



Contact

The members' newsletter of the Brisbane Theosophical Society

2009 Issue 3 July - September



The old Spanish church at San Pedro in the Atacama desert, Chile. *Photo: G Harrod*

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Brisbane Theosophical Society

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BOOKSHOP & LIBRARY: (Closed on Public Holidays)
Monday to Thursday 10:30 am to 2:30 pm
Friday 1.00 pm to 4.00 pm & 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 alwa subject to respect for others. All views expressed in these pages are entirely those of the authors – not of the Society.

President's Musings...

Recently I have been exposed to a number of people who teach a variety of practices which in one way or another promise a means whereby we can live our lives in a much 'better' way. They promise us a life free of stress, a life of greater knowledge, even a life of instant enlightenment. Such teachings, and forgive me if I generalize, seem to me to share a similar characteristic, and that is that nothing much is required from the student other than to accept, without proper scrutiny and certainly without question, the teachings as presented. And they are presented often by one whose intentions may be honourable but whose 'expertise' has actually been obtained by methods similar to those they are now selling and is therefore quite possibly without depth or claim to authenticity.

More to the point, what is presented often amounts to little more than permission to take the easy path, the path of least resistance, which may indeed result in some short term 'feel good' benefits (and is undoubtedly part of the 'attraction'), but ultimately, if sustained, will actually take one further away from the path of true self-realisation. Suffice to say perhaps, that one needs to exercise a great deal of discernment and caution when it comes to methods that seem to point more in the direction of *self-indulgence* than self-awareness!

For indeed it is patently obvious that we live in an age of instant gratification and all that it offers can be quite tempting if one's goal is not aimed higher. It is therefore necessary for anyone with spiritual aspirations to be wary of the many pit-falls that such a life-style brings in its wake. It is also clear we are now living in a society where the modern pressure of living has left many feeling morally, spiritually and socially alienated and prone to easily accept that which seems both attractive and capable of the instant fixing of the problems in one's life, even if it is known deep down that it is less than one inherently deserves.

And so we come inevitably to the study of Theosophy, Divine Wisdom, as a means of providing a way for the individual to deal with the temptations and challenges of life in this age of instant gratification. No more a means of course than it has always been throughout history to those thinking people who have made themselves ready to accept the teachings of the Wisdom Tradition. But if we, in gratitude perhaps for the opportunity we have been given, accept the Theosophical teachings in a manner which goes beyond a passive acceptance and incorporate

it into our daily lives so that it becomes *living* knowledge, we will not fall prey to the ways of the world as they are frequently presented to us. We will not be tempted to take the path of self-gratification, but rather we will live a life of self-realisation, a life that will benefit all.

And now to another subject...with much gratitude I extend, on behalf of all those who attend the Brisbane Lodge, a big THANKYOU to those twenty or so people who gave of their time and talent to attend the Working Bee last month. It surely warms the cockles of one's heart to see such an effort being made when the need was presented to members and friends of the Lodge to both tidy-up and to provide some needed repairs to our much-loved place of meeting. And quite a lot was achieved on the day although it did draw attention to the fact that there is still much to be done to keep us ahead of the work-load. So whilst grateful thanks is projected to all who attended, be warned and be ready to accept the challenge (sometime in the future) that a similar event may be forthcoming. But really, that's not so bad is it? After all we did have a great time as we worked, with lots of socializing and then of course there was that glorious lunch to follow.....

Finally to the Friday night public meetings; sure the weather isn't exactly summery but it would be nice to see just a few more members attending and even bringing the odd friend along. Friday night meetings are so very important, the life-blood one could say, of the Society. It is an opportunity for us to present theosophical teachings to the public and to show our support to those who put in so much effort to prepare for the evenings and to the visiting speakers who give freely of their time, not to mention it is a forum where we can meet and socialize with like-minded people to exchange news and views. The month of July would be a great time to get back into both the attendance and the bring-a-friend habit, as among other worthy speakers we have the New Zealand Vice President and our own National President presenting talks; do consult the enclosed programme for more information. I look forward to meeting you and your friend/s in July.

- *Noel Bertelle*

THE KORAN, GOD AND ALLAH

Notes by Geoffrey Harrod

Below are brief quotes from The Koran to disprove the often touted story among English-speaking Christians that the Koran says "There is but one God and his name is Allah, and his prophet is Mohamed.", thereby implying that this is some different being to the 'God' of the Christians, and that Jesus was of no significance.

The Koran actually states that there is but one God (all-pervading divine essence of the universe, as it puts it elsewhere) and Mohamed is his most recent prophet, brought to us to endeavour to correct the misrepresentations promulgated by the followers of the earlier divine prophets, Moses and Jesus. Islam and the Koran greatly honour Jesus in fact.

Nowhere does it state that the name of the one god is Allah. It would in fact be absurd to do so, since 'Allah' is the Arabic word for God - just as it is Deus in Latin, Dieu in French, Deo in Spanish, Dios in Italian, and Got in German, etc. In countries where the national language is Arabic or was derived from it as in Indonesia, Christian Churches use the word 'Allah' wherever the English text uses 'God'. Don't forget the Roman Church always used Latin until quite recently, where 'God' is 'Deus'. It is clearly nonsense to assert that Moslems claim their God is a different one from our God.

The following are two well regarded translations of the Arabic. Moslems are always told that they should study the Koran and develop their own understanding of its words, and that it is only by studying The Koran in its original Arabic can they be sure of trusting their own understanding of the deep ideas expressed – they should not rely on other people's or any priests' interpretations. (Despite that clear instruction, Shia, Saudi, Iranian and some other sects impose rulings on interpretation.) Moslems are therefore urged to learn Arabic if it is not their own language, and many serious students do so.

Translation by Abdullah Yusuf Ali

003.002 Allah! There is no god but He - the Living, the Self-Subsisting, Eternal.

003.003 It is He Who sent down to thee step by step, in truth, the Book, confirming what went before it; and He sent down the Law of Moses and the Gospel of Jesus before this, as a guide to mankind, and He sent down the criterion of judgment between right and wrong.

Translation by Marmaduke Pickthall

003.002 Allah! There is no God save Him, the Alive, the Eternal.

003.003 He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel.

These and other translations can be found at the *Project Gutenberg* site at:
<http://www.gutenberg.org/etext/16955>

Remember that any assertion by a leader of a particular religion about the beliefs or scriptures of another religion, should always be treated with suspicion of misrepresentation. Fanatical or fundamentalist supporters of Christianity misrepresent the original teachings of Christ as much as do the fanatic sects of Islam distort the teachings of the Koran.

Theosophical Groups in SE Qld and NSW border

Please give them the support of your attendance when possible.

Byron Bay - the Verandah room, Byron Community Association Building, Byron Bay.
Meets at 10.00 am Thursdays.

Caboolture - .Burpengary Community Hall, 111 Station Rd, Burpengary.
Meets at 7.00pm Mondays.

Gold Coast - Palm Beach - St Paul's Church Hall, 65 Palm Beach Ave; Palm Beach.
Meets at 2.00pm Thursdays.

Gold Coast - Southport - Southport Community Centre, Lawson St; Southport.
Meets 6.30 pm Thursdays.

Maleny - Maleny Community Centre seniors rooms, Main Street.
Meets at 7.00pm Tuesdays.

Redcliffe - The Onada Room, Redcliffe Cultural Centre, Redcliffe.
Meets at 7.15 pm Wednesdays.

Two Insights from the School of Theosophy 22 – 27 March 2009

1 – WALKING THE TALK

Tina Fiedler

It was an honour and a privilege to attend the School of Theosophy and be the recipient of teachings from Dr. Ravindra. My sincere apologies if I have taken any of his words out of context.

Right thought, right word, right action. Sages throughout time have mentored humanity along this noble path - the path that realizes the truth of the 'essential unity of all'. Today, libraries full of books about ancient and modern wisdom are there to help the seeker of truth. However, despite the accumulation of knowledge, that elusive goal, for the majority, is still a very long way off. If it is true that 'any true knowledge can only be obtained in the state of love', it could explain why many seekers are off track.

Instead of achieving freedom from ourselves through accumulation of knowledge, we become conditioned by it and therefore enslaved. Ravi Ravindra suggested that we do not need more knowledge to progress through life, but rather, a 'new mind' to look at things differently. The phrase, "you have eyes but do not see" used by many teachers and sages, is a term for spiritual blindness. What and how one sees depends on the level of being of the seer. Most of us pursue information rather than transformation and have difficulty learning that real freedom has no continued momentum from past to future. One has to work at it continuously.

Walking the talk is a difficult path. It is a path of action. Truth must be lived and demonstrated. 'Do as I say and not as I do' is not an option in a spiritual life where one must strive to become a living example by surmounting the obstacles on the path.

Ravi talked about preparing ourselves so that we may be appropriated by spirit. The kind of preparation he referred to, would involve impartial self-observation. For that to happen we first need to not take everything personally. By doing so, we create excuses or pass on the blame when things go wrong. We must come to realize that we are not the centre of the universe! Only when we accept responsibility and stop blaming others, can we seriously start to look at ourselves impartially. If we can see the human condition in ourselves, perhaps we would not judge our brothers and sisters too harshly.

Walking the talk is living a life of no harm, non judgement, compassion and extending service, not only to our brethren, but to all forms of life including this planet. Service is a way of cultivating selflessness and also a way of expressing selflessness. It puts the ego in its right place because as we have all heard before, 'ego is a good servant but a bad master'.

We were reminded of the Hasidic saying 'there is no room for God in him who is full of himself'. We are self occupied most of the time. This leads to fear and anxiety as our mind wanders from the past to the future, cleverly avoiding the present moment. Service to others could be a remedy for this.

As one works towards refinement, insight will develop. This could be the catalyst which can help to cleanse ourselves of fear and fantasy and sacrifice the separate ego that obstinately skirts around the truth of 'Unity of All'.

Self observation practiced continuously, is transformative. The reason we need transformation is because, as we are now, something is not right. Ravi indicated that 'the source of our real sorrow and suffering is the mismatch of what I know and what I am'. One cannot see the unseeable nor hear the unhearable without transformation. We are not living according to the

great insights of the sages. We have forgotten who we are.

It is important to have a sense of wonder as it is the most precious gift humans have. Fear and wonder cannot co-exist. One must also cultivate a sense of humility. We can see these qualities in little children. We all had them. They somehow got lost and the time has come for us to put in the effort to find them...one step at a time, consistently.

Through transformation comes self-knowledge.. 'know thyself'.. which leads to Self-realization. The realization of who we truly are...Divine Spirit.

2 – CAN SPIRITUAL EXPERIENCES EVER BE PROVEN SCIENTIFICALLY?

Kelvin Fiedler

The following is based on the short talk I gave (as is a required part of the school) at the School of Theosophy at Springbrook in March 2009. Ravi Ravinda was leader. Where I refer to Ravi in the text, this refers only to my interpretation of what I thought he was discussing.

The reason I chose this title is that I feel like I live in two worlds. The 'scientific' world where I work as a metallurgist in the mining industry, and the other world which contains the non-scientific / intangible aspects of my life. The title I chose immediately raised a number of questions in my mind, the first one being:

- What is a spiritual experience?

How can someone say what is or isn't a spiritual experience? How do we define it? How can something be proven when terms such as 'profoundly life changing', 'unexplainable' or 'inexpressible' have been used to explain such an experience?

The second question was:

- Why bother to try and prove scientifically something that possibly defies definition?

This could, as Ravi eluded, be seeking approval or endorsement from Science that to have a spiritual experience is a 'valid thing'. Why do we feel that we have to have science to validate everything in our lives? My perspective is that generally most people accept that spiritual experiences do occur, though if a discussion about such an experience comes to a 'crunch', invariably the comment 'prove it' will be made by the sceptic.

So having written down and then considered the title of my talk, I basically decided that spiritual experiences can't really be defined clearly, and scientific proof will never occur.

As the week progressed, Ravi discussed opposing Scientific and Spiritual views of reality:

- 'It can only be real if it can be measured', versus
- 'If it can be measured then it cannot be real'.

At this stage I thought, well, never the twain shall meet.

In considering why bother to scientifically try and prove something as difficult to define as a spiritual experience, I was mindful of my metallurgical world. Measurement and quantification of things is a major aspect of my work, and indeed, the design and operation of a process plant to recover gold or copper would be incredibly inefficient without laboratory assays and analysis of other properties of the ore.

I agree with Ravi on the point he made about being careful of Science being raised to the

status of a religion. Politicians can very cleverly use the name of science to convince people of the validity of their decisions by using such terms as:

- 'we have it on the best scientific advice', or
- 'scientific tests have shown'

We are bombarded with scientific endorsement of products in the media which declares how much better a certain product works – though on TV, if you read the fine print at the bottom of the screen of one of these advertisements, it usually says that what is shown is a simulation or representation. How scientific is that?

We get conditioned to the use of term 'scientific' as meaning 'science knows best', or are given the inference that science is infallible.

Rarely do we see reports in main-stream media relating to the darker side of science:

- The fabrication of results.
- Deliberate structuring of testwork to obtain a required outcome.
- Interpretation of data in a manner to please the hand that signs the pay cheque.

One aspect discussed by Ravi that I greatly enjoyed was the historical development of science and the great names associated with it. The most interesting part for me was what I call the 'non-Newtonists'. These were the scientists that didn't bow to the Newtonian view in the United Kingdom, and as a result had to pack up and move to the continent, as they could not get their work published.

Not to be disparaging to the scientists that stayed in the United Kingdom, though I couldn't help thinking that this quality of the 'non-Newtonists' in not accepting the dogma and to continue to look at things a different way, is a trait of humanity which is hopefully alive and well today.

For example, consider a great Aussie icon the Sydney Opera House. The Opera House went through the design process, but no-one initially knew how it could be constructed. Aren't we lucky that a consensus wasn't reached that it was impossible to construct?

On the last day of Ravi's lectures I was presented with the possibility of science being able to prove spiritual experiences, through a concept I had not recognised previously. The concept that, maybe science itself might change. The concept that maybe science can change enough to study and measure something that at the moment isn't seen as being in the realm of science. Ravi eluded to research into what some in science regard as 'fringe topics' such as parapsychology and near death experiences. It was interesting to note, that sometimes what defines 'scientific' is the ability to have a paper published in a respected journal. So let's hope the non-Newtonist's keep pushing the boundaries which will allow at least some aspects of spiritual experiences to be studied and made sense of from a scientific perspective.

More on 'Walking The Talk'

This is one of the best "walking the talk" stories that I have ever heard. - Tina Fiedler

A woman took her young son to see Gandhi. He greeted them as they walked into the room.

The woman addressed him and said "Bapu, my son won't listen to me. I ask him continuously to stop eating chocolate because it is not good for his health and it stops his appetite, so he doesn't eat his food. I brought him to you because I know he will listen if you ask him to stop.

Gandhi looked at the boy, then at the mother and said to her "Come back in two weeks".

The woman was disappointed. She didn't understand the decision and she had come a long way for nothing. However, she returned in two weeks.

Gandhi greeted them warmly on their return. He went up to the boy, knelt down so he was at eye level with him and said, "Son, it is best if you stop eating chocolate, your mother is right, it is not good for your health and the food she prepares for you is better for your body." He then gave the boy a pat on the head, stood up and gave the woman a grin.

She looked at him questioningly and asked, "Bapu, why did you not say this to him two weeks ago?"

Gandhi responded, "Woman, two weeks ago, I had not stopped eating chocolate."

PARALLEL LIVES AND SAYINGS

The following is an extract from a talk given by Noel Bertelle at Brisbane Lodge entitled 'The Parallel Lives and Sayings of Jesus and Buddha'. The words which follow were compiled from oral tradition that began with Buddha's initiates and the early followers of Jesus. The extract offered here is on the theme of Compassion.

COMPASSION

JESUS

Do unto others as you would have them do unto you. - *Luke 6.31*

If anyone strikes you on the cheek, offer the other also.
- *Luke 6.29*

Put your sword back into its place; for all those who take the sword will perish with the sword.
- *Matthew 26.52*

Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.
- *Matthew 25.45*

You know the commandments; "You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honour your father and mother."
- *Mark 10.19*

This my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends.
- *John 15.12-13*

BUDDHA

Consider others as yourself.
- *Dhammapada 10.1*

If anyone should give you a blow with his hand.....you should abandon any desires and utter no evil words.
- *Majjhima Nikaya 21.6*

Abandoning the taking of life, the ascetic Gautama dwells refraining from taking life, without stick or sword.
- *Digha Nikaya 1.1.8*

If you do not tend one another, then who is there to tend you? Whoever would tend me, he should tend the sick.
- *Vinaya Maha vagga 8.26.3*

Abstain from killing and from taking what is not given. Abstain from unchastity and from speaking falsely. Do not accept gold or silver.
- *Khuddakapatha 2*

Just as a mother would protect her only child at the risk of her own life, so cultivate a boundless heart towards all beings. Let your thoughts of boundless love pervade the whole world.
- *Sutta. Nipata 149-150*

THEOSOPHY AS A GUIDE TO LIFE

The following is reprinted in part from Theosophical Siftings, vol. 2 (1889-90)

Let us see if the unfamiliar system known as 'Theosophy' possesses any qualities warranting its substitution for the religions around it. They have not reformed mankind; can it?

Theosophy abolishes the cause of all the sin, and most of the misery of life. That cause is selfishness. Every form of dishonesty, violence, outrage, fraud, even discourtesy, comes from the desire to promote one's ends, even if the rights of others have to be sacrificed thereby. All aggression against fellow- men, all efforts to appropriate their comfort, possessions, or plans, all efforts to belittle, outshine, or humiliate them, express the feeling that self-gratification is to be sought before all else. This is equally true of personal vices, as well as that personal contempt of Divine authority which we may call 'impiety'. Hence the root of all evil conduct towards God, other men, or oneself is self-love, self-love so strong as to sacrifice everything rather than its own indulgence.

From this indulgence follow two things. First the pains of envy, disappointment, jealousy, and all the mean and biting passions which attend the ever present thought of self; and the utter loss of those finer, gentler joys which are the fruit of beneficence and altruism. Second, the restraining measures which society, for its own protection, is obliged to put upon aggression in its coarser forms – the workhouses, jails, and gibbets from which no land of civilization and churches is free. And if we wish to realize what would be the effect of a universal reign of unselfishness among men, we may picture a land without courts, prisons and policemen, a society without speculation, chicanery, or deceit, a community whereof every heart was as vacant of envy and of guile as it certainly would be of unhappiness and pain. The root of universal sorrow would be eradicated, the stream dried at its source.

Now this is what theosophy enjoins. Its cardinal doctrine is the absolute equality of human rights and the universal obligation to respect them. If my neighbor's possessions of feeling, property, happiness and what not, are as are mine (then) if I feel that, I shall not invade them. Still more. If I perceive the true fraternity of man, if I am in accord with the law of sympathy it evokes, if I realize that the richest pleasure comes from giving rather than receiving good, I shall not be passively aggressive, I shall be actively beneficent, I shall be a true philanthropist. And in being this I shall have gained the highest reach of happiness to self, for 'he that loseth his life the same shall save it' You say this is a Christian text? Very well; it is also the epitome of Theosophy.

Theosophy so tends ceaselessly the truth that every act of right or wrong shall receive its due reward. Most religious systems say otherwise. Usually they provide a 'vicarious' plan by which punishment is to be dodged and unearned bliss secured. But if awards may be transferred, so may duties, and thus chaos is introduced into the moral order of the universe, Moreover, the palpable injustices which grieve the loving heart and sting the bitter one, are unaccounted for. All the inequalities and paradoxes and uncertainties so thick around us are insoluble. Why evil flourishes and good withers may not be known. Night settles down on the most important of human questions.

Theosophy illuminates it at once. It insists that moral causes are no less effective than are physical, and that its due effect, in harm or benefit, is infallibly attached to every moral act. There is no escape, no loss, no uncertainty; the law is absolutely unflinching and irresistible. Every penny of every debt must be paid, by or to the individual. Not by any means necessarily in one life, but somewhere and somehow along the great chain is rigorous justice done; for the effect of causes generated on the moral plane have to exhaust themselves in physical circumstances.

If unselfishness constitutes the method towards social regeneration; Karma...must constitute its stimulus. Nothing fails – no good, no evil, can die without its fruit. The result of the deed is as certain as the deed. How can a system be unpractical when it abolishes every bar to the law of causation, and makes practice the key to its whole operation?

Theosophy holds that every man is the framer of his own destiny. All the theological apparatus of 'elections', and 'predestinations', and 'foreordinations' it breaks indignantly to bits. The semi-material theories of 'luck', and 'fate', and 'chance', fare no better. Every other theory which shifts responsibility or paralyses effort is swept away. Theosophy will have none of them. It insists that we can be only that, which we have willed to be, that no power above or below will thwart or divert us that our destiny is in our own hands. We may perceive the beauty of that conception of the future which embodies it in a restoration to the Divine fullness through continuous purgation of all that is sensuous and selfish and belittling, and, so perceiving, may struggle on towards that distant goal; or self-besotted eager only for the transient and the material, we may hug closely our present joys, heedless alike of others and of Karmic law; but, whatever be the ideal, whatever the effort, whatever the result, it is ours alone. No Divinity will greet the conqueror as a favorite of Heaven; no Demon will seize the lost in a predestined clutch. What we are we have made ourselves; what we shall be is ours to make.

Here comes in the fact of Reincarnation. No one life is adequate to a man's development. Again and again must he come to earth, to taste its quality, to lay up its experience and discipline, each career on earth determining the nature of its successor? Two things follow – first, our present state discloses what we have accomplished in past lives; second, our present habits decide what the next life shall be. The formative power is lodged in us; our aspiration prompting, our will effecting, the aim desired. Surely it is the perfection of fairness that every man shall be what he wishes to be!

Of all the many schemes for human melioration which history has recorded and humanity tried, is there one so rational, so just, so impartial, so elevating, so motivated as that presented by Theosophy? Artificial distinctions and conceptions are wholly expunged. Fanciful ambitions have absolutely no place. Mechanical devices are completely absent. The root of all separations and enmities – selfishness – is exposed and denounced. The inflexibility of moral law is vigorously declaimed. The realization of individual aim is made entirely individual. Thus sweeping away every artifice and annulling every check devised by theologians, opening the path to the highest ideal of religious fervor, ensuring that not an item is lost in the long account each man runs up in his many lives, handing over to each the determination and the acquirement of his chosen aim, Theosophy does what no rival has done or can do – affirms the moral consciousness, vindicates the moral sense, spurs the moral motive. And thus it is both practical and practicable.

Thus, too, it becomes a guide in life. Once given the aim before a man and the certainty that every act affects that aim, the question of the expediency of any act is at once determined. Is an act selfish, un-fraternal, aggressive? Is it then un-theosophical? Is it conducive to unselfishness, spirituality, progress? Then Theosophy affirms it. The test is simple and uncomplicated, and, because so, feasible. He who would be guided through the intricacies of life need seek no priest or intercessor, but, illuminated with the Divine Spirit ever present in his inner man, stimulated by the vision of ultimate reunion with the Supreme, assured that each effort has its inseparately-joined result, conscious that in himself is the responsibility for its adoption, may go on in harmony, hope, and happiness, free from misgivings as to justice or success, and strong in the faith that he who has conformed to Nature and her laws shall be conformed to the destiny which she predicts for Man.

ANON.



Meditation for Peace

O God of many names,
Lover of all nations,
We pray for peace:
In our hearts
In our homes
In our nations
In our world.
The peace of your will
The peace of our need.

*I slept and I dreamt that life was joy.
I woke and I saw life was but service.
I served and I found that service was joy.*

- Rabindranath Tagore



In Me the Light

I went looking everywhere for the light.
I pored over books, thinking there
I would find it;
I sat at the feet of teachers,
Thinking they would show me where it is;
I followed scientific methods,
I practised mystic rites;
Thinking surely it would shine forth
somewhere.
And at last it did.
I quit seeking. I became still.
I turned within.
And there in me the light began to shine.
Since then, how many light-filled books
I have opened,
And how many shining persons I have met.

- James Dillet Freeman



Latest Additions to the Brisbane Lodge Bookshop

Compiled by Bookshop Manager, Phoebe Williams

Lost teachings of Lama Govinda by Eric Wilson (Quest Publ.) \$39

Against Happiness by Eric Wilson (Sarah Crichton Books) \$45

Original Blessing by Matthew Fox (Putnam Publ.) \$38

Mystics Yesterday & Today by Brigitta Beer (Universe Inc) \$25

Healing Power of the Human Voice by James D'Angelo (Healing Arts Publ) \$39

Cult of the Black Virgin by Ean Begg (Arkana Publ.) \$24

On Grief & Grieving by Elisabeth Kubler-Ross (Scribner Publ.) \$34

In her last book *On Death & Dying* Elisabeth Kubler-Ross changed the way we talk about the end of life. Before her own death in 2004 she and David Kessler compiled *On Grief and Grieving* which looks at the way we experience the process of grief. Just as *On Death and Dying* taught us the five stages of death...denial, anger, bargaining, depression, and acceptance....*On Grief and grieving* applies these stages to the grieving process and weaves together theory, inspiration, and practical advice, including sections on sadness, hauntings, dreams, isolation and healing.

Mantram Handbook by Eknath Easwaran (Penguin Publ.) \$27

What if we could release new energy, recast old ways of thinking, become more sensitive to the needs of others? We can change, and this books shows how. Every moment becomes an opportunity for growth as Eknath Easwaran takes the mystery out of the mantram and describes how we can gain the will and the insight to refashion our lives in a higher image, through powerful, time honored methods that can help you to:

- break harmful addictions
- thrive under stress
- overcome depression
- repair personal relationships
- heal inner conflicts
- discover the spiritual basis of life



Springbrook Retreat Centre

Events for the rest of the year



Book or enquire at the relevant Lodge, Group
or the stated contact person

Sunshine Coast Lodge weekend (all welcome)
4.00pm Fri 21 August - Sun 23 August

Brisbane Lodge Meditation Weekend (all welcome)
4.00pm Fri 4 September - Sun 6 September

National Event 'Human transformation & the enquiring mind'
Tue 6 October – Sunday 11 October
Booking form in June Theosophical in Australia magazine or Ph 02 9264 7056

Krishnamurti Australia (all welcome)
Contact person: gerald.reardon@gmail.com
2pm Wed 11 November – 12pm Wed 18 November, 09.

Library News

Contributed by the Librarian, Patricia Ossenberg

A selection of books by Omraan Mikhael Aivanhov has recently been added to the library. The books cover different aspects of the ancient wisdom and are small and easy to read. Some of the titles are:

Man's Psychic Life, Elements & Structures
The Path of Silence
Angels and Other Mysteries of the Tree of life (Cabala)
The Mysteries of Fire and Water

Other books added:

Awakening - Yogi Brahasamhara
Discovering Meditation - *Godwin Samaratae*
What Are You Doing With Your Life? - *Krishnamurti*
A Vision of the Sacred - *Sunanada Patwardhan*
Heart Without Measure - *Ravi Ravindra*

One of the more stimulating aspects of the spiritual journey is the undertaking of a pilgrimage. The following books are in the library:

Walking the Camino - *Tony Keira*
Kailash Mansarovar - *Nilesh D Nathwani*
Ultimate Journey - *Richard Bernstein*
Return to the Source - *Lanza del Vasto*



T.O.S. news

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What is our Brisbane TOS Group doing to put Theosophy into practice?

Next working bee at Springbrook Theosophical Retreat Centre

We have another working bee planned for Thursday 3 & Friday 4 September, prior to the Brisbane TS Meditation weekend. It will once again combine work with relaxation and great opportunities to socialise with fellow Theosophists. The registration form will be in the library in August.

Support for homeless women

Thank you for continuing to support the women at the New Farm refuge by contributing non-perishable groceries and personal care items.

If you would like to donate some items for the next bags being delivered, please ask Robyn Rizzo, the coordinator of this project, Lynette Muller or Tina Fiedler about what is needed. Most items on the list cost from \$1 to \$3. Your support for this project will brighten a woman's life as she moves into longer term housing.

Morning tea to recognise the contribution of older TS members

In May, the TS meeting room was transformed into a gracious tea-room for this happy occasion that honoured the many years of theosophical service contributed by older members of the Brisbane TS. Our thanks go to all who helped make this event a success.

Fundraising painting workshop

The second TOS craft workshop will be held in the Brisbane Theosophical Society rooms (355 Wickham Tce) on **Saturday 4 July 2009** from 10.30 am to 2.30 pm.

This is your opportunity to meet up with friends and create beautiful painted and printed T-shirts, scarves, cushion covers, aprons, tea towels, etc

Cost: \$10.00. includes materials used. Snacks, tea and coffee will be provided.

The money raised will contribute to funding a literacy home-school in Pakistan. **Every \$100 provides a young girl with schooling for a year!**

To register, talk to Lynette Muller or Tina Fiedler at Brisbane TS or email Karen Cipressi at: cipressi@bigpond.com



Bi-monthly environmental project

1st Saturday of every second month at the Moorhen Flats Environmental Area. We work from 2pm to 5pm and meet on the corner of Deshon Street & Turbo Drive, Woolloongabba. Next Dates: 4 July, 5 September.

Fundraising table

We are most grateful to the TS committee for enabling us to have a fundraising table on the Friday nights before TOS meetings. Look out for bargain priced jams, pickles, biscuits and sweets on 31 July.

Join our planning meetings

Our next planning meetings will be held from 10.00 to 11:30 am on Saturday 1 August & Saturday 3 October in the T.S. rooms. Please join us.



Support our raffle

Our Brisbane TOS Group is raising funds for the **SEE PROJECT** to provide vision screening, spectacles and cataract operations for the needy in Chennai, India.

You could win this handpainted porcelain doll.

TICKETS: \$1 each or 3 tickets for \$2.

The raffle will be drawn at the TOS AGM on Saturday 5 December 2009 and the winner will be notified by telephone.

See Lynette Muller for tickets on Mondays and Thursdays, or see Tina Fiedler for tickets on Tuesdays and Friday evenings.



State Rep's Letter to Brisbane Lodge

June 2009

It's winter, the earth is introspective, Steiner tells us that this is deceptive, as the earth is actually gathering and holding energies in expectation of Spring.

The perennial Wisdom is also cyclic. Madam Blavatsky was our Spring. Annie Besant's founding of the T.O.S led us from mystical altruism to include a broader humanitarian interface.

The health of our Theosophical lodges and groups to my mind is reflected in how we apportion part of our Theosophical efforts to T.O.S activities.

Our ability to send out to the public our Theosophical message is greatly enhanced when the public sees not just dissemination of information but real and sustained interface with humanitarian concerns.

The power of the Theosophical Order of Service ideals can be seen in our Lodges and Groups as a concrete expression of **real people doing real work**. This flowering in the public mind **shows that** theosophists are hands-on people **and it acts as** an understated attraction to the well being of the Theosophical Society as a whole. We're lucky in Queensland to have the fire of this enthusiasm from Carolyn Harrod and others; engaging people in bringing ideas to concrete expression.

The building and maturing of theosophical theory from an esoteric point of view is all very well, but for for our **overall** health and well-being we need the grounding companion that is the T.O.S. Trusting you are all in good health, Paul.

Winter greetings

Paul Robb

*Queensland State Representative on the
Theosophical Society National Council*

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.***

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