



Contact

The members' newsletter of the
Brisbane Theosophical Society
2008 Issue 2 – April-May-June



Divine Mother - Painted by Ananda.
Ananda was born in 1952. She is a visionary artist for more than 30 years.
Her paintings are painted prayers that allow the viewer an insight into spirituality.



**In
this
issue...**

President's Notes.....	2
New Additions to Bookshop	3
Book Review	3
The Three Objects.....	4
New Additions to the Library	10

Brisbane Theosophical Society

355 Wickham Terrace, Brisbane (opp top of Albert St)
 Tel: (07) 3839 1453 (library times) Fax: (07) 3831 3692
 Web: <http://home.iprimus.com.au/btheos>
 Email: btheos@iprimus.com.au

BOOKSHOP & LIBRARY:

Closed on Public Holidays

Monday.....	10:30 am to 2:30 pm
Tuesday	10:30 am to 2:30 pm
Wednesday.....	10:30 am to 2:30 pm
Thursday.....	10:30 am to 2:30 pm
Friday.....	1.00 pm to 4.00 pm
Friday.....	6.30 pm to 7.30 pm

The programme of Lodge meetings is enclosed and is also placed on the Lodge website which will always be the most up-to-date source of information. Whenever there are changes to the programme an email circular is sent to all people who have given us their email address.

The Theosophical Society has no official statements of belief. It encourages members to seek the truth by various avenues, but always subject to respect for others. Hence, all views expressed in these pages are entirely those of the authors – not of the Society.

President's Notes - Noel Bertelle

On White Lotus Day, May 9, the Theosophical Society remembers the passing of Madame Blavatsky. In reference to the day, Mr. A. H. Peterson, writing in 'World Theosophy' May 1932, had this to say,

As the lotus in its most ancient meaning symbolized birth, most fitting it is from this standpoint that the day chosen for us to celebrate the passing from us of the objective form of our Founders, should have been called by Madame Blavatsky 'White Lotus Day', for she herself writes: 'Whether as the Lotus or water-lily it signifies one and the same philosophical idea; namely, the Emanation of the Objective from the Subjective, Divine Ideation, passing from the abstract into the concrete, or visible form'. Thus she gave to those who grieved for her passing the promise of her future objective work in the world, her rebirth, in this symbol of resurrection – the white Lotus.

To celebrate this memorable event TS members are invited to a simple White Lotus Ceremony to be held in the upstairs rooms, Wickham Terrace, punctually at 6.30 pm Friday, May 09, 2008.

At a recent 'Isis Unveiled' study group (first and third Thursdays at 11am), there was a comment in the introductory notes which caught my attention, '*It is human nature to desire to reap where we have not sown*', which made me think about membership in the TS and how one can gain so much from the experience. The fellowship, the discussion groups, the library and the many other facilities that are available to each and every one of us and which help make our lives more meaningful and indeed, more enriched. What a wonderful opportunity this provides for all of us to sow some seeds, to put some real *groundwork* in. And talking about the various activities of the Theosophical Society, it must be noted that there are just a few volunteers who make all this possible – they are certainly doing their share of '*sowing*' and one would hope will also '*reap*' as deserving for them. In a very round-about way I am pointing out that we are a little thin on the ground when it comes to those who can spare some time to assist (in a variety of little ways), the running of our wonderful Lodge. For example, we have recently cut back on the opening times for the library, not by choice but simply because there

have not been enough suitable volunteers to maintain the hours. No matter what your special talent, if you have some spare time then please give me or any of the committee members a ring and we can discuss how you can help.

Finally I draw your attention to the enclosed Friday evening Programme covering the next three months. It is indeed an exciting one as it not only features three national speakers, including our National President, but an International lecturer, Mr. Edi Bilimoria who will also be guest lecturer at the Springbrook School of Theosophy. All that without even mentioning our accomplished local speakers, so you can readily understand why I used the word, exciting. And please make a special note that we will be hosting a welcoming dinner for both Linda Oliveira and Edi Bilimoria on the night of their respective appearances, commencing at 6pm. Let's show them both some real Queensland hospitality – bring a plate and a warm smile!

New Additions to the Bookshop



Some new additions and requests that have been added to the Bookshop

Process of Self Transformation by Vicente Hao-Chin	\$15.00
Little Book of Inner Peace by The Dalai Lama	\$18.00
Self Realization Through Love by I K Taimni	\$4.00
Secret of Self Realization by I K Taimni.....	\$11.00
Reminiscences of Colonel Olcott by Those Who Knew Him by Various Authors.....	\$9.00
Understand Death And Dying by Ian Gawler (CD).....	\$29.00
The Third Jesus by Deepak Chopra	\$32.00
On Knowing Oneself by Danielle Audoin.....	\$9.00
Gnosticism: New Light on the Ancient Tradition by Stephan Hoeller.....	\$34.00
Integral Spirituality by Ken Wilber.....	\$32.00
Trust Yourself to Life by Clara Codd	\$6.00
<i>Children's Section</i>	
Indigo Dreaming by Amy Hamilton.....	\$17.00
What is Death by Etan Boritzer.....	\$18.00

Book Review: The Angel in My Dreams by Jen-Irushu (Children's Section)

"The Angel in my dreams" is a story about two children, Angela and Eli. Angela lives in Australia; Eli, Africa. Before falling into a deep dreamy sleep, gazing out into the starry evening skies they wonder what is 'out there' beyond the planets and stars. Suddenly an angel, Kairi to Angela, and Manu to Eli, appears in a golden haze to them. Why were they here?

The angles gently explain they were sent by the Creator of all to take them on a journey they would never forget. There was one request though; the children were to promise on their return to share their story with their families and friends on Earth. It would help them to understand.

With assistance of the Guardian Angels, the children are transported to a place they never dreamt existed, way beyond the Universe to a place called the Rainbow Bridge. It was called Heaven.

A series of coloured curtains open to reveal to Angela and Eli different worlds beyond their world. Each colour is woven with intrigue, love, excitement, surprises, old friends and new, friendship and mystery. Each of the characters imparts their wisdom and knowledge on the workings of Heaven and how human beings can make a difference on Earth.

Publishers are Global Press

Cost is \$27.00

THE THREE OBJECTS ... THEIR RELEVANCE TODAY

Isn't it interesting that the word Theosophy does not appear in any of the Three Objects of the Theosophical Society? According to Sri Ram a past president,

It is because it is not to be regarded as something outside these Objects but a Truth or Wisdom to be discovered or given effect to by such means as those indicated (the Three Objects). Theosophy has never at any time in the history of the Society been officially defined or crystallized. On the contrary, the General Council of the Society adopted in 1950, at the time of the Society's Double Diamond Jubilee, a resolution explicitly calling it a 'Wisdom undefined and unlimited' ... the Wisdom has to remain undefined, partly because it is unlimited and partly for the reason that it contains aspects and elements which are beyond the scope of words and our limited thinking. (On The Watchtower p447)

The word Theosophy comes from the Greek words *theos*, meaning God, and *Sophia*, meaning wisdom; therefore it is specifically wisdom concerning God. But what do we mean by God? I raise that question because I think it essential we define our terms; in the context of this talk I am happy to go along with H.P. Blavatsky's description which appeared in the heading of a chapter in the Secret Doctrine wherein she sets forth three terms involved in the human process, namely Theos, chaos and cosmos. In this classification

Theos...is in a category all its own, different from anything else in the cosmos, but present in every particle from its beginning to its end. Theos is essentially one with the God of the Koran, who is spoken of as incomparable, there being no substance, entity or force like him; but it is not God as a person, as we are persons; it is to be regarded rather as a Principle, Presence or Truth. (p 447)

If we accept HPB's words as a reasonable 'God' description or classification, we can proceed to her translation of the word Theosophy, she says,

In this sense Theosophy has to be translated as divine or spiritual knowledge, more correctly, a Wisdom associated with such knowledge, rather than a knowledge of the ordinary sort which can be used for good or ill, according to the will or disposition of the person who uses it. (p447)

Let's reflect on HPB's words, she speaks of a Wisdom associated with such knowledge (spiritual knowledge), rather than a knowledge of the ordinary sort. This should lead us to reflect upon our reasons for studying Theosophy. Is it simply to acquire knowledge for secular reasons which is knowledge of the ordinary sort, or is it to study divine or spiritual knowledge in the true spirit of the Theosophical quest? Later she uses the phrase "depths of absoluteness in spirit". Perhaps she did so to help lead us to a deeper understanding of the God Wisdom or Divine Knowledge we know as Theosophy. Let's not make the mistake of understanding the word spirit as it is so commonly used today, but rather make reference to it as a transcendental principle, taking heed of HPB's counsel to

use a different approach, a different state of consciousness (of) a different nature, a nature that is negative in the most beautiful sense, open and inclusive, and not

containing any elements that put out formulations based on imperfect data. (p448)
So that when we think of Theosophy we might see it as
...comprehensive truth (which includes) meanings which are purely spiritual, which transcend any formulation based on our knowledge at lesser levels, although it may also include knowledge of laws, facts and hypotheses which come in to the categories of our experience. (p448)

Those wise enough to take those comments on board as we begin discussion on the Three Objects will perhaps do so with an open mind, having cancelled out any negative promptings, so as to find it possible then to imagine themselves in the place of those who put pen to paper many years ago to craft in words, those guidelines which have not changed in over a hundred years – not because of dogmatic regulations, but because they are still relevant!

So when any of us undertake work for the Society at any time and in any place, or partake in discussions as a group, we should keep uppermost in our minds that on joining we declared both our approval and our acceptance of the Objects which, needless to say, becomes rather a serious and exacting obligation. Radha Burnier our International President, reminds us just how important the work of the Society can be in assisting humanity's progress and the importance of our individual adherence to the Society's Three Objects to further that aim. She says,

It seems to me that to make the work of the Society effective, we must see the connection between the Three Objects of the T.S. and the relation of all the Three Objects to the unfoldment of the human consciousness and the upliftment of humanity. The history of the Society is clear on this point: the one thing for which it is founded is to help the true progress of humanity. How can the Society have objects which are not related to that purpose? (Human Regeneration p25)

(As we begin to discuss the Three Objects it is well to bear in mind that they were based upon certain **Fundamental Propositions**: that the One Reality-or God-can be conceived as one all-embracing field in which we live and move and have our being. Therefore the universe and all within it are one interrelated and interdependent whole. Every existent being, whether mountain, molecule or human is rooted in the same universal life-creating Reality. Consequently that One Reality may be perceived everywhere in the order, harmony, beauty and meaningful purpose of the natural world as in the deepest recesses of the human mind, heart and spirit. So that recognition of the unique value of every living being expresses itself in reverence for life, compassion for all living things, sympathy with the needs of each, encouragement of all individuals to find truth for themselves and respect for every path that leads to spiritual enlightenment. Finally all are engaged in one common enterprise – the search for understanding toward self-realization. The whole human experience is a process of self-unfoldment through an ever deepening awareness of one's own true nature. Therefore our root in universal reality endows us with infinite possibilities for creating a future for ourselves and humanity whose growth and splendor have no limit.) Ed.

I mentioned earlier that on joining the Society our very acceptance of each of the objects involved a serious and exacting obligation. This becomes no more apparent than in the wording of the First Object, because when we join the Society we undertake to play our part in forming a nucleus of that Universal Brotherhood of Humanity. We know of course that a nucleus is a centre, a point of density or a focal point; the Theosophical Society is intended to be such a nucleus, a living nucleus in constant formation and continually enriching itself. We are part of it because we have agreed to accept all others as brothers, sisters and friends. The First Object is; **To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.**

Hugh Sherman in his book To Form a Nucleus reminds us that this 'joining' I have spoken of doesn't mean that

...we must accept (others) opinions or make them accept ours however eminent they may be in the public history of the Society Our bond of union is not that we teach or believe the same things. We are united through the fact that we all recognize this common ground of Universal human Brotherhood and seek as a group of friends to enter together more and more deeply into the knowledge and experience of it. (p3)

(It was clear to our predecessors that this freedom of opinion should be carefully guarded witnessed by the Society's international ruling body, the General Council, passing in 1924 a resolution on freedom of thought (refer hand-out).)

Obviously working with our friends in the Society requires a great deal of consideration and courtesy. Hugh Sherman further points out that

To argue with another person is often a denial of (their) liberty; for it often involves a narrowing of the range of our relationship with (them) in such a way as to exclude (their) real uniqueness and finest qualities.

He also suggests that

...we should have towards our fellow members an openness of mind and heart, an affectionate eagerness to understand and to appreciate.

Another very important point that he makes and one which I believe we often neglect to consider in our many study groups and meetings is that

...people are not convinced by argument if their hearts and deeper nature are left unsatisfied.

And we can look at this on a larger scale, because if we don't try to uphold the spirit of that first object we place the very freedom of the Society in peril. Now, often it will be the case that many of our members will pursue other interests and become members of other groups and this is when they must bear in mind that they

have no right to commit other members, or the Society.. to a course of action or expression of opinion which seems right for themselves. (Sherman p5)

Well I suppose it was with situations like that in mind that the General Council passed another resolution on the freedom of the Society ending with the paragraph

Since Universal Brotherhood and the Wisdom is 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 organization.

Clearly then, as individuals, if we are moved to support various good causes and oppose what we may consider bad ones, we may do so individually but not make it the business of the Theosophical Society which must preserve its independence so that it is free to be a 'place of refreshment and a source of light.'

Another thing we must keep in mind is that the Society's very freedom lies with each individual member. Because it is in our private lives that we become a guardian of its good name and a witness to its principles by all who care to observe or may even be standing by ready to criticize. It is expressed in the Objects that

...the Society teaches and expects its fellows to personally exemplify the highest morality. (1876)

We must remember then that Theosophy (or the Theosophical Society) suffers or builds according to the example set by its members (you and me), because others may well be attracted to it (or otherwise) by the life of its exponents.

Now, the Second Object; To encourage the study of comparative religion, philosophy and science.

HPB has stated that "*Theosophy is not a Religion*", but this does not exclude the fact that "*Theosophy is Religion*". The true meaning of religion is 'binding' or rather a bond that unites people. It is not a set of dogmas or beliefs. In its widest sense, according to HPB

Religion binds not only humankind but all Beings and all things in the entire Universe

into one grand whole. (HPB, Collected Writings vol. X, p161)

It is true that Theosophy as the Wisdom Religion, (Spiritual Knowledge of the Divine) is not the same as any religions as they exist today, even though there are elements of that Wisdom present in most if not all Religions. Theosophy, in its study of the main concepts of the various religions, seeks out the differences as well as the common ground between them and by doing so can throw light on the tenets of the great religions of the world. Members will often find it much more satisfactory to first of all study religion itself, before they attempt the study of comparative religion. In that way they may not be as readily attracted to, or possibly entranced by, certain concepts peculiar to a particular belief system.

This type of study, which will of course include the ideas behind the different religious systems and also include the mythologies of old, will naturally lead to a study of philosophy and of science as we know it today and will surely lead one towards the path of Truth as it exists, independent of various notions and opinions. Religion, Philosophy and Science represent the mystical, the speculative and the experimental approaches to truth; they may be examined together, apart or side by side, because as Hugh Sherman puts it

...all three converge upon a wisdom which can be experienced and yet cannot be defined...(but) an intellectual synthesis can be attempted to build an image of our world more complete than can be achieved by any one of them. (p9)

And that was the purpose of our Society when it was first founded, clearly summed up in a single declared object...*to collect and diffuse a knowledge of the Laws which govern the universe.* (Mills, Joy "Evolution of the Objects"1875.)

This brings us to the Third Object. **To investigate unexplained laws of nature and the powers latent in man.**

This object implies study not only of Nature in its outer manifestation but of the relationship of all things, for all law is a statement of relationships...knowledge of the laws is power to accelerate progress...the understanding of ourselves is connected with understanding of the laws, and of the forces at work behind them. (Radha Burnier)

When Hugh Sherman talks about the Third Object he observes that it '*claims for our society a certain frontier character.* (p9) I find that comment quite rapier-like in its wisdom, as it cuts through all the words, all the explanations and the various arguments, to place Theosophy in the fore-front of investigative spiritual practice. He also says

...what was unexplained and latent yesterday is today explained and patent and we must move perpetually onward as human knowledge and understanding extend their range. (p9)

Just think if you will about how many things which might have been unexplained and latent in the early days of the Society are no longer so.

Today, in the early part of the 21st Century, many things have changed dramatically from 50 years ago when Hugh Sherman wrote about the psychic powers in man not needing to be regarded as unexplained and latent because they had been '*copiously explained*'. And that '*psychic capacities (were) displaying themselves in many people*'. He considered, therefore, they were no longer a concern of the Theosophical Society. He felt that the Society had a different responsibility which was

... to go deeper, to seek an experience and understanding of more fundamental laws of nature and more profound capacities of human consciousness, and to leave...commonplace topics; clairvoyance, psychic phenomena or communications with discarnates (sic), largely to those other organisations which are publicizing these subjects so freely.(p10)

He does add a rider to that, suggesting the Society

...must still try to uncover deeper implications of their meaning (in relation to) the whole larger pattern of life, by doing so we can do good service by helping to save people from the grave dangers that lie in pointless, incoherent and sensational pursuits of these

subjects. (p10)

He concludes his observations on this matter by suggesting

....the powers latent in man which the world most requires at present are....moral powers, those latent capacities of perception and character which enable their possessor to be unselfish and stable, to accept and express truth accurately and so give love and service to mankind.

Let's now go back a little further than those fifty years when High Sherman expressed his understanding of the Third Object. I find it of particular interest that HPB in an article entitled 'Fourteen Years of Theosophy' which appeared in The Theosophist in 1889, said in relation to the Third Object that it was only 'pursued by a portion of the fellows of the Society'.

...only a small minority have the time, taste or ability to take up such a delicate and baffling study, (but) we thought it a good thing to proclaim this line of research and self discovery as the Third of our Objectives.

Going back now to an earlier phrase used by HPB, 'self-discovery'. This is a project in which each of us can play a part if we choose, because it covers the investigation of a more direct and profound knowledge of what is latent in *ourselves*; also of the laws of Nature as they operate at various levels. But to successfully practice self-discovery, we must learn

...to transcend the material mind so that we may reach a stage of pure consciousness...to attain unity with the truth that exists at its source or origin. (Sri Ram, On the Watch Tower p 536)

Sri Ram also warns of the great dangers involved in the premature development of psychic powers and the attempt to attain knowledge for which the world is not yet ready, explaining that those interested in such development need to understand the fundamental distinction between psychism and pure spiritual living. The latter being the only means by which true wisdom is obtained and he says that

...the tree of life and knowledge, namely ourselves (can be) transformed into the tree of wisdom. (p537)

Going back a little, there were two phrases used which are well worth repeating: first the phrase '*Pure Spiritual Living*' by Sri Ram, and then '*Self-discovery*' by Madame Blavatsky. They are both powerful phrases which I'm sure the originators used, at least in part, for the purpose of guiding practicing Theosophists in their quest to transcend the material mind so that it might be possible to then reach a stage of Pure Consciousness. It seems clear that Pure Spiritual Living must lead to Self-discovery - indeed where else could it lead? HPB once quoted one of the Mahatmas as saying '*Live the life. Wisdom will come to you naturally.*'

It would seem to me that being able to live the (theosophical) life, must lead to Wisdom because in the living practice of Theosophy one will learn to go beyond the eye doctrine (the head-learning stage) sufficient to embrace the doctrine of the heart (soul-wisdom). Too often it seems that in Theosophical circles we practice the accumulation of information allowing it to take precedence over the attainment of wisdom. There is no doubt that knowledge has its place, but as various sages have said, '*it is not possible to fly to heaven on a single wing.*' (Sri Chinmoy, Meditation) We should perhaps understand that knowledge leads to wisdom only if one has truly embraced the doctrine of the heart so that there is a balance then attained, enabling one to steer a right course. Before we leave the Three Objects, I think it important to point out once again that they have certainly stood the test of time. Perhaps in the future we may see a need to make amendments, but for the present it is clear that their observance hasn't stood in the way of any member making their individual contribution to the furtherance of Theosophical practice, or inhibited any Lodge in proceeding with its work of study and related activities.

Recently I came across an article by Zachary Landsdowne which he presented just four years ago at 'The New World Religion' conference in Arizona, which was sponsored by The Seven

Ray Institute. The purpose of the article was to *discuss the relationship between Theosophy and the Theosophical Society, and the leading role which both are expected to play in the 21st Century.*

The content of his talk made me think about comments made by HPB wherein she had pointed out the important distinction between them, saying that

Theosophy is eternal, but the Theosophical Society is temporal. Theosophy will always exist, but the Theosophical Society may not.

Additionally, in The Key to Theosophy (pp 304-5) she wrote that;

Its future will depend almost entirely upon the degree of selflessness, earnestness and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its founders.

She goes on to point out two possible outcomes, reminding us that

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.....The result can only be that the Society will drift off on some sand-bag of thought or another, and there remain a stranded carcass to moulder and die....

If such a situation could be averted, she says,

.....the Society will live on into the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people....Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will.....open the way to the practical realisation of the Brotherhood of all men.

So where are we now? Which outcome eventuated? Well, the Society did not 'moulder and die', but has it 'burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices and of racial barriers?' In part the answer has to be, yes. The Society has certainly helped to free humanity from those iron fetters, etc. If you doubt that then please ask yourself, what would the world be like today had the Theosophical Society not existed? Yet, we must also acknowledge that quite a bit of 'splintering' has occurred. Some of those groups have done what Blavatsky warned, they have turned her writings into dogma and have as a result, found their memberships have declined. And Zachery Landsdowne tells us that some

...have used Blavatsky's writings to create new creeds and dogmas that separated themselves from everyone else, and so the theosophical movement has atrophied, and splintered into all of these smaller societies.

That is not to say that the founders of other theosophical groups were not theosophists in the broader sense, they have simply brought theosophy forth in new or different forms for the acceptance or otherwise of humanity. Blavatsky said

...every great thinker or writer, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. (C.W.vol.ii, p8)

We know that HPB gave much of herself in order to establish a Society in which its members could overcome in them selves the influences of those creeds and dogmas referred to earlier. By doing so they would then be able to burst those fetters asunder for everyone else. So with good reason, Zachery Landsdowne goes on to ask this question,

What should we do about ourselves? We are all studying some spiritual teaching or other. But are we using those teachings to break down our own mental barriers (those) that separate us from other people, or are we using those teachings to erect new mental barriers? ... Do we think we are more special or advanced than other people because our doctrines are somehow more mystical, occult, or esoteric than other doctrines. Such a judgement is the kind of mistake that (some) theosophists made during the past century, and perhaps we can learn from their example.

Taking his point, we must agree that to do so we need guidelines that have stood the test of time. With great fortitude and certainly with great wisdom, the Founders of our Society created those guidelines, starting in 1875 with what we would now see as a simplified version of the

Three Objects that we know so well today, and which were declared in their completed form some twenty-one years later. They have not changed their international form to this day!

Adapted from a talk by Noel Bertelle at Brisbane Lodge. 8/2/08.

New Books added to the library in the last few months:

ALFRED, Jay (2006). *"Brains and Realities"* Trafford Publishers. Canada.

BALSEKAR, Ramesh (1997). *"Experience of Immortality"* Chetana, India.

BIRCH, Charles (1993). *"Regaining Compassion for Humanity and Nature"* NSW University Press, Australia.

JUNG, CG (1981) *"Modern Man in Search of a Soul"*. Routledge and Kegan Paul, UK.

KRISHNAMURTI, J (2001) *"Choiceless Awareness"*. Krishnamurti Foundation, USA.

KRISHNAMURTI, J (1993) *"The Meditative Mind"*. Krishnamurti Foundation, USA.

KRISHNAMURTI, J (2001) *"The Mirror of Relationship: Love, Sex and Chastity"*. Krishnamurti Foundation, USA.

KRISHNAMURTI, J (2005) *"On Living and Dying"*. Morning Light Press, USA.

MOSS, Richard (2007) *"The Mandala of Being"*, New World Library, USA.

RAMA, Swami (2005) *"Living with the Himalayan Masters"*. Himalayan Institute Press, USA.



Madame Blavatsky -
Co-founder of the
Theosophical Society.

Elena Petrovna Gan (Russian: Елена

Петровна Ган, also H el ene, July 30 - July

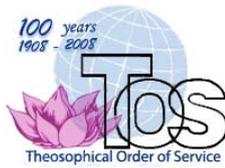
31, 1831 (O.S.) (August 12, 1831 (N.S.))

Yekaterinoslav, Russian Empire — May 8,
1891 London), better known as Helena

Blavatsky (Russian: Елена Блаватская) or

Madame Blavatsky, born Helena von Hahn,
was a founder of the Theosophical Society.

[Helena Blavatsky was also an Eastern Star
Freemason, and wore an 'Eastern Star
Emblem' most of her life as a sign of
respect to the Scottish Rite of Freemasonry.



T.O.S. news

Brisbane Theosophical Order of Service, 355 Wickham Terrace, Brisbane
4000 Phone: (07) 3839 1453 FAX: (07) 3831 3692
Email: lynnettermuller@yahoo.com.au
President: Lynette Muller Vice President: Astrid Arunachalam

What is our Brisbane TOS Group doing this year?

Support for homeless women

We are continuing our support for women at the New Farm refuge who are moving into long-term housing. This year we are collecting non-perishable groceries. One of our members, Robyn Rizzo, has compiled a week's menu of simple, healthy meals, together with recipes and a shopping list. We are providing this booklet with bags of groceries from the shopping list to get the women off to a good start. So far we have delivered two bags of groceries and kitchen items to the refuge.

If you would like to donate some grocery items for the next bags being delivered, please ask Lynette Muller or Astrid Arunachalam about what is needed. Most items on the list cost from \$1 to \$3. Your support for this project will not only help a woman get through her first week in her new accommodation, but will show her how she can eat healthily on a budget.

Monthly environmental project

All interested members and friends are invited to join in an afternoon of planting and maintenance at the Moorhen Flats Environmental Area. We work from 2pm to 5pm and meet on the corner of Deshon Street & Turbo Drive, Woolloongabba. Please bring gardening tools, hat, sunscreen, a cup and something to drink. Dates: 5 April, 3 May, 7 June, 5 July, 2 Aug, 6 Sep, 4 Oct, 1 Nov.

Working bee at Springbrook Theosophical Retreat Centre

We had a capacity group for our working bee on the weekend of 9-10 February, with 34 people coming from Brisbane, the Sunshine Coast and Toowoomba. Thank you to all who helped to put a shine on our national TS Retreat Centre. Linda Oliveira, our National TS President, has asked that her thanks be passed on to all who helped.

Fundraising painting workshop

Artist, Karen Cipressi organised a Painting Workshop at the end of March. This was a wonderful opportunity for members and friends to share their creativity and support TOS educational and social welfare activities.

Climate change awareness

The brochure produced by our TOS group is available in the library. It provides a large collection of simple things that individuals can do to help reduce our impact on our environment.

Animal welfare

We support campaigns being organised by major animal welfare groups. Currently attention is on Australia's continuing inhumane live-animal export trade to the Middle East. Australians are being asked to write to the Prime Minister. For more information see our TOS website: <http://home.iprimus.com.au/btheos>.

Meetings in 2008

Planning meetings will be held quarterly on the 2nd Saturday of the month from 10.00 to 11:30 am in the T.S. rooms. All interested people are invited to attend. Meeting dates in 2008 are: Saturday 14 June, Saturday 13 September, Saturday 6 December (AGM).

100th Anniversary Celebration

We celebrated the 100th Anniversary of the founding of the Theosophical Order of Service by Annie Besant with an afternoon tea at Besant House on 3 February. Thanks to all who joined us and made this event a great success.



The Theosophical Society

A worldwide body whose primary object is to promote Universal Brotherhood. The Society imposes no belief upon its members, who are united by a common search for truth. Its constitution declares three objects:

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in the human being.

The Theosophical Society has no official doctrine. All philosophies, religions and methods of spiritual practice are within its scope of interest but not endorsed. Material published in this journal therefore does not carry any endorsement or represent any official viewpoint of the organisation.

The Motto of the Society is "There is no religion higher than Truth".

If undeliverable return to
Brisbane Theosophical Society
355 Wickham Terrace, Brisbane 4000

Contact

Print Post approved PP 4240221655



SURFACE
MAIL

POSTAGE
PAID
AUSTRALIA