

# The Theosophical Society in Australia

[www.austheos.org.au](http://www.austheos.org.au)

## Campbell Library Newsletter

May 2014

### Tim Boyd, new International President of the TS



This Newsletter includes some extracts of articles by Tim Boyd from the collection of periodicals held at the Campbell Theosophical Research Library. He assumed office as International President on 28<sup>th</sup> April 2014 and succeeds Radha Burnier who passed away last October.

By way of background, Tim was born in New York City in 1953 and went to college at Brown University in Providence, Rhode Island. He later transferred to the University of Chicago, where he was an honours graduate with a Bachelor of Arts degree in Public Affairs. In Chicago Tim was first introduced to Theosophy and the Theosophical Society through Bill Lawrence, a TS member who was a mentor for many young people in the area. He joined the TS in America in 1974. With Bill and others Tim founded a Theosophical spiritual community in Chicago's inner city. The group held classes on the Ageless Wisdom, meditation, and healing. They worked with at-risk and disadvantaged youth, transformed vacant lots into award-winning organic food gardens, and placed beehives on the roofs of local buildings.

Tim's articles have been translated into several languages and have appeared in Theosophical journals around the world. From 1996 to 2000 he worked in hospice services as a volunteer in a team that involved doctors, social workers, and nurses. In 2007 he became president of the Theosophical Order of Service, USA. One of his first projects as president involved an international fund-raising effort for a challenge grant to aid the Golden Link School in the Philippines. Tim's involvement with the Theosophical Order of Service and the Chushul orphanage in Tibet led to an audience with the Dalai Lama, which resulted in the TSA sponsoring his visit to Chicago in July of 2011 — a two-day event attended by ten thousand people. The event raised \$400,000, all of which was donated to educational projects aiding Tibetan communities. (Excerpted from the website of the TS in America)

In the extracts which follow Tim shares his practical approach to Theosophical teachings.

\* \* \*

#### A TRIBUTE TO THE OLD MAN

by Tim Boyd

To those of us who encountered him [Bill Lawrence] after he had connected with Theosophy and the Theosophical Society he is remembered chiefly as a spiritual friend and teacher, but also as a master storyteller, a clear eyed seer and visionary, a man painfully wise in the ways of the world, a music lover who musicians loved to play for, and an artist whose medium was the canvas of unfolding lives.

It is with this in mind that we send out this letter on this the 10th anniversary of his passing. Not to reminisce or to recall “the good old days”, nor even to merely remind ourselves of the life of a great man, but to help us to remember the simple, powerful truths that he called out from each one of us; that each of us is a “spark from that Eternal Flame”, that all of the answers are within us, that we all have a direct and unbreakable connection to the Divine if we would just get out of our own way, that the work before us is to live these truths so that our passing through this world will make it a better place.

(*Theosophy World*, June 1997. Letter provided by the *High Country Theosophist*. Abridged.)

What is actually shared in the communal experience is vision—a shared vision of who we are, how we became, and what we would become. This vision is the all important key that has been recognized down through the ages. In the *Bhagavad Gita* it is said, “To those who lack the Inner Vision, there is no knowledge of whence we come or whither we go.” In the Bible it is said that “where there is no vision, the people perish.” The clarity of our vision shapes our world.  
(*Quest*, June 1997)

The necessary companion of a broadening spirituality is a broadening level of responsibility—for our actions, our feelings, and our thoughts. As we unfold we lose the option of saying, “It’s not my fault.” One of the greatest messages of the founders of the Theosophical Society, which we find echoed in the global message of the Dalai Lama, is compassion. *The Voice of the Silence* says, “Compassion is no attribute. It is the Law of laws.” With the growing awareness of the abiding presence of the One Life, our responsiveness to the needs and suffering of the myriad individual lives participating in the greater whole must also grow. Spirituality is not merely a balm for the individual soul or a feeling of peace and harmony, although certainly these are some of its by-products. Spirituality exceeds the individual. This is a problem, but only in the sense that was expressed in the Christian scriptures, “The spirit is willing, but the flesh is weak.” A sense of responsibility for the suffering of others, which is the hallmark of spirituality, is an uncomfortable mind-set for the immature personality, steeped as it is in self-admiration.  
(*Quest*, Winter 2012)

**“The great moment is *this* moment. The suffering of humanity is lessened by addressing the suffering of the person in front of me right now.”**

We want to do great things. But we often forget that greatness is the result of compassionate attention to the infinite number of mundane events and small details that make up our daily lives. The great moment is *this* moment. The suffering of humanity is lessened by addressing the suffering of the person in front of me right now. (*Quest*, Summer 2011)

This inner mastery does not come to us all of a sudden. Like everything else, it develops over time. Until our normal consciousness is firmly rooted in the mind that is illumined by our divine nature, we will need help. We will need the methods and even the objects that remind us of our potential for self-awareness. We need to be reminded, frequently, about our connection to greatness, to the hidden splendour within us. (*Quest*, Fall 2011)

One of the great strengths of the Theosophical tradition has been its unwavering focus on the importance of accessing the intuition. Regardless of our religious approach, or lack of one, genuine understanding begins somewhere past where normal thinking ends. (*Quest*, Summer 2012)

The ray of hope for all of us is found in a simple fact. When it becomes clear that the suffering we experience and the collateral suffering we cause through our unintelligent living is just too much, we will decide that we have had enough. In the words of civil rights activist Fannie Lou Hamer, “All of my life I've been sick and tired, but now I'm sick and tired of being sick and tired.” The extremity of our discomfort drives us to find a better way. When this realization finally dawns on us, we embark on the great experiment of self-transformation. It is then that we respond to the wisdom teachings and begin to acquaint ourselves with deeper dimensions of our own being. (*Quest*, Winter 2013)

We believe that these labels are who we are. More than that, we will fight not just to maintain them, but to enlarge our sense of self—continually trying to add new layers of identity. It is not good enough to be just a man or woman with a variety of culturally imposed labels. Our efforts soon turn to becoming something more—famous, wealthy, important, well-liked, thin, good-looking, and on and on. The soul, which is at the core of this creation, becomes so encrusted, so covered over with layer after layer of self-generated identity, that its presence and influence in our lives become faint. It becomes the “still small voice” which is continually drowned out by the loud shoutings of the ego. (*Quest*, Spring 2013)

There is the potential for a new mind within us—a mind open to the understanding that comes from inspired living. It is not the mind of any individual, but that greater mind within which we all “live, move, and have our being.” Just beyond the walls of self-absorption that form the boundaries of our normal world, lies something greater, a new world whose expanse and openness embrace all beings. It is our job to remove these barriers. (*The Theosophist*, March 2014)

**“We need to be reminded, frequently, about our connection to greatness, to the hidden splendour within us.”**