Terminal Lucidity” or “Paradoxical Lucidity”, the situation where severely brain injured individuals, sometimes due to dementia etc., were essentially almost in a vegetative state near death but suddenly seem to come good and are able to have conversations. It's a little bit disturbing for the family because they think, “Oh, the person's recovered”. But in fact, it's part of the transition. So, let's move on to the search for consciousness.

Psychology has gone through an interesting history. At the turn of the 20th century, it was very interested

in the nature of consciousness. Henri Bergson, the French philosopher, and the psychologist William James were both fascinated by consciousness. And then in the 1920s, and 1930s there was an interesting sort of reaction within psychology. Psychology wanted to become respectable. It wanted to become more like physics. And so there was a discipline created called psychophysics, which involved lots of equations.



Lusid Rüya. Creative Commons Attribution-Share Alike 4.0

Gradually psychologists didn't want to talk about things that were slightly disreputable, which might question the validity of psychology. So, the notion of consciousness, over a period of decades, became verboten. You shouldn't even talk about it. That reached a peak in the 50s, and 60s, etc., with behaviourism, and the work of B. F. Skinner and others. Fortunately, the pendulum has swung back and now consciousness is very much an alive topic, and I think increasingly so.

One of the views is from Daniel Dennett at Tufts University, who basically says, "Consciousness is an illusion". You think you're conscious, but you're not really. And we're all essentially zombies.

Most theories of consciousness posit that it's the brain that produces consciousness. Consciousness is what the brain does and it's circumscribed, it's limited by what the brain can do. The brain is a physical system. So, whatever physics says the brain can do, consciousness can do and no more. This is going to be an important point for later.

People have tried to look at the factors that determine consciousness and if the brain is conscious. Giulio Tononi has come up with a theory, which he calls "The integrated information theory of Consciousness", which basically says, "If you've got a system that can share information richly enough, in a complex fashion, that will be conscious". He's even formulated that as a mathematical equation. The brain appears to be conscious. If you look at something like an amoeba, which appears to be less conscious, it is still not unconscious. But obviously, the brain is more complex than an amoeba. So, this equation tries to pick up this type of issue.

However, most people say that though the complexity is a part of the picture

it's not sufficient to explain everything. Integrated information theory is not the same as consciousness.

Philosophically, an interesting entry into the field is "Panpsychism". The notion that consciousness is an essential part of everything; it's part of the universe, which let's face it, is much closer to a philosophical perspective. But it arose out of a problem presented by another philosopher, David Chalmers, who argues that there is a fundamental problem in understanding consciousness, which he calls the easy problem. And then there's a hard problem of consciousness. The easy problem is, if you measure the brain activity, while someone is conscious, can you look at signs which indicate they're conscious? Are they paying attention to something? That sort of thing is now easily done. For example, if someone is put to sleep under anesthesia, their brain activity changes when they're awake, it comes up – not surprising.

The hard problem of consciousness is, how do you explain it from just physics and brain activity? The subjective sensations we have – like the famous one of looking at a red apple. Do we experience a colour, a smell, some other sense? How do you explain that? And Chalmers' argument is that science will never be able to explain it on the basis of just physics. What

he argues is that we have to assume that consciousness is already there, even beforehand. It's not explained, it doesn't emerge from what physics does. It's always been there.



Red apple. Public Domain.

Now, in one sense, it's a little bit of a cop out to say, well, we don't have to explain consciousness, we'll just say it's always been there (which I happen to think is true). But the fact is that having consciousness sort of baked in from the very beginning solves one problem. That's the hard problem of consciousness. How do you explain it? You don't explain it, it's always been there. So that's one way the problem is solved, by assuming that everything is conscious. Theoretically, even a glass of water has an aspect of consciousness to it, which I also happen to think is true. How do you go from the consciousness of electrons, atoms and stuff to someone, a human? And that's one of the big problems which is called "the combination problem". How do you have trillions and trillions of atoms suddenly becoming a person?

This is the most important issue, and many philosophers are ignoring something really important, and sometimes inconvenient, facts and evidence from parapsychology. Remember what I said earlier? If consciousness is purely what the brain does, and the brain is a physical system, then essentially, the laws of physics determine the limits to what consciousness can do.

So, if we look at experiments in parapsychology, exploring precognition, according to our understanding of the laws of physics that is impossible. If you look at all the telepathy experiments of various kinds, precognition, telekinesis, etcetera, according to the laws of physics, as we understand them, this phenomenon shouldn't be happening. Now does that mean the laws of physics are wrong? No, they work. It's just that they are incomplete. There are things that they're missing.

I like this quote from Jessica Utts, who was president of the American Statistical Association, a very prestigious organisation. In her presidential address in 2016 she said, "The data in support of precognition, and possibly other related phenomena are quite strong statistically, and would be widely accepted if they pertained to something more mundane."

The fact is that there is an enormous amount of data out there. And what

has been the response of, what I would hazard to say has till now been the majority of the scientific community, which I think might be becoming smaller. This 2018 paper by Etzel Cardena reviews the scientific experimental evidence for parapsychological phenomena. It was published in a very prestigious journal, *The American Psychologist* published by the American Psychological Association. And given what was considered the controversial nature of that publication, they invited some critical commentary. And the critical commentary was from two other psychologists, A. Reber and J Alcock.

Now, what was the summary of the criticism? Basically, it was: "Opposition is straightforward. Claims made by parapsychologists cannot be true. In other words, as far as



Parapsychologist Helmut Schmidt testing a subject in a random number generator experiment. Public domain.

we're concerned, physics says this is impossible, therefore, it is impossible. Therefore, it's all nonsense. And we're not even going to look at it." Now when I saw that, I must admit, I smiled because if ever there was a cop out, if ever there was a putting up a white flag and saying, "We give up" it's to say, "Look, we can't dismiss any of the evidence, etc., so we'll just say it's impossible. End of story". So that's roughly where we are, in terms of inconvenient facts. I'd like to suggest some other inconvenient facts slightly closer to home.

Let me tell you a little story. When I finished my physics degree, which was a long time ago, I was really wondering what I wanted to do. I had been a member of the Theosophical Society for a number of years. While I was at Monash University I established the Parapsychology Research Society, which didn't last much longer after I left. So, I'd had a long-standing interest and I thought, I'd love to work in parapsychology as a researcher. Having a bit of a background in physics, I knew that if I needed to do research in parapsychology, I really should understand a bit about the body or the brain, which is why I went on to do a Master's Degree which became a PhD at Melbourne University in neuroscience, then called neurophysiology.

What I discovered was that if you want a career in parapsychology in Australia, you'd better have a private source of income, because you're not really going to be able to get a job. Certainly, at a university, you won't be able to get funding. And I thought, "Well, in that case I'll park my interest and come back to it." So, I parked it, and I ended up parking it for 50 years. But I'm pleased to say I've come back to it. And near the end of 2022 I started an experiment looking at twin telepathy.

Using the technology that we invented in our lab, I've been looking at identical twins, because evidence suggests that this phenomenon is most frequent with identical twins. We've been fortunate in being able to recruit them through social media. One twin, I'll call it the sender, I'll have one person in another room completely separate. If



Identical twins who took part in scientific experiments that tested twin telepathy and remote sensing in 1985.
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the sender is seeing a series of images coming up randomly on a screen, and if you measure their brain activity every time an image comes up and average it, you'll get a response. You'll also get an idea about how different parts of the brain are talking to each other. This is the methodology I've published quite extensively.

Now, that's standard, knowledge. Everybody knows that there'll be these changes in brain activity every time a different image comes up and you can average it. What we're doing as well is looking at the brain activity of the other twin, who's looking at a blank screen. With this twin there's no change in brain activity. She's looking at the centre of a blank screen. We begin analyzing her brain activity, synchronizing it on the occurrence of the pictures to her sister.

We're getting interesting results. Analysis indicates that when the twin was looking at a blank screen, and her Sender sister was looking at personal images, there were increases in the brain activity of the receiving twin and increases in connectivity to the left hemisphere. This is early data, and we can't draw any conclusions yet. But I am delighted to say I've basically returned to the path I originally wanted to follow after so many years.

On the one hand, I'm disappointed that it's taken so long for me to get back to

it. On the other hand, had I gone straight into parapsychology in the late 60s or early 70s I would have probably done what everybody else was doing, EEG, fMRI, those sorts of brain imaging measurements, and I would have got the sort of weak but significant results that people are getting now. Those results we're getting look intriguingly strong. And I think it's because we're using a completely different window into the brain, one that we developed. So, I've got my fingers crossed. We're not there yet, but I'm hopeful.

So, let's continue with some other very inconvenient facts for panpsychism. And that is such things as reincarnation, for which there is increasing evidence. Ian Stevenson was probably the originator of this work in the West in the early 70s. And his work has been picked up by Jim Tucker. They have a case study where 1000s of cases have remembered past lives, increasingly more and more in the West. What's fascinating is that attitudes to reincarnation influence the incidence of people reporting past life memories. What fascinated me was a survey I saw a few years ago, looking at the proportion of Americans who consider reincarnation a reality or a strong possibility. What staggered me was the figure that was quoted, which was 40%, a huge number. I thought it would have been much, much smaller.

I think we can say that the Theosophical Society played an important role in promulgating those ideas. In fact, it's been amazingly successful in promulgating these ideas and maybe it's suffering as a result of that success because there are so many other competitors now, and other sources of knowledge available.

So, if such things as reincarnation are real, and I have no doubt that they are, it suggests that there is a non-physical aspect to consciousness. We understand that's not consistent with the laws of physics. The point is, how does that interact with a physical brain? This has been one of the main criticisms of dualism. If you've got two essentially different substances, consciousness and matter, how can we talk about interactions between these things if they're fundamentally different? The answer, I think, is a relatively straightforward one, one which more and more philosophers suggest. And that is, both consciousness and matter energy are both manifestations of something much more fundamental; both of them. This deep, underlying fundamental unity is referred to sometimes as "Neutral Monism". So philosophically, there are grounds for that.

Let's continue. What is the nature of the relationship between consciousness

and the body, the brain? We tend to think in terms of a relatively simplistic dualist model which goes right back to the Greeks. You've got the soul, we'll call it ego, consciousness. And you've got the mind and the body, etc. And we make a distinction between the soul and the body. Now, the point is, I think that is certainly true. But I think something happens when we are in incarnation. And that is related to the issue of the brain, as either an antenna to consciousness or a filter.

What Henri Bergson and William James both argued is that normal consciousness, the brain, is in fact a filter to reduce the perceptions and the input from these other domains, these nonphysical domains. We would be overwhelmed, picking up everybody's thoughts, etc. Neurologist Peter Fenwick in London, of the Scientific and Medical Network, mentions that one of the side effects of severe traumatic brain injury can be people claiming to hear other people's thoughts. In fact, there are cases of some of the most famous psychics becoming so as a result of head injury.

To be continued...

Krishnamurti: Did the Coming Go Wrong?

Dr Ian Ellis-Jones



INTRODUCTION

“The coming forth of a Great Teacher is a thing which happens periodically in the world’s history.”
– C. W. Leadbeater.

In 1909 Dr Annie Besant, the then president of the international Theosophical Society, gave a series of lectures on *The Changing World*,¹ declaring that a new race was coming and a “new Christ” was shortly to appear.

C. W. Leadbeater (“CWL”) in *The Masters and the Path*² had this to say about the expected Coming of the World Teacher:

...The World-Teacher will come when He thinks well, but we are told that the Coming will be soon ... He will give the same great teaching; the teaching *must* be the same, for there is only one Truth, though perhaps it may be put a little more clearly for as now, because we know a little more.³

ONE BRAHMIN BOY

Enter one Brahmin boy Jiddu Krishnamurti (“Krishnaji” or “K”). It

was CWL who in April 1909 discovered Krishnaji on the beach at Adyar, near Chennai, India. Krishnaji was then aged 13. CWL adjudged K’s aura to be completely free of selfishness.

Dr Besant, along with CWL and certain others, proclaimed that young Krishnaji was to be, or at least might be, the vehicle of the World Teacher, the reincarnating Christ, whose coming many Theosophists and others who were not Theosophists had predicted. Note, *not* the World Teacher himself, but perhaps a “vehicle” through which the World Teacher would speak. Put differently, it was thought that Krishnaji would or at least might be “overshadowed” by the World Teacher.

In 1925, at Adyar, Krishnaji spoke of the coming of the World Teacher and appeared to make a direct claim to that title:

We are all expecting Him, Who is the Example, Who is the embodiment of nobility. He will be with us soon, He is with us now.⁴

Two years later, in California, Krishnaji appeared to make another direct claim to the title of World Teacher:

I am the Truth, I am the Law, I am the Refuge, I am the Guide, The Companion and the Beloved.⁵

This led Dr Besant to announce in 1927:

The Teacher is here ... The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. ... In Ommen, last year, the Christ spoke through him occasionally...⁶

On 2 August 1927 Krishnaji said publicly, “I never said: I am the World Teacher; but now that I feel I am one with my Beloved, I say it.”⁷ However, CWL is asserted to have said privately, “The Coming has gone wrong.”⁸ It is also asserted that CWL said the same thing to others including the wife of Theosophist C. Jinarājadāsa, the 4th president of the TS.⁹

Despite the near-messianic zeal, things fell apart. On 3 August 1929, the opening day of the annual Star Camp at Ommen, Holland, Krishnaji dissolved the Order of the Star in the East, which had been established to prepare for the Coming, in the presence and to the great consternation of some 3000 members. In 1930 Krishnaji resigned from the TS, although for the remainder of his life he remained close to many of its leaders. “I have split the rock on which I grew,” he said.¹⁰

In his oft-quoted speech delivered at Ommen on 3 August 1929 Krishnaji

explained why religious organisations cannot lead us to Truth. This is a small part of what he had to say on that momentous day:

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path ...

... My only concern is to set men absolutely, unconditionally free.¹¹

THE COMING DIDN'T GO WRONG

CWL and Annie Besant had always acknowledged that the World Teacher, when he came, would say some things that were challenging and even uncomfortable. That turned out to be the case but that is certainly not evidence that the Coming went wrong. Actually, the reverse is true. Further, as Simon O'Rourke demonstrated in an insightful article¹² published in *Theosophy in Australia* in September 2012, there is no inconsistency between K's teachings and mainstream Theosophical teachings. Indeed, there is a consistency.

Harold Morton, the then general secretary of the Australian Section of the TS, said:

Krishnamurti is only broadening his field. The edict of dissolution is not at all unexpected here; in fact, we have known of it for some time and have been receiving bulletins from Mr [John] Mackay [K's agent in Australia] ... The dissolution really means a great change in method has been decided upon. Krishnamurti's ideas are international. He thinks in world terms and he must give expression to those thoughts. He is, paradoxically, an individualist and an internationalist. In Australia, all members of the order were heart and soul with Krishnamurti.¹³

With all respect to Morton, it seems doubtful that all members of the now dissolved Order of the Star felt the same way. The records show that Krishnaji's dissolution of the Order was a great disappointment to many. Nevertheless, Morton makes a number of valid points pertaining to Krishnaji which were to come to fruition in the ensuing decades. Krishnaji's ideas were indeed international and he certainly was an individualist.

For the rest of his life, Morton remained a great admirer of Krishnaji and his teachings. On 29 April 1939 and 6 May 1939 Morton, who had written at the time of Leadbeater's death in March

1934 that Krishnaji was "certainly a most fascinating figure,"¹⁴ played the role of questioner in two Radio 2GB broadcasts given by Krishnaji titled "The New Approach to Life's Problems."¹⁵

In 1930 CWL wrote an interesting article that was published in almost all Theosophical journals.¹⁷ In the article CWL wrote:

Krishnaji himself assures us that he is the World-Teacher, and has absolute identification of consciousness with Him; but it is only fair to remember that many other people have made a similar claim. There are many who claim to have been convinced by internal evidence that it is always the World-Teacher who speaks through Krishnaji; but obviously that must remain a matter of individual opinion. ... I am quite willing to bear most emphatic testimony to a fact of which I have no doubt whatever—that I have on several occasions heard the World-Teacher speak through Krishnaji.

... I know that the World-Teacher often speaks through Krishnaji but I also know that there are occasions when He does not.

... ..

... Krishnaji is not speaking primarily to you or to me—men who have accustomed ourselves for

years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly round horseracing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell!¹⁸

Three years later, CWL offered some more of his insights into Krishnaji. In a review of the book *The Initiate in the Dark Cycle, by his Pupil*,¹⁹ he said:

The point which is arousing some controversy is that [the author of the book] has a good deal to say about Krishnaji ... with much of which I cannot quite agree, although there is some truth in it. He seems to think that Krishnaji has failed in his mission ... I do not consider that Krishnaji is a failure. I admit that some of his statements have been inaccurate, a little fanatical, and not always tactfully put; but he is doing a difficult and important piece of work to the best of his ability.²⁰

It is clear from CWL's post-1929 writings that, despite what he is alleged to have said privately to Adrian Vreede and possibly also Jinarājādāsa's wife, CWL certainly didn't regard Krishnaji as someone who had failed in his mission, that is, the mission of the World Teacher/Lord Maitreya. Indeed, it's

clear CWL was satisfied that Krishnaji was occasionally overshadowed by the Lord Maitreya, was a world teacher for the masses, spoke with authority, and was engaged in an important piece of work that was ongoing.

Insofar as Annie Besant was concerned, Krishnaji "fulfilled her expectations concerning the World-Teacher in several basic respects."²¹ Dr Besant also said:

Say, if you like, that we are two sides of one work. Dr Besant is at the head of one side and Krishnaji of the other. One is the work of the Manu, the other of the Bodhisattva.²²

And what did Krishnaji have to say on the subject of the World Teacher and him being a vehicle through which the World Teacher would or might speak? In the last two chapters of Mary Lutyens's book *Krishnamurti: The Years of Awakening*²³ there are numerous statements, some in Krishnaji's own words, that he was a vehicle for the Lord Maitreya. Krishnaji is reported to have said to Lady Emily Lutyens:

I have never denied being the World Teacher. You know, mum, I have never denied it. I have only said that it does not matter who or what I am but that they should examine what I say, which does not mean that I have denied being the W.T.²⁴

In an address delivered at the Liberal Catholic Church of Saint Alban in Sydney on 22 May 1921, James Ingall Wedgwood said:

One of the titles sometimes given to the Second Person of the Godhead is “World Teacher.” Most people would say that teaching is the passing on of knowledge, and would connect it with the intellectual nature of man which comes under the special guidance of the Holy Spirit. But a difficulty sometimes arises from a misunderstanding of the teacher’s task. It is not to lay facts before the pupil but to encourage him to exercise his own faculties in order to grasp fundamental realities by his own efforts; the true teacher will quicken initiative and enterprise in the student in order that he may learn to use his own powers and comes to see things for himself.²⁵

This is how Krishnaji saw his role as a teacher—not to lay facts before the pupil but to encourage the pupil to exercise their own faculties in order to grasp fundamental realities by their *own* efforts. Further, the teacher is never more important than the teachings. That is a point Krishnaji made over and over again. “It’s the teachings that matter, not the teacher,” he would often say. How true that is.

DR IAN ELLIS-JONES is a retired lawyer and academic and the author or coauthor of several books on the law. He is a member of Blavatsky Lodge in Sydney as well as the Northern Beaches Group. His interests and lecture topics include the mystery religions, mythology and the inner meaning of fairy tales.

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¹⁶ "Art Thou He That Should Come?"

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Architecture and the Economic Impasse

Walter Burley Griffin

Architecture is an original, free expression of man's own unique power, set up in front of the populace, whether they wish it or not, all the time. It stands out of doors, and as it becomes increasingly a part of the clothing of the world, it constitutes the environment of urban civilization that the people cannot at any time escape. Other demonstrations of Art are to be turned on or shut off, like the radio, at will. The depictive arts, painting and sculpture, do not form a serious part of the environment on their present inadequate scale; one has to go out of one's way to enjoy them, except as appurtenant to architecture, where they properly belong but where they are so seldom to be found as yet. Neither reading nor listening-in is so completely compulsory as is architecture.

Thus architecture can be most important, because it is ubiquitous and is the most continuous or persistent agency for impressing upon the world the unique message of the arts. How vastly important, then, that it should carry a positive message,



Walter Burley Griffin, at his work desk, 1912. Public Domain.

though frequently it offers one that is quite negative. This subject is thus of vital concern to the public, who, whether they know it or not, are more competent than professional architects to consider this matter, yet in modern life architectural creation is rarely demanded and architectural practice has been confined to a merely intellectual cult.

In practice, architecture has to all intents and purposes come to be regarded as among the sciences and industries - quite contrary to its nature, which is not essentially scientific, though equal in value to any science or industry. Indeed, I would claim for it an even more important role in life at the present juncture of civilization, for we have reached a point where the development of Art becomes necessary for the simple reason that exclusive concentration on science for the last

four hundred years has now brought about greater physical power and larger material advantages than society is able to assimilate. The application of modern science to production has in fact produced much more than we can utilize. It has glutted our lives with things-comforts and luxuries-so that we have to endure forced periods of stagnation, starvation and suffering, being unable to utilize our power and the production derived from it-energy authoritatively estimated to represent an equivalent of thirty slaves for each individual. In fact we are less free from work and worry and suffering than were the primitives even before the slaves came.

The only end for which this vast power can be exercised without such disastrous effect is that of Art, because for one thing it offers the only direction in which there is no limit to our consuming capacities. It must of course be admitted that a deeper education is necessary for the fuller awakening of this capacity. The physical man, with his physical appetites and the ordinary five senses, is actually a limited thing, but as an enspirited being his capacity is infinite. Now he has reached a point in his development where he must as a whole divert his attention from mere satisfaction of material wants and comforts to the satisfaction of his “espirit” cravings, starved during so many centuries, particularly in the

field of his environment, which the scientific industrial age has rendered ugly and depressing, inescapably so in the cities where that industrialism has forced him to live.

Unfortunately the architects of to-day are in no position to satisfy this craving, because like all others they have been educated only for the material phases of the building art. Accepting Art as factual science they have even adopted and striven to apply forms of appearances that signified altogether different periods of human growth, evolution and powers. This includes the cult of historic styles and periods. Even to discard these, while limiting creative scope to the intellect, and what the intellect derives from the five senses, leads to the equally barren results found in the most modernistic work-the self-conscious attempt to create a style for our own time. This effort largely has taken the form of houses as “machines to live in” as Corbusier aptly describes his modern dwellings, forgetting that



Pavillon Le Corbusier, Zurich. Creative Commons Attribution
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humanity requires a satisfaction of all fundamental desires and sensibilities, metaphysical as well as physical and intellectual.¹

Human needs involve that intuitive unique creative process which we recognize as validating poetry or music. The advanced technique, as well as the augmented powers of our time, offer now the greatest scope of all times for the expression of the Spirit through building, and to secure that it is quite sufficient to realize that for every case a perfect solution is to be derived from the conscious formulation of each individual problem on the broadest basis of significance. The answer to that problem will in each case bring to light a human significance, additional to all factual realities. Technical skill and knowledge need only the instinctive capacity common to mankind to perceive and enjoy such a solution in every individual case.

Moreover, there never can be any possibility of satisfying the real human need, which is possessed by the whole of the people through the idiosyncrasy or the product of one individual or personality, or indeed of any culture embracing less than the whole of the people. That is why acquiescence in authority, or the acceptance of any claim that taste is arbitrary, or admission that the unique semblance of beauty is not as universal as truth, will preclude general harmony and

therefore any real improvement in our architectural environment.

The understanding that beauty is only the most perfect expression of reality is all that is necessary to create that harmony in our external relationships which is necessary to make full our spiritual fellowship on earth, supplanting outmoded religious efforts.

In America associations and companies are already being formed with the intention of affording employment by the replacement of two-thirds of the habitations of the people, to bring them up to a standard that will meet the requirements of living in keeping with the possibilities of our times. As an indication that this reform is appreciated, there are various recommendations, from President Hoover and the Architect's Institutes down, for the substitution of adequate for inadequate architecture on as large a scale as the erstwhile motor industry, to afford a new avenue of human effort, in science, invention and art, out of the depression which lower aims have led us into. We have the plant that enables us to make everything we need to enjoy, but the "thirty slave power per person" has led us into a complication of conflicting efforts and the correspondingly discordant and oppressive ugliness of our industrial surroundings. Ancient India and China on the contrary have made their countries interesting and beautiful, because the expressions, which must be different in every age and place, go on for ever

making for increasing richness, whereas the satisfaction of our physical wants has found but a constricted meaningless monotony. We can go all over the modern world, without finding anything of interest, because of the accompanying flight of our industrialization. We can speak all round the world, but there is little to say and hear that has not been told already. Our task now is to make it worthwhile to go, or to speak at a distance.



Chinese ancient building on the temple roof.
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The whole of our difficulty is that we have taken these things as matters of course, unthinkingly. Now we have to think about them, speak about them creatively. Each country is devoting its efforts to confine and curb the scope of commerce, amounting to a reciprocal frustration, that has precipitated our present industrial paralysis. Even if we should do away with that frustration, not knowing what to do with our powers, we would still either loaf or starve. Where we have evolved such powers the only alternative is to use them in a new way, and the only possible and only disinterested non-proprietary unlimited field is Art and

education leading thereto. And the only scope in Art for absolutely unlimited work is outdoors, where all visual Art is architecture essentially, in improvement of the environment.

Here is a general principle, that would not, of course, affect Russia, for instance, where the people have not the economic power. For us, however, who have it, it is too big to use as we have thought. To give a man, say, a thousand pounds a year for three hours a day would not solve our problem. We have been working along that line, and we have only made men or women idle in one way or the other, fat or lean, absorbed in routine or bored stiff. Every idle man is eventually a dissatisfied man, for his nature requires incessant outlet for his spirit. Nothing short of turning our economic power to the service of such needs will lift him; and the opportunity for which he just now has the requisite power, technique, and equipment is the untilled field of his artificial environment, to make it as consistent with his driving free spirit as is that of nature with natural law.



Newman College, Melbourne University, designed by Walter Burley Griffin. Creative Commons Attribution-Share Alike 2.0.

NOTE - ERNEST WOOD

May I have the privilege of adding a note to this article, as Mr. Griffin has written upon such an important theme. As I view the unfolding characteristics of our race, it appears that at present we have a great development of pure and applied science, but we are suffering dreadfully, through unemployment, from selfishness or selfish competition. At present, the power of man animates the lower mind, and this shows as science. But this paves the way for the coming of that power of man into the region of feeling in the near future, when co-operation and goodwill will rule, and there will be great prosperity and fellowship. The ego of man will govern the astral, and when the bulk of men with power do this we shall call it the sixth sub-race. Following that, how can man employ himself in this world? What will there be to do when science has made our material existence rich and safe, the unkind inhuman struggle has departed, and men are full of prosperity and peace? Nothing remains but the manifestation of human ego in action--and that is Art, the pursuit and enjoyment of beauty in our own bodies and all things. This we shall call the seventh sub-race. In the psychological cycle which causes manifestation the power of man or ego shows its increasing strength by taking control successively of things of greater density. Mr. Griffin is touching upon an essential change which is due to appear. He is

also no mere theorist, but an architect who has produced a dream in houses which perfectly harmonise with their natural surroundings in a new suburb outside Sydney, New South Wales.

NOTE BY THE ACTING EDITOR

¹ The author has summed up in this paragraph the present situation in Architecture. But I would like to point out that if architects "have been educated only for the material phases of the building art," it is because the average man and woman, "Everyman" in other words, asks for little else except the material phase. As in business where men will get what they ask for, so too in Architecture. They are getting what they deserve, and since architects must live, they must supply what appeals to Everyman. It is only a really original architect like Mr. Griffin who will sacrifice his material opportunities in order to convince Everyman that there is something belier than what he is contented with at the moment. I once said in Australia that the real Australia will arrive only when there is the typically beautiful Australian saucepan in the kitchen. Happily for us still in India, beautiful and cheap, handmade utensils and toys are to be had easily. I wish I could show the readers of THEOSOPHIST my little exhibition of these things from the bazaars, whose prices ranged from one-third of a farthing to three rupees. Some of these things are on my desk, as for instance beautiful toy brass chatties four annas each to hold my

editorial pencils. But it is India's tragedy to-day that the so-called "educated" have no eyes to see them, and the craftsmen are dying out for want of support. As to present day architecture in India, there is

still hope; that is all one can say to dispel an oppressive gloom. - C. J.

This article was originally printed in The Theosophist magazine in November 1932.



Theosophical work of John Algeo - The Pilgrim and the Path: Living Theosophy

"Evolution in the Light of the Wisdom Tradition"

A Personal Reflection

Gunnel Watkins

Welcome fellow travellers!

I would like to share with you the joy of attending two Theosophical retreats. First, I had the privilege of participating in the National TS Convention in Adelaide in late January 2023. The Theme: "New Frontiers for an Ageless Wisdom: Exploring the Powers Latent in Humanity"; and then in the Australian School of Theosophy in Springbrook, Queensland: "Awakening Spiritual Consciousness through the Heart Centre" in late April.

An invitation to all, and especially new members, if you have the resources to attend, give yourself the gift and take your soul on holiday!

This written work aims to share an adaptation of a presentation I gave at the Queensland retreat. We received the assignment to choose a quote and create

a short presentation reflecting upon our insight.

For all of us, life holds the opportunity to 'look for the gold' in every moment. This becomes especially apparent when we allow ourselves to bathe in words of wisdom embroidered by a master. I let the Universe find the quote by closing my eyes and randomly selecting. The result was a RUMI quote:

"I knocked and knocked ... and when the door opened ... I realised I had been inside all along".

As I reflected upon the short sentences with deep meaning, my sub-conscious brought to the surface 3 poems I had written in the past with the purpose of understanding the theosophical works of John Algeo, 'The Pilgrim and the Path'. I share these poems with you for your own reflection and insight.

The first question that arose was: Why knock on the door?

WHY

life, no by-product of matter
an independent principle - forms ensouling, life evolving
species diversify
expressions of evolution

- awaken -

consciousness - awareness
no ultimate perfection to be reached
no end to process of beginning

- awaken -

seven fields of consciousness abide within
an interface of planes
express and experience through the veils
life passes through mineral, vegetable, animal, human

- awaken -

a path of self-unfoldment
the only teacher resides within
the intuitive
introduce you to your higher self
and evolve inside the light

The second question: Who knocks?

WHO

we dance on many levels
our expressions diversify
all at once
- yet consciousness is one -
our vehicle may change at different times
influenced by each other

3 levels of cosmic consciousness

- yet consciousness is one -

the intuitive immortal reincarnate
our current state of being
our mortal self-expression
lasting just one lifetime

- yet consciousness is one -

regardless of our role

we can acknowledge at all levels
 a spark of the divine
 the aim is not perfection
 but transcendence
 transforming our awareness
 embracing self-discovery
- and consciousness is one

The third question: HOW DO I KNOCK?

HOW

understanding self - chaotic
 a species - young - ...we play with matches
 our current knowledge insufficient
 we separate, ...eradicate,... and put out flames
- yet wisdom hides beyond the veil -
 no mystery to some
 one step is all it takes
 to practice transformation
 the pattern clear
 what then is there to know, what then is there to do
- search beyond the veil -
 chaos is a ladder
 natural laws administer the becoming
 an inner world untapped
- search beyond the veil -
 failure can never be attained
 one step is all it takes
 and then another
 a complex climb
 know thine vehicle
 patience, persevere
- search beyond the veil -
 the pilgrim transforms the here and now
 being, awareness, bliss
 will activate thine understanding
 dance with harmonious delight
 and pure intention
- search beyond the veil -

*'And then the door opened, and I realised I had been inside all along'
Journey well fellow travellers, as life is indeed wild and precious!*

- The End -

DISRUPTION – ART WORK – GUNNEL WATKINS

www.gunnelfuseability.com

Don't Get Distracted

a new addiction came to town
a wolf in sheep's clothing
-distraction-
my identity detached from heart
I no longer heard it whisper
I must find true north again
I sit alone, listen, and trust my song



Awakening Spiritual Consciousness for a New Zealander at the School of Theosophy, Springbrook 2023

Joe Swami

My first international travel with the Theosophical Society was to attend the Australian School of Theosophy. After looking at the theme “Awakening Spiritual Consciousness through the Heart Centre” and researching the guest speaker Juliana Cesano, I was sold!

The programme was really excellent, the food was amazing, the people I met and the beauty of the Australian forests were some of my highlights. Juliana had chosen superb quotes, meditations and activities to melt into the heart. One meditation, which involved retreating all of the senses into the heartspace, struck me with how I could become heart-centred in such a short amount of time; very simple, yet the effects were profound for me. From the feedback I received, and from my own observations, I could tell that everyone over the weekend had these special moments from attending the programme.

Although nobody warned me, I knew I would have to give a short talk at some point during the School of Theosophy. On day two we were advised that indeed we would need to pick one of the topics of the heart and give a five-

minute talk. I chose “The heart is the centre for spiritual consciousness, the seat of life, the centre of all, Brahma”. My first talk was to be only five minutes but I was nervous the whole time, from compiling the talk to delivering it.

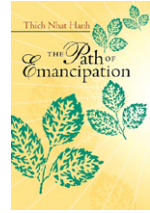
I decided to break my talk into two parts, tackling the subject through some quotes from the Bhagavad Gita and the second part taken from H. P. Blavatsky’s Collected Writings, Vol. 12. During the course of day two we learned about presenting and speaking publicly, from using laptops, slides and PowerPoint, to voice projection and facing everyone in the room.

My speech was far from perfect, yet I was happy that I managed to give the talk. Battling through the nerves, I got up and spoke in front of my new friends and the more I spoke the more comfortable I became. In the end, I was pleased that I managed to do something new in my life. I’m forever grateful both to the TS in New Zealand and Australia, and to Juliana, for the opportunity to be present at such a wonderful event.

Each year one Australian member is hosted by the New Zealand Section to attend their School of Theosophy, and the Australian Section reciprocates by hosting a member from New Zealand. This year Joe Swami was chosen to attend the School of Theosophy in Springbrook, Queensland.

Thich Nhat Hanh's "The Path of Emancipation" (Parallax Press)

Reviewed by Walter Mason



Thich Nhat Hanh's "The Path of Emancipation" is a powerful guide for anyone seeking to find inner peace and freedom from suffering. The book is a collection of teachings, lectures, and writings from Thich Nhat Hanh, a renowned Vietnamese Zen master, teacher, and author.

The book focuses on different aspects of Buddhist practice: mindfulness, concentration, insight, and liberation. It is a collection of talks he gave at a 21-day retreat, and is a wonderful scrapbook of exercises, reflections, sermons and even songs. Thich Nhat Hanh uses simple language to explain complex concepts, making them accessible to readers of all backgrounds and levels of experience.

One of the most significant themes in "The Path of Emancipation" is the importance of mindfulness. In walking, eating and all kinds of everyday actions, Thich Nhat Hanh emphasises the practice of mindfulness as a means of cultivating inner peace and awareness. He explains that mindfulness involves paying attention to the present moment, without judgment or distraction. By cultivating this practice, we can learn to

live more fully in the present moment and appreciate the beauty and wonder of life.

Thich Nhat Hanh also emphasizes the importance of concentration, which he explains is essential for developing insight and understanding of the nature of reality. Through the practice of concentration, we can learn to see things as they truly are, rather than as we would like them to be.

Another significant theme in the book is the concept of insight. Thich Nhat Hanh explains that insight involves seeing the true nature of reality, which is characterised by impermanence, non-self, and interdependence. "We can train ourselves to see the nature of interbeing," he says, and in recognising the truth of our complete connectedness to others we can begin to go deeper in our spiritual development and pay more careful attention to our bodies, our actions and the ways in which we move through the world. He encourages readers to cultivate insight through the practice of mindfulness and concentration, as well as through the study of Buddhist teachings.

He describes liberation as the ultimate goal of Buddhist practice. Liberation involves freeing oneself from suffering and attaining a state of peace, joy, and happiness. Thich Nhat Hanh explains that liberation is not a destination to be reached, but rather a journey to be undertaken with mindfulness, concentration, and insight. "Forgetfulness is the opposite of mindfulness," he writes, and because so much of what our bodies do and feel emerges from our own lack of awareness, we can be liberated when we meditate carefully on the functions of the body and the physical sensations that might otherwise hold us back. Naming something and recognising it brings about a more peaceful attitude of mind as we acknowledge the limits of our control and those areas we can consciously improve.

Overall, "The Path of Emancipation" is a powerful and inspiring book that offers readers a profound insight into the teachings and practices of Buddhism. Thich Nhat Hanh's simple and accessible language makes the complex concepts of mindfulness, concentration, insight, and liberation accessible to readers of all backgrounds and levels of experience.

One of the strengths of the book is Thich Nhat Hanh's emphasis on the importance of practice. He stresses that true understanding can only come through direct experience, and encourages readers to cultivate their own daily practice of mindfulness and meditation.

"Meditation is a source of food to nourish your body and consciousness," he states, and he gives examples and stories from his students who have deepened their meditation practices and thus learned better to appreciate each moment as it is offered to them. By living mindfully and deeply, we can learn to develop the skills necessary to transform our own suffering and the suffering of others. One of the greatest contributors to any kind of spiritual transformation is, he emphasises, being part of a spiritual community.

Another strength of the book is Thich Nhat Hanh's emphasis on the interdependence of all things. He explains that everything is connected, and that our actions have a direct impact on the world around us. He encourages readers to develop a deep sense of compassion and understanding for all beings, and to work towards creating a more just and peaceful world.

Master Nhat Hanh's language and explanations are designed to be accessible to beginners, but even experienced practitioners can benefit from the book's emphasis on the importance of daily practice.

"The Path of Emancipation" is an excellent book for anyone seeking to deepen their understanding of Buddhist teachings and practices. Thich Nhat Hanh's simple and accessible language makes complex concepts accessible to readers of all backgrounds and levels of experience.

National Calendar of Events

SPRINGBROOK EVENT – OCTOBER 2023

For TS Members and Non-Members

Dates: Dates: Thurs 26 October – Sun 29 October

Theme: *'Astronomy & Astrology: What we observe and what we experience'*

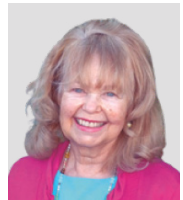
About: Often we see the stars in a materialistic way and miss the depth of meaning implicit in the universe. The ancients saw the same sky much as we see it now, but their interpretation of the heavens was full of inner significance. Let's enquire together into the relationship between science and spirit and how the two have connections that ultimately bring meaning to our lives.

Presenters:

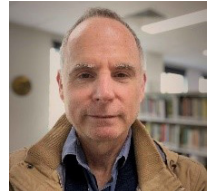
Kevin Davey – Kevin Davey has taught science and mathematics at secondary schools in South Australia. He started an information technology company in 1990 and was awarded a Master of Science degree in astronomy in 2016 from Swinburne University of Technology. He has been a member of the Astronomical Association of South Australia since 1995, has provided a number of talks to their general meetings and had articles published in their magazine, *The Bulletin of the ASSA*. Kevin is a popular speaker and has presented on various aspects of physical sciences, astronomy and cosmology to the Adelaide Lodge and at National Conventions.



Nicky Bassett – A second-generation Theosophist, Nicky's vocation as an astrologer began in childhood observing the moon's cyclic influence on the ocean's tides. In 2000 she qualified as an astrologer with the Federation of Australian Astrologers and established an astrological counselling practice. She has presented lectures on astrology for the Brisbane Lodge and Sunshine Coast Lodge of the Theosophical Society and has taught introductory astrology for 7 years. Nicky also ran her own management consulting company for 20 years and has presented a variety of workshops and lectures in many parts of Australia for approximately 30 years.



Simon O'Rourke – Simon O'Rourke has been a member of the Theosophical Society for 30 years with a strong interest in Theosophy and the Secret Doctrine teachings. He is currently the Education Coordinator for the Theosophical Society in Australia and is a former President and Treasurer of the Blavatsky Lodge in Sydney.



Cost: \$360 – includes all sessions, accommodation, catering and airport/station transfers.

For Registration: Stephen McDonald pres@theosophicalsociety.org.au or (02) 9264 7056.

2024 NATIONAL CONVENTION THE THEOSOPHICAL SOCIETY IN AUSTRALIA

For TS members only

Dates: Sat 20 January – Fri 26 January 2024

(NB: to help contain costs, this convention is for 6 nights only, however, as 26 January is a public holiday, you may prefer to stay an extra night at the venue. This may be prearranged with us at the time of your registration.)

Venue: St Catherine's on Park, University of Western Australia, Perth

Theme: *“The Wisdom Traditions, the Great Teachers, the One Life”*

Featured Speaker: Tim Boyd – International President of the Theosophical Society

Accommodation Rates: \$1,140 for **6 nights**, standard single rooms with shared bathrooms (all rooms are airconditioned).

Student studio rooms (with ensuite bathrooms and double beds) are also available for \$1,284 per person.

Hotel-style studio rooms (larger rooms with ensuite and queen/king beds) are available for \$1,524 per person.

These tariffs include all meals and morning and afternoon tea. All the above rates are per person for single occupancy of a room.

If preferred payment may be made by instalments (email request to Leo Ta as below).

Earlybird Registration Fee: \$20 if received by Thu 31 August 2023. All registrations received after 31 August are \$40.



Registration Forms: available from our website - www.theosophicalsociety.org.au

Registration and Full Payment Deadline: for live-in registrants –

Fri 17 November 2023

Enquiries: Leo Ta, Convention Secretary – office@theosophicalsociety.org.au



The Freedom and Responsibility of Lodges and Branches

The freedom of Lodges and Branches is defined by the scope of the Society's Objects as well as its essential mandate to make Theosophy known as a practical living Wisdom, which can uplift human consciousness to a realisation of the Oneness of life. Therefore, although the Society has no official creed of its own and upholds freedom of thought, and while it is acceptable to invite some outside speakers who can contribute to the exploration of the Ageless Wisdom, it is not appropriate for our platform to be used by such speakers to actively promote other organisations or belief systems. Each Lodge and Branch was chartered by the International President to be a representative of the Society in its area. Its work and programme should reflect the character, altruistic ethos and spirit of the Theosophical Society.

Resolution passed by the General Council of the Theosophical Society (2019)

News and Notes

TRIBUTE TO – GIL MURDOCH



The Theosophical Society in Australia has lost a very dedicated, creative, and resourceful worker yesterday. Gil Murdoch had been

its Webmaster for many years and created, maintained, and innovated a number of the Australian Section online resources. A sample of his work can be seen in the links below. They have helped many researchers and students around the world.

In 1993, while working at Adyar, I received from Gladney Oakley, a volunteer at the National Headquarters of the TS in Australia, the first entries for an electronic Index of Theosophical Periodicals. The full Index was launched during the World Congress of the Theosophical Society, held in Sydney in January 2001, and attended by over 500 delegates. After Gladney's passing volunteers at the Headquarters continue to update and maintained the Index, and eventually Gil became the responsible person for doing that.

Gil Murdoch was a quiet, devoted, and helpful worker. Members would come to him when in difficulties regarding some of their online work, and he would give them undivided attention. His was a harmonious, peaceful, and friendly presence at the National Headquarters of the TS in Australia. He was also very interested in education and its many challenges.

We send our deepest condolences to his wife, Carolyn Murdoch, and to his family. Gil's contribution to the work of the TS in Australia and indeed the whole Society will last for many years to come. He heeded the call of selfless service and showed how it is truly an avenue to the One Life.

May he rest in peace and may Light Perpetual shine upon him.

Pedro Oliveira

Union Index of Theosophical Periodicals
<http://116.0.17.135/indices/pindex.htm>

Links to Theosophical Texts Online
<http://116.0.17.135/clibrary/bindex-0.html>

Search Index of Theosophical Periodicals
<http://116.0.17.135/csearch/ui-search.htm>

Search Index of Australian Periodicals
<http://116.0.17.135/csearch/ai-search.htm>

Search Index of The Theosophist
<http://116.0.17.135/csearch/ai-search.htm>

Search Index of Brahmaidya: The Adyar Library Bulletin

http://116.0.17.135/brahmaidya/ADY_LB.HTM

Theosophical Pamphlet, Handbill and Booklet Collection

<http://116.0.17.135/pamphlets/campbell-library-pamphlets.htm>

Adyar Pamphlets

<https://www.universalfreemasonry.org/en/library/adyar-pamphlets-theosophy>

Theosophy in Australia

<https://theosophicalsociety.org.au/magazines>

Occult Chemistry

http://home.exetel.com.au/murdoch/TPH_OCTC.HTM

**TRIBUTES TO –
BEVERLY CHAMPION**



It was the early 1990s when I initially met Beverly Champion, who was at that time the first Education Coordinator of The

Theosophical Society in Australia under the Presidency of Joy Mills.

Beverly joined the TS on 27th May 1976 and hailed from Adelaide, a city which she loved greatly. Prior to her TS involvement at the national level, she had been the President of Adelaide Lodge, preceded by other voluntary work there. Her great love of the teachings of H.P. Blavatsky and *The*

Mahatma Letters was evident from the time I first met her. ‘Bev’, as she was known to her many acquaintances, was friendly, vivacious, helpful by nature and passionate about Theosophical teachings.

On becoming the second National President of The Theosophical Society in Australia, in an Honorary capacity, Bev spent most of each month in Sydney, staying at The Manor, an independent theosophical residential community. The assumption of this office was a considerable personal sacrifice, particularly because of her growing family of small grandchildren. Her Presidency spanned six years from 1996 to 2002. She used to regale me with many stories of her three sons, of whom she was very proud, as well as their families and children. Her son, Greg Champion, a radio personality, songwriter and guitarist, performed at some TS events during her period in office.

These included the historic ninth World Congress of The Theosophical Society which was held in Sydney in 2001 and attended by over five hundred delegates from around the world. Overseeing this event was one of Bev’s greatest achievements as National President, in addition to her many speaking engagements in different parts of Australia and several other countries, among other duties. After returning to Adelaide, she

enjoyed leading study classes for her Lodge until quite an advanced age.

For her exceptional service to the TS in Australia, Beverley Champion was made an Honorary Life member of this Section in January 2008. May she rest peacefully after a long and active life.

Linda Oliveira

Beverly Champion - a champion indeed, of the Theosophical cause; “a Blavatskyan through and through”, as she used to define herself. And how true this definition was, reflected not only in her undeviating allegiance to HPB’s esoteric teachings, but also in her cultivation of what HPB considered to be one of the main qualities a theosophist should possess: a sense of humour.

This is a quality that Bev made truly hers and that she would neglect only on rare occasions, such as when someone pronounced the name of her beloved Bach the way it is usually pronounced in English, that is, Bak. “Bahh, Bahh”, she would then sternly explain, drawing on her acquaintance with the German language that she gained in her younger days while living in Vienna.

And it will most certainly be the symphonies of that musical genius, of Bach, to reverberate in the background of Bev’s long and much-deserved Devachan.

Until we meet again

Marco Bonincontro

148TH INTERNATIONAL CONVENTION

The Convention of 2023-2024 will be in-person at Adyar.

Main programs are broadcasted online.

Members of the Society are welcome to attend as delegates.

Non-members are welcome to attend but accommodation at the campus is not possible due to the limit of beds.

Program: Lectures, talks, panel discussions, workshops, exhibitions.

Venue: International Headquarters Adyar, Chennai, India.

When: 31st December 2023 (opening at 8.30 am) - 4th January 2024 (closing at 6 pm)

You are suggested to arrive on 30 December and leave on 5th January.

Register: <https://convention.ts-adyar.org/>

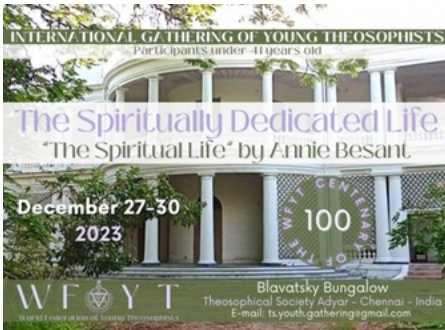


YOUTH CONVENTION (UNDER 41 YEARS OLD)

Venue: Blavatsky Bungalow, TS Adyar

The reactivated World Federation of Young Theosophists (WFYT) is organizing an international convention of young theosophists that will take place from **27-30 December 2023** in the TS headquarters, Adyar (India).

This will be an occasion to connect



with fellow young like-minded brothers and sisters coming from different countries and continents who hold dear the essence of Theosophy, and who try to embrace it and bring it to Life, day by day. Also, we will be celebrating the 100th anniversary of the Young Theosophists' movement founded under the presidency of Annie Besant.

In each successive international gathering stronger friendships are being forged and a larger spiritual family is expanding with a deeper sense of universal unity. You are welcome to join!

For more information please contact:
ts.youth.gathering@gmail.com

Phone: +918318547750

*Organized by the World Federation
of Young Theosophists*

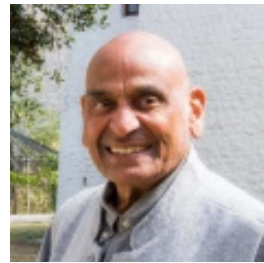


THE SCHOOL OF THE WISDOM

LOVE and DEATH in Great Spiritual Traditions

Jan 16 2024 to Jan 26 2024

Venue: Blavatsky Bungalow, TS Campus, Adyar



Facilitator: Prof. Emeritus Ravi Ravindra is a life member of the Theosophical Society. He has taught many courses in the School of the Wisdom in Adyar and in the Krotona School of Theosophy in Ojai, California. He is Professor Emeritus at Dalhousie University, Halifax, Canada, where he had taught in three departments-- Physics, Philosophy and Comparative Religion.

www.ravindra.ca

Cost: Free for members. Non-members to pay a fee.

Registration: <https://www.ts-adyar.org/event/love-and-death>

Also see the website for more events at the SOW.

Advance Notice

12TH WORLD CONGRESS OF THE THEOSOPHICAL SOCIETY

23-27 July 2025

The University of British Columbia
VANCOUVER, CANADA

Theme: Towards Insight and
Wholeness: Our Role in Shaping the
Future

FOLLOWED BY:

THE THEOSOPHICAL ORDER OF SERVICE (TOS) CONFERENCE

28-29 July 2025

Please put these dates in your diary.



University of British Columbia. CJ Dakin
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RESULT OF BALLOT FOR NATIONAL PRESIDENT

There was only one candidate for the position of National President, Stephen McDonald. In accordance with rule 22.2 voting was cast on a for or against basis. I am pleased to announce that there were 145 votes in favour and 8 votes against. I therefore declare Stephen McDonald elected to the position of National President of the Theosophical Society in Australia for a second term of three years commencing from the Convention Business Meeting in January 2024.

Walter Mason

Returning Officer

Please note:

Another well-known member of the Australian Section, Michael Breen, passed on recently and we will have a tribute for him in the next edition of Theosophy in Australia.

Section Directory

AUSTRALIAN SECTION NATIONAL HEADQUARTERS

Level 2, 162 Goulburn Street, Surry Hills NSW 2010

Ph: 02 9264 7056 / 9264 6404

Fax: 02 9264 5857

Email: tshq@theosophicalsociety.org.au

Web: theosophicalsociety.org.au

Campbell Theosophical Research Library:

Email: catalogue@theosophicalsociety.org.au

Facebook: [@TheTheosophicalSocietyInAustralia](https://www.facebook.com/TheTheosophicalSocietyInAustralia)

AUSTRALIAN CAPITAL TERRITORY

Canberra Group, Certified 16/11/2019

Meet: Friends Meeting House, Crn. Bent and
Condamine Streets, Turner.

2- 4 pm, 3rd Saturday of the month

Coordinator: Gordon Herbert

Tel: 0466 464 064

Email: canberratheosophicalsociety@gmail.com

Secretary: Barbara Harrod

Tel: 0417 298 869

NEW SOUTH WALES

Blavatsky Lodge, Chartered 22/5/1922:

Postal Address: PO Box 319, St Leonards NSW 1590

Meet: Suite 8, 599 Pacific Highway, St. Leonards

NSW 2065 (entrance in Albany Street)

Study Groups & talk on Wednesdays

(Program of all activities on website)

Telephone: Reception: 02 9267 6955

Email: adyar@tssydney.org.au

Web: sydney.theosophicalsociety.org.au/

Acting President: Dr Wendy Dixon

Secretary: Pamela Peterson

Office Hours: 10am-4pm Wed to Fri

Newcastle Lodge, Chartered 3/12/1941:

Meet: Wallsend Railway Goods Shed

(now Wallsend Enterprise Centre),

76 Cowper Road, Wallsend

1pm on third Saturday of the month.

President: Patricia Bolsover

0421 699 631, pat_bolsover@optusnet.com.au

Secretary: Jane Wilson

zoisite888@gmail.com

Web: newcastle.theosophicalsociety.org.au/

Blue Mountains Group, Certified 13/5/1997:

Meet: Members' Lounge, Blue Mountains

Cultural Centre, 30 Parke Street (above Coles),
Katoomba NSW 2780

Meet first Wednesday of the month, 11am – 1pm.

Acting Coordinator: Stephen McDonald

Email: pres@theosophicalsociety.org.au

Gosford Group, Certified 11/11/1997

Meet: The Narara Community Centre,

Pandala Road, Narara NSW 2250

8.00pm 2nd Tuesday of the month

Coordinator: Mariette Blackmore

Tel: 0402 483 317

Email: all4mariette@hotmail.com

Secretary: Roni Ostergaard

Telephone: 02 4358 1413

Northern Beaches Group, Certified 2/4/1996:

Postal address and meeting address:

c/- 31 Riviera Street, Avalon NSW 2107

1.30 pm 1st Saturday of the month

Please email to confirm meetings

Coordinator: Nila Chambers

Email: nilachambers@bigpond.com

QUEENSLAND

Brisbane Lodge, Chartered 21/1/1895:

355 Wickham Terrace, Brisbane QLD 4000

Tel: 07 3839 1453

Meet: 7.30 pm Wednesdays, bookshop and library

open Monday and Friday 10.30 am - 2.30 pm and

Wednesdays 6 - 7.15 pm (see website for other events)

President: Bruce Cassidy

Secretary: Russell Preston

Email: brisbanelodge@theosophyqld.org.au

Web: brisbane.theosophicalsociety.org.au

Facebook: [@brisbanetheosophicalsociety](https://www.facebook.com/brisbanetheosophicalsociety)

Logan Group, Certified 9/4/2019:

Meet: Logan Hyperdome Library (meeting room

downstairs) 66 -70 Mandew St, Shailer Park.

Bimonthly on the first Thursday (4 – 8 pm -
including talk 6:30 – 7:30 pm).

Tel: 0418 755 496

Coordinator: Christine Gwin

Email: loganthosophy@gmail.com

Sunshine Coast Lodge, Chartered 14/10/2003:

Meet: Maroochy Community Centre, 4 George Street,
Maroochydore on first and third Sundays at 2 pm.
Email: theosophy.sunshinecoast@gmail.com
President: Kerry Oldfield
Secretary: Mary Margarit, 0422 878 379
Facebook: @theosophysunshinecoast

Toowoomba Group, Certified 10/7/2007:

Meet: East Creek Community Centre, 43 Kitchener St,
Toowoomba QLD 4350, Sunday 2 pm fortnightly
Annual Springbrook retreat each Spring
Co-ordinator: Anna Robb
Tel: 0427 751 464
Email: nemesisbarry@gmail.com

SOUTH AUSTRALIA**Adelaide Lodge, Chartered 26/5/1891:**

310 South Terrace, Adelaide SA 5000
Tel: 08 8223 1129
Email: president@tsadelaide.org.au
Web: adelaide.theosophicalsociety.org.au
Meet: 10.30am, 4th Saturday, Science Group, 7-9pm
every 2nd Thursday.
(Please contact Lodge for additional meeting dates.)
President: Colin Darcy
Facebook: @adelaidetheos

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

13 Goulburn Street, Hobart TAS 7000
Tel: 03 6294 6195 (please leave message)
Web: hobart.theosophicalsociety.org.au
Meet: 7.30pm Mondays
President: Berry Dunston
Secretary: Grant Dale
Facebook: @theosophyhobart

Launceston Lodge, Chartered 12/1/1901:

Meet: Room 4, 8 High Street, Launceston 7250
(School for Seniors building)
Usually on the 4th Saturday of the month,
commencing at 1.00 pm
Web: launceston.theosophicalsociety.org.au/
President: Denise Frost
Tel: 0400 140 624
Secretary: Ruth Holt
Tel: 0448 397 246
Postal address: Launceston Lodge Secretary,
c/o 66 Flinders Street, Beauty Point TAS 7270
Email: launcestontheosophicalsociety@gmail.com

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

Meet: 1st Flr., 234 Flinders' Lane, Melbourne VIC 3000
Tel: 03 8638 9007
Email: info@melbournetheosophy.org
Web: melbourne.theosophicalsociety.org.au
Meetings: Every Saturday from 1.30 pm
Acting President: Stephen Fiyalko
Facebook: @MelbourneTheosophicalSociety

Mornington Peninsula Group, Certified 8/2/2000:

Meet: Mornington Community House,
3/91 Wilsons Rd, Mornington,
1st Sunday of the month,
(12.30pm meditation + library – 1.30pm presenter +
questions and comments)
Co-ordinator: Alice Oppen 0439 563 313

WESTERN AUSTRALIA**Perth Branch, Chartered 10/6/1897:**

21 Glendower Street, Perth WA 6000
Tel/Fax: 08 9328 8104
Email: tsp Perth@iinet.net.au
Web: tsp Perth.com
Meet: 7.30pm Tuesdays
Library hours: Tues 6:15 – 7 pm; Fri 1 – 4 pm;
Sat 10 am – 1 pm.
President: Jean-Robert Hote
Secretary: Mary Hote
Facebook: @TheTheosophicalSocietyInPerth

Mount Helena Retreat Centre:

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

**THEOSOPHICAL EDUCATION AND
RETREAT CENTRE, SPRINGBROOK, QLD**

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

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H.P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties.

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

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



Freedom of the Society

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

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

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



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.