

**THE THEOSOPHICAL  
SOCIETY  
IN CANBERRA**

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A Word from the President	1
Notes	2
A day's outing	3
Human regeneration	3
The scientific and the religious quest for truth	4
Right education for the 21st century	5
Workshops	6
Therapeutic Touch and Theosophy	7
Some convention notes and musings	7
Esoteric Shakespeare	9
Library	10
TOS	11
Programme	12
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**A WORD FROM THE PRESIDENT**

**ANTIMATTER**

The noted theosophists Annie Besant (1847–1933) and CW Leadbeater (1854–1934) carried out clairvoyant observations of all 92 naturally occurring chemical elements. Their results were truly remarkable and they were accused of fabrication, hallucination and coincidence but these are neither viable nor plausible explanations since their findings have a high degree of consistency with the subatomic facts of nuclear physics. The entry *Occult Chemistry* in the Theosophical Encyclopedia mentions antimatter which it is interesting to consider in the light of modern thinking.

In 1928, a mathematician-physicist Paul Dirac, made a mathematical prediction of the existence of antimatter in the form of the positron. This was followed in 1932 by the observation by the experimental physicist Carl Anderson of patterns in a cloud chamber. He saw electron traces and particle traces with the same characteristics but opposite in electron behaviour. He called these new particles positrons.

When two particles, positron and electron meet, they entwine and form an artificial atom called positronium. This exists only for only a very short time, perhaps one 140 billionth of a second, before changing into energy in accordance with Einstein's formula  $E=mc^2$  (where energy E equals mass m [the atom] times the square of a constant c). Antimatter is made through radioactive decay or in a particle accelerator (cyclotron) which makes particles collide at high speed, causing sub-atomic particles and small amounts of antimatter to spray off.

The surprising fact is that this discovery has resulted in many applications in daily life. One application is the investigation of soft materials with low electron populations or "low electron density". These soft materials can be plastics, membranes and living organisms which may include you or me. Gamma rays are emitted and are the indicators which, with computer manipulation, form PET-scans. PET (positron emission tomography) requires large specialized machines and can detect lymphoma, melanoma, colorectal, oesophageal, cervical and pancreatic cancers and their severity. It is also useful in diagnosing dementia, Alzheimer's, Parkinson's, Huntington's, epilepsy, drug induced damage and other neurological conditions

The process requires the injection of a radiopharmaceutical in the form of a glucose molecule (a sugar that gives energy to the body) which has a radioactive atom tagged onto it (fluorine 18 with a half life of 110 minutes).

(Continued on page 3)

## Notes for members and friends

### 2010 Convention

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Summit Roma Hotel  
Venue for World Congress  
10—15 July 2010  
**Rome - Italy**

### Springbrook

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**Linda  
and  
Pedro Oliveira  
– Adyar**

\*

The 2010 TS convention will be held from

**Saturday 16 to 23 January 2010 at**

Maritime College—Launceston  
Tasmania.

**It's not too early to start planning for  
the next convention**

The first to be held since the 2001 World Congress in Sydney, the next World Congress of the Theosophical Society will be held in **Rome from 10 to 15 July 2010** at the Summit Roma Hotel - a four star hotel and Convention Centre located in Via della Stazione Aurelia 99. The cost will be approx 80 Euros per day in a twin-share room.

Where would there be a better place to hold a theosophical world congress than in the Eternal City. Will we see you there?

### **Bhagavad Gita – Tools for Survival and Flourishing**

**29 April – 2 May 2009**

This workshop will be taken by  
**Dr Dara Tatray, National President**

Sincere wishes of bon voyage, and for their future work, go to Linda and Pedro Oliveira on their departure to work as volunteers at the TS International Headquarters in Adyar, India, at the request of the President, Mrs Radha Burnier. Linda was recently elected International Vice-President of the Society and Pedro has been asked to be in charge of the Editorial Office at Adyar. Canberra TS wishes to thank them for all the support they have given us over the years.

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(Continued from page 1)

This molecule flurodeoxyglucose is the indicator: it travels to areas of high metabolic activity and the PET scanner does the rest. It is a completely painless process and the most important outcome is the results that are interpreted by skilled people.

All matter should be balanced by antimatter, but save for its daily application (eg, in PET scans) antimatter is yet to be found in the universe in spite of many people looking for it. Is it time for Occult Chemistry or the genesis of genius that Edi Bilimoria told us about when he visited in April 2008, to come to the aid of science?

Welcome to our autumn Theosophical newsletter!

Peter Fokker, President.

References:

*Occult Chemistry*: Theosophical Encyclopedia, Theosophical Publishing House, Quezon City, Philippines pp 456 - 461 (entry by Stephen Philips)

Australian Research Centre of Excellence for Antimatter Studies: panels at Questacon, Canberra, ANU copyright 2008, [www.positron.edu.au](http://www.positron.edu.au)

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### From Human Regeneration by Radha Burnier

Knowledge has not helped human being to be more happy, peaceful or loving. Therefore, there is no point in our seeking another form of knowledge, which we call theosophical. Theosophy must not be made into a theory, a set of concepts. It must be the truth which transforms, makes us loving, caring, tender in our relationships.

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### A DAY'S OUTING TO NEW NORCIA AND UNUSUAL EVENTS

Not far from Perth is the monastic town of New Norcia. Founded in 1846 by Rosendo Salvado and Joseph Serra, both from the Spanish Benedictine Monastery of St Martin of Compostela in Spain, New Norcia is named after the birthplace of the founder of the Order, St Benedict of Norcia, Italy (*pr Norcha*). The pronunciation of *New Norsia* is in keeping with the Spanish pronunciation.

We went on a commercially approximately half an hour to visit museum! A much better option with the option of staying at the the peace, quiet and prayer of the



Door of N. Norcia church

For art lovers there is a small paintings from the 16<sup>th</sup> and 17<sup>th</sup> stolen from the museum; those on with no report of the 26<sup>th</sup>. being

booked day trip which gave us the church, shrine, art gallery and would be to travel there independently, monastic guest house and experiencing monastic community.

treasure trove of 25 Spanish and Italian centuries. In 1986 26 paintings were display were subsequently recovered – found.

In 1847 when a fierce bushfire was threatening the mission, the painting of *Our Lady of Good Counsel* was taken from the church and Salvado prayed before the flames with the painting. The wind changed direction and the fire died out. The painting can still be seen in the New Norcia church. Website: <http://www.newnorcia.wa.edu.au/>

## PERTH CONVENTION

### THE SCIENTIFIC AND RELIGIOUS QUEST FOR TRUTH—Talk by Professor P Krishna

**Professor Krishna gave two significant talks which are summarised below. To take best advantage of his sessions, borrow the CDs which will be available soon.**

A member of the Indian National Science Academy and life member of the TS, Professor P Krishna has worked for the [Krishnamurti Foundation in India](#) since 1986 and was Professor of Physics at Banaras Hindu University for 24 years, specialising in Solid State Physics.

Professor Krishna discussed the premise that Science and Religion have long been the main quests for truth by humanity, with the scientific quest aiming to discern order that manifests in the external world and the religious quest aiming to discern order in the inner world of our consciousness.

Historically, the two quests had for a time accompanied each other, with religious philosophers concentrating also on issues of a scientific nature and scientists being involved in religious issues. Somewhere around the 17<sup>th</sup> century, there came the big divide in the two quests and since then the notion has been somewhat prevalent that science is antagonistic to religion, with dire consequences. Religious inquiry has often been discarded – with the result that human beings acquire knowledge about the external world but without acquiring the same understanding of themselves and their consciousness. The pursuit of truth in one aspect of reality should not counteract the pursuit of truth in another aspect.

Science manifests a sense of inquisitiveness; religion is a sense of love and compassion. Both quests originated from the inquisitiveness innate in the human consciousness, and wherever there is a mystery the human consciousness enquires into it, as can be verified by the fact that, since our beginnings, humans have been asking such questions as *What are the stars? How does a seed become a tree? What is life?* .

Our attempts to answer such questions became the scientific quest. Attempts to answer questions such as *What happens after death? What is the purpose of my life? Who am I?* became the religious quest.

Although much progress has been made in the scientific quest – as can be verified by the way life on earth has been transformed, we realise, from examining our inner being, that in our religious quest, we have not progressed much from the state of primitive man.

We must ask ourselves the reason for this: science has progressed, but in our consciousness we are still primitive. We have knowledge and power but not the wisdom to use it properly. One reason why science has progressed is that order in nature already exists; thus a scientist does not create - he discovers. It is the responsibility of science to **discover** the laws that order nature. But it may not be able to answer **why** these laws are there.

Being neutral, science is not concerned with values, and the observer is by and large separate from the observed. In the religious quest, one is enquiring into one's own consciousness. We are looking at ourselves and the observer is not separate from the observed.

Divisions arise because we have equated religion with belief. What does belief mean to a person who is in quest of Truth ? We have to regard belief the same way as a scientist regards a theory.

In the scientific quest, truth is a formula, but in the religious quest, Truth is not to be found in a book, you have to seek for yourself. Knowledge of the truth is not the Truth. Knowledge will help us in the religious quest, in the same way as it helps on the scientific quest; but take knowledge as a question, and explore for yourself. If we look at superstitions, we are merely re-enforcing what our ancestors have told us and we are not exploring. If we accept the authority of our own guru, we are not exploring.

Science has revealed the order that is in nature. The religious quest is personal. By reading the words of the Buddha you will not acquire the wisdom of the Buddha, but you can explore his knowledge. The Buddha advised us not to accept anything because he said it, but find out if it is true.

These are two great complementary enquiries— into the outer world of matter, and the inner world of consciousness – both questioning in two different aspects of Reality.

*A human being is a true human being when the scientific spirit and the true religious spirit go together, then human beings will create a good world. (JD Krishnamurti)*

### **RIGHT EDUCATION FOR THE 21<sup>ST</sup> CENTURY — Professor P Krishna**

What would be the right education for the 21<sup>st</sup> century? One way of examining the question is by looking at the state of our current society globally - not just in the classroom, but as an overview of education more generally; the way the younger generation grows up, the home, the media, the way we live in society.

We can see a connection between education and society by looking at the state of the world since the beginning of the 20<sup>th</sup> century. In the last 100 years or so many problems eg in the realms of medicine, health etc have been solved to a certain degree by experts in their various fields. Life has been transformed by knowledge gained through the existing system of education.



However, looking at human society globally, and the problems facing it, we would ask if the present kind of education is sufficient or if that system has to be changed.

Human beings are generally seen as belonging to a particular group (national, linguistic, economic etc) and he or she will work for that group, will be concerned with its welfare and will often regard other groups with suspicion and may even be willing to exploit them for the welfare of his own group.

These divisions are the causes of much of the evidence of ever-increasing malaise. Why are issues of violence arising in spite of education? It would appear that unless we attack the causes we will not eliminate the effects. A change in the state of the world, would necessitate a change in the mind and this would have to be done through education.

Turning to the global ecological problems of the lack of water, deforestation, etc we must remember that human beings lived as a part of nature for a long time and now we mostly live apart from nature, approaching it with an exploitative mind, and thinking how best to utilise it.

Many governments are still dictatorships and experience has shown that the greatest crimes have occurred during dictatorship regimes. The same kind of problem arises when there is a dictator as head of a family, or business, etc

The true spirit of democracy is the spirit of cooperation - which must be inculcated in education, to understand that working as a team is a better concept than competition and that the ideal of excellence is not trying to be better than your brother.

Connected to this is when there is a breakdown of the family. We must learn to forge new working man-woman relationships and learn how to live as equals. This also has to be one of education's achievements.

Enormous inertia exists in society, with prejudices being carried forward from generation to generation. Education must produce an inquiring mind.

Will these kinds of problems be solved by the present system of education? Are we really intelligent or are we defying intelligence unintelligently? What have we done wrong? Do we need more controls or do we change direction – which means a change of consciousness. This would be the role of education. So far, we have made a lopsided development of the human mind. The problems we have are not due to **lack** of education but the kind of education.

Another problem to consider is the influence of the ego. Education must create a mind that is knowledgeable but does not promote the ego. By using a system of rewards and punishment the ego is promoted.

A new vision of education would:

1. Create a global mind, not materialism
2. Emphasise human development over economic development
3. Encourage inquiry, not conformity (with respect for dissent)
4. Cultivate cooperation not competition (team work)
5. Cultivate a learning mind versus an inquisitive mind
6. Cultivate a scientific and religious mind (to make us rational and compassionate)
7. Embrace the art of living
8. Aspire for the holistic development of all faculties

*(We will keep you informed on the availability of Convention CDs.)*

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## WORKSHOPS AT CONVENTION

From the three workshops being presented on Friday morning, a difficult choice faced us - to participate in: Therapeutic Touch, presented by Shirley Tolhuis; Highlights from *The Key to Theosophy* by Simon O'Rourke; or Approaches to Meditation by Noel Bertelle. The three tantalising topics perhaps created a dilemma of choice for many of us.

At the therapeutic touch workshop, we were taken through the steps of centring, tuning to the rhythm of the receiver, becoming a conduit and directing the natural flow of the energy, helping the receiver use this to restore wholeness.

In order for us to better understand how Therapeutic Touch relates to theosophy, Shirley Tolhuis has given a short account.

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## THERAPEUTIC TOUCH AND THEOSOPHY

The compassionate nature of the procedure of Therapeutic Touch, the intent to be at one with the receiver, applies to each of the Three Objects of the TS. Scientific research on Therapeutic Touch (TT) has been ongoing since the 1970s. The co-founders, well known American theosophists, Dora Kunz and Dolores Krieger, thoroughly investigated healing through the ancient philosophies. TT portrays the powers latent in humankind: those of intuition and empathy. It begins to describe the laws of nature since changes that occur are far beyond any simple human endeavour (the healing that takes place within the receiver's field).

Practitioners of Therapeutic Touch find that a self-transformation also takes place because they change through this healing process. It allows them to see the world as a system of flowing energy patterns as opposed to separate entities. We experience All Life is One as we send energy to plants, animals and humans.

The practitioner becomes more sensitive to the surrounding energies, as understanding and empathy deepen, and as he/she learns detachment. Practitioners learn to keep the beginner's mind, the mind of compassion, which is boundless.

Clear intuition gives a sense of wholeness both of ourselves and of the receiver, and of the underlying wholeness of the world in which we live. It is this intuitive inner-directedness that gives us our sense of intrinsic identity as individuals; we are also in touch with the creative insight of our own inner nature.

True healing involves the closing of the rifts that exist between intuition and the mind, between the mind and the body, and between ourselves and the environment.

TT involves balancing and strengthening the individual as a whole, releasing blockages; to allow us to more fully participate in nature's universal flow. Therapeutic Touch brings us closer to the essence of life, to its beauty and its mystery.

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## SOME CONVENTION NOTES AND MUSINGS

The dictionary meaning of *Convention* tells us this is an assembly for a common purpose. In January each year, members of the TS do assemble for a common purpose; but beyond the dry explanation of the dictionary, how much more is going on!

Commencing with the Business Meeting on Sunday, with the conferral of a ceremonial scarf in the Annie Besant tradition, President-Elect, Dara Tattray became President of the TS in Australia. The week's programme included talks by Professor P. Krishna, workshops and dialogues and CDs of talks will be available shortly. Perth Branch had organised a mid-week outing to the Mount Helena Retreat Centre and Hillary's Boat Harbour, followed by an outstanding classical concert in the evening. The Friday evening entertainment provided by Black Swans of the Swan Ballroom persuaded us that we still had some energy left at the end of an exhilarating week.

During the Wednesday excursion, we were shown around the premises of Perth Branch where portraits by Australian artist, Florence Fuller, are on display in the main meeting hall. Fuller joined the TS in 1905, further to CW Leadbeater's tour. She is listed as having served as Lodge Secretary from 1906 to 1908, the year of Annie Besant's visit. After Besant's tour of Australia, Fuller followed her to Adyar where she stayed and worked from 1908 to 1911, with an official position as Recording Secretary. Her article *The Way, the Truth and the Life* is in the March 19, 1906 volume of *Theosophy in Australasia*. Perth has a remarkable TS heritage of outstanding women who include Bessie Rieschbieth and Edith Cowan. (*Information on Florence Fuller from notes kindly provided by Noël Duzevich and from an article in The Theosophist of March 2004, by Jenny McFarlane.*)



Right:  
Linda Oliveira,  
currently  
International  
Vice-President of  
TS and  
Dara Tatray,  
President of TS  
in Australia



Above: Trinity College and TS discussions



Mt Helena Retreat Centre



Left: Dara has been  
inaugurated as  
President of the TS in  
Australia

Below: Deep discussion  
at Hilary's Boat Harbour



Waiting for the bus to take us to Mt Helena



Left: Arrival at Mt Helena and  
Below: Canberra TS friends



## ESOTERIC SHAKESPEARE

On 13 October, Brenton Phillis took us along what he termed a Cooke's tour on the concept of the Esoteric Shakespeare, conducting us along highways, and dead ends, through countries littered with refuse and confusion and academics' fanatical views.

Who was this producer of some 38 plays which have been translated into all the major languages and whose words and phrases have set a gold standard in the English language. He is reputed to have been born and to have died on St George's Day, the patron saint of England (1564 – 1616). The first folio of his works was printed in 1623, seven years after his death and 12 years after the printing of King James Bible. It is the first collection of most of his plays, histories and tragedies and was remarkable for its time. Although the plays had been performed most had not been published at all. Often plays were rehearsed in parts – they were “a work on the move”.

Today some would say the works are full of clichéd phrases, but in fact these are phrases which Shakespeare coined. Apparently 17% of the vocabulary is Shakespeare's own, developing modern English through an incredible invention of words and with a specialised knowledge in many disciplines, ranging from metaphors and puns to the language of philosophers with expert understanding of statescraft, biblical scholarship, English and European history, French, Italian and Spanish languages, the court of Navarre, horticulture, musical terms, painting and sculpture, mathematics, navigation and natural history. The topics of many of his plays were taken from books which were not written in English.

**Who was he?** And how did he gain this knowledge of psychology and people?

It seems that in the 18<sup>th</sup> century, Rev James Wilmot searched in the libraries and great houses surrounding Stratford for four years, without finding any information. Amazed at the lack of evidence, Wilmot finally concluded that Shakespeare could not be the author of the works.

There is no record of his having going to school in Stratford, which he left at age 25, leaving wife and children to go to London; he made money, returned to Stratford and took up business. He lived there in a luxurious house which he owned. In London he had lived in squalid rented quarters, where he was charged with not paying his debts; in Stratford he was a merchant who traded corn and lent money. What we do know about him is that he was an actor, and he managed the Globe Theatre, but there is no evidence that he wrote anything. There are no documents, letters, drafts, nothing in his handwriting, apart from some wobbly signatures, to link Shakespeare from Stratford on Avon to Shakespeare the writer.

He was baptised, married and buried in Holy Trinity Church, Stratford on Avon and on his grave, the inscription is:

Good friend, for Jesus sake, forbear	Blessed be the man who spares these stones
To dig the dust enclosed here	And cursed he who moves my bones

Is this doggerel verse from the man who wrote the sonnets?

**Now to Francis Bacon:** the equivalent of Socrates, wise man, judge, philosopher. There are hundreds of articles and books on the debate on Francis Bacon and Shakespeare. Bacon published philosophy, he was a lawyer, Lord High Chancellor and adviser to Queen Elizabeth of England, and supported the inductive measure of reasoning. He wrote *The Great Instauration* - that humanity should be built upon science and understanding everything about us— from the natural world, right up to the highest principle which he saw as the divine: he was a theosophist.

In the 1620s picture by Dutch painter de Larray, Elizabeth is shown with two young children. One child holds a helm, the symbol of Athena, Bacon's muse. The younger holds a feather, the feather of sacrifice – portraying Bacon's brother, Robert Devereux. The basic thrust is that it is reasonably acknowledged in esoteric circles that these were the sons of Queen Elizabeth and that Bacon was the heir to the throne.



Bacon was educated by his foster father near Oxford, at St Albans, which is mentioned 21 times in the works (Stratford is mentioned once). He studied at Trinity College, Cambridge, which he left at 15 as they figured they were unable to teach him any more; the plays contain a great deal of Cambridge University language.

There are stories of how his foster brother, Anthony Bacon, sent back intelligence from the continent to the Queen - which Francis Bacon help to decode. With Bacon being familiar with the aristocracy, the plays were a commentary on events. He took stories from history and incorporated sketches of persons he knew.

With the philosophical works and the “Shakespeare” plays he wrote, he set up a data bank setting out a different aspect of human emotions and the elements of life with a series of clues. His concept was that humanity needed to discover the laws of truth by using the methods which he had outlined.

Bacon had a group of writer-followers, known as The Order of the Helmet, whose muse was Pallas Athena (also known as the Spear) in adoption of the name Shakespeare. An actor named Shekspear did exist, plus lots of other people with the same name. Bacon and his group paid him to be the playwright or the mask. The group of the Order of the Helmet were Rosicrucians and Free Masons; historical material from 1612 refers to FB as Rosencreuz, (Rosy Cross) the spiritual master, with reference to the opening of the heart chakra and the material of the plays has an amazing propounding of love.

Bacon's time was when the magical time and alchemical way of thinking was coming to an end; he was living at the beginning of the modern science era and his view was that these two ways were integrated.

These plays were aimed as a lesson for people who were not necessarily part of the spiritual movement but needed teaching and guidance and information which they could understand. They also acted as a rigorous discovery method for those undergoing Rosicrucian, or Free Masonry training which they could develop and work on towards the saving of humanity through science and through love. He was trying to bring civilisation up to a greater state of knowledge.

When he passed over in 1623 he had built up a whole scheme around the examples of philosophy. He said he would not disclose everything – his intention was to hide those things which were unable to be conveyed to everybody and isn't that the way of many spiritual teachers?

Among the many available websites, try <http://www.sirbacon.org/links/dodd.html>



**The Theosophical Order of Service**  
**Representing theosophy in action on a daily basis.**

The TOS was founded by Annie Besant in February 1908

**AT THE TOS AGM HELD DURING PERTH CONVENTION**  
**TWO PROJECTS WERE ADOPTED FOR 2009:**

The **Pakistan Literacy Project** - which trains women teachers and funds a school for extremely underprivileged children in the teacher's home. The chosen schools will be in areas which are safe for both children and teachers.

**Seeing Eyes for Everyone Project (SEE)** - in collaboration with TOS and Udhai Eye Hospital in Chennai, India, the project provides spectacles for the equivalent of \$6 and cataract operations for \$30. Both these projects need your help.

As I will be TOS National Treasurer this year, funds can be paid directly to me for banking — easy!

**The Theosophical Order of Service held a panel session on *Transformation in Society***

**Bheena Sewnarain** from TOS Perth introduced us to the *Alternatives To Violence* project (AVP) which is a network of independent not-for-profit grass-roots volunteer groups offering experiential workshops on creative conflict transformation in prisons, schools and the community. The workshops help to change lives in prisons, etc by looking for a non-violent path. AVP has moved to the wider community and is now functioning in 38 countries.



The philosophy of the project is the fundamental belief that there is the power for peace and good and everyone has a right. It provides for participants to experience a non-violent way.

Also from TOS Perth, **Rhonda Philips** explained the work of the Sisters of Our Lady of the Missions Group, an Order which originated in France, set up by Euphrasie Barbier and which focuses on teaching and transforming society by personal action. Currently there are about one thousand sisters working in 20 countries.

In Myanmar the focus is on educating young women from remote villages, aiming for an independent and self-sufficient future for them in their own villages. The Sisters also care for children who have been displaced due to insurgencies. The non-existence of bank transfer facilities makes this, administratively, a particularly difficult place in which to carry out their work.

During 2008, nuns went to work at the border of Sudan and Congo, which is a war zone, with no phones, electricity or running water. The Plan of Action is to provide more education, particularly for girls, as at present only 1% of girls complete primary school.

In Kenya, they work in dispensaries and schools. In Viet Nam, work is done with young girls at risk. Australian school children have raised \$50 000 to build a refuge for these girls. In Southern India, care is given to orphans.

**George Wester**, Perth TS President, gave a power-point slide-show illustrating transformation in society, giving practical examples world-wide over the past year.

*Janice*

**THE THEOSOPHICAL SOCIETY IN CANBERRA  
PROGRAMME**

Day	Day	Speaker	Title/topic
Monday	2 March	Steven Guth	Message Stone: The book
Satur- day	21 March	Discussion group	Devanagari and pronunciation
Monday	6 April	Mary Waterford	Pastoral Care and connecting with the Divine
Satur- day	18 April	Discussion group	Altered states of consciousness and exploring psychic phenomena

**Information on future talks will be in the next newsletter**

Our public meetings are usually on the **first Monday of the month at 8.00pm** and all discussion group meetings are usually on the **third Saturday at 2.00pm**.

Unless otherwise stated, all meetings are at the **Friends Meeting House**, at the corner of Bent and Condamine Streets, Turner. **However, we will have to find a new location while the friends meeting house is temporarily unavailable from about April to June.**

**EVERYONE IS WELCOME, PLEASE BRING FRIENDS.**

**Gold coin donations are requested at our meetings**

**We rely on these donations to cover the cost of renting the Friends Meeting House for the evening and they are sincerely appreciated.**

The Theosophical Society in Canberra, through the Australian Section, is part of the world-wide Theosophical Society which has its headquarters in India. The Australian Section publishes the quarterly *Theosophy in Australia*, arranges annual conventions, schools and retreats and facilitates a network of regional lodges and branches. Members of the Canberra Branch receive a newsletter, and have access to a library of over 1,000 books as well as audio cassettes and video tapes. The Canberra Branch arranges monthly public meetings, workshops, study groups, occasional activities for members and discounts at the Adyar Bookshop in Sydney.

**Annual fees for the Theosophical Society in Canberra:**

**Single:** \$50, **Couple:** \$90, **student/pensioner\*:** \$40

**Joining fee:** \$5, **Associate member:** \$10, **Friends donation:** (suggested) \$20

**Library:** no charge for members; \$10 for non members (reimbursed on return of book).

\* Number of concession card required: as per National Executive Committee minutes of July 2004