

**THE THEOSOPHICAL
SOCIETY
IN CANBERRA**

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A word from the President

I have just returned from 3 months in England and France and would like to take this opportunity to thank Gordon Herbert for performing the presidential duties in my absence. All feedback indicates he did a wonderful job, with TS Canberra ticking like clockwork.

My wife and I have just completed a wonderful 12 week visit to South England (Cambridge, Cornwall, Bath, London) and France (Paris, Provence, Dordogne, Brittany), with a stay in Bangkok in transit. We thoroughly enjoyed the experience of the culture, the countryside and gardens, museums and galleries, the hilltop villages and markets, and the French cuisine. Many of the experiences were relevant to 'theosophy'.

Having viewed The Great Courses "The Cathedral" I took the opportunity to visit the great Gothic cathedrals of England (Ely, King's College in Cambridge and Bath) and France (Sainte Chapelle in Paris, Chartres and the Abbey at Mont Saint Michel). I can highly recommend the Malcolm Miller 2 hour tour of Chartres Cathedral. Words fail me to describe what the masons and glaziers of the 11th-13th centuries did in producing such magnificent spaces.



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The Theosophical Society in Canberra is not responsible for any statement in this newsletter. Views expressed are those of the authors and are not necessarily those of the Society or the Editor.

It was a wonderful experience exploring the works of ancient civilizations (Sumerian, Egyptian, Assyrian, Persian, Etruscan, Roman and Greek) at the many wonderful museums, namely: Fitzwilliam at Cambridge, Cirencester, the Louvre, Arles, Perigeux, British Museum and Victoria and Albert Museum. I attended day 2 of the Megalithomania Conference at Glastonbury where I was impressed with the quality and groundedness of both presenters and audience. Topics presented included: 'The Power of Centre: rediscovering ancient cosmology and the Celtic Goddess at the omphalos sites of the British Isles', 'Ancient Symbolism at Megalithic Sites', 'Advances in Megalithic Solar Astronomy Uniting Sun and Earth', 'Keeping on the Old Straight Track: applying John Michell's legacy to new research', and 'Triptych Temples' (continued on page 3)

Notes for members and friends



**Sydney
2019**

2019 Convention of the Theosophical Society

19 to 26 January 2019

**Registration for live in registrants
Register by 30 November**

**Divine Wisdom in Theory and Practice
Sancta Sophia College, Sydney**

Dr Julian Droogan, Macquarie University

See page 12

<http://austheos.org.au/whats/2019-national-convention/>



**Videos from
Convention
2018**

We look forward to the 2019 Convention, but until then, enjoy videos of presentations from the National Convention in Brisbane 2018 - online at:

<http://austheos.org.au/video-wp/>

- The Ever Present Search for the Holy Grail:
Linda Oliveira
- HPB, Phenomena and Science:
Brian Harding
- Glimpses into Occult Chemistry:
Pedro Oliveira

**National
President**



Linda Oliveira, President of the Theosophical Society, Australia, will be visiting Canberra TS Branch on 12 November and will give a talk at the Friends' Meeting House:

Contemplative Living in the Modern World

7.30pm - Friends' Meeting House—12 November.

Come and meet the National President.

(A Word from the President - continued from page 1)

and the God Self Icon in Ancient Cultures'. As a follow-up to this interest, we visited Avebury, Silbury Hill, Carnac in Brittany, and walked amongst the megaliths of Stonehenge at evening sunset. I must say I am none the wiser as to their purpose or function for having visited these sites. I note the latest Nexus magazine (June-July) has a relevant article "A World of Stone Circles".

A highlight was visiting four of the prehistoric painted caves in the Vezere Valley of Dordogne (France), namely Lascaux and the Grottes of Ruffignac, Font de Gaume and Combarelles. Here one views the paintings and sketches of the Lower to Late Magdalenian period, roughly 12,000 - 20,000 years BP, a period the researchers had labelled the 'Creative Explosion'; when suddenly art appeared and human life became recognizable. It precedes the period when the locus of the spirit world came to be built above ground, 12,000 years ago.

The caves present both communal art in the large chambers and that of the individual initiates or vision questers in the smaller and more remote cave sections. It was wonderful to actually penetrate the depths of the limestone-mountains and experience the darkness, the confinement and the difficulty of access to truly appreciate the art manifested in the caves. Lascaux is more like a cathedral, with its nave and side aisles and particularly structured decoration. It is described to be a masterpiece, rather like a fireworks display beginning with the finale. Overall, the cave art demonstrates the eye of the hunter (they were first and foremost hunters and harvesters) and the hand of an artistic genius. The animals depicted include; bison, mammoth, horses, cervids, woolly rhinoceros, mane-less felines, bears, wolves, aurochs; and geometric tectiforms (demonstrating that man came very close to writing).

The early art incorporates systematic distortion where perspective is carefully twisted, whilst later art is more realistic - where artists drew a detailed line that defined the animal perfectly in a single, confident sweep. The art demonstrates harmony in shape, exactness in proportion, respect for perspective, perfect balance between composition and the background cave wall/ceiling medium, and a skilful painting technique that provided the animals with realism and life. The premeditated gestures show the modernity of the skill of these men of the Late Paleolithic Era.

The quality of expression demonstrates that our prehistoric *Homo Sapiens Sapiens* was no different from our current 21st century version and that the savage mind of Stone Age people was by no means as primitive as had been supposed. Cro-Magnon resembled us physically and had the same degree of intelligence (lacking only our cultural education).

The question remains as to the purpose of the art; was it the act of drawing or the end-product which was most important? I am currently reading David Lewis-Williams - *The Mind in the Cave* to seek an answer.

Grahame Crookham ॐ President, The Theosophical Society in Canberra

The Way of Service: President of the TS Adyar in 1934, George Arundale founded the Besant Memorial School, and requested Maria Montessori to take charge, which she did in 1939, working there for three years. In his small book *The Way of Service*, George Arundale gives three guiding principles if we desire to be of service.

- (i) That your greatest joy is to tread the path of service;
- (ii) That you know yourself to be but the agent of some force greater than your own which sends the power of service through you;
- (iii) That you see in others the same divine nature you yourself possess.

Words of wisdom from this very small book:

- *Be careful how you reject loving service offered freely to you, for there is as much service in receiving service as in performing it.*
- *It is better to act first and to speak afterwards than to speak first and to act afterwards, but it is generally best of all to act and then to be silent.*

MISSION STATEMENT FROM ITC

THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY

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 the unexplained laws of nature and the powers latent in the human being.

in July 2018 the General Council Planning Meeting was held at the International Theosophical Centre (ITC) , Naarden, the Netherlands (photo below).



MISSION STATEMENT

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

The General Council (GC) has historically met before the yearly International Convention, Adyar—until fairly recently when a decision was made to hold a five-day brainstorming session at the ITC Naarden in March 2017. This then eventuated in a full GC meeting being held in Naarden in July this year, with 30 members participating. Among the items discussed at the GC meeting was the inclusion of a mission statement (above) which emphasizes the role of the Theosophical Society and the reason for its existence. TS Sections, Lodges and Branches will henceforth be publishing this mission statement in newsletters and websites etc.

Among the topics discussed at the meeting in Naarden was TS books, with the aim of having publications for the beginner, placing emphasis on practical daily life; meditation courses for the general public; theosophical schools; self-transformation seminars; animal rights and welfare. There was a reminder about the Theosophy Forward website – the online theosophical resource centre (<https://www.theosophyforward.com/>). The future outlook of the TS was discussed and much more.

The paper will be available in *Theosophy in Australia*; watch out for this.

CROSSING THRESHOLDS ON THE INWARD JOURNEY

21 April 2018—DVD *Crossing Thresholds on the Inward Journey*:

Joy Mills (1920-2015) worked actively in the Theosophical Society for most of her adult life, becoming a member of Milwaukee Lodge when she was 20. Among her many roles in the Society, she was President of TS in America and International Vice-President. She was also President of TS in Australia for three years, during which time she visited lodges nationwide, including Canberra Branch. She was an esteemed international speaker.

Watching the DVD of her talk on *Crossing Thresholds on the Inward Journey* on Saturday 21 April brought the spirit and dedication of Joy Mills into the Emeritus Meeting Room. She was an inspirational speaker and a doyenne of theosophy.

In an interview in 2009, when she was asked what her favourite Theosophical teaching was, she replied that it was about the human potential, the unfolding of consciousness: the importance of dharma and fulfilling one's responsibility in helping others (*From Theosophy Forward 2016*).



Joy Mills; photo from theosophy/wiki

In *Crossing Thresholds on the Inward Journey* we start with the imagery of the threshold - which derives from Latin *terere* treading or wearing away and also associated with beating or threshing or treading the husks to free the grain. As a metaphor of our inward journey, the threshold must be crossed to release the true Self from the personality.

If we can view our life as a series of thresholds it could instil into us a creative attitude of living with infinite possibilities.

Quoting from Thomas Moore, former monk and spiritual writer: *"This is the key thing about thresholds, they are not the place of life and not the place of death. In their narrow confines you may find fantasy, memory, dream, anxiety, miracle, intuition and magic...This is a good place from which to make a decision and get a hunch. It is the true home of creativity."*

Myths were referred to which, by their allegory, illustrate the crossing of a threshold, entering a space, and the dangers entailed. In the Greek and Egyptian mysteries, the crossing over was a point of transformation, to be treated with respect; it was both a barrier and a point of transformation.

In both inner and outer stages of our lives, there are doors to be opened and the space between the stages must be crossed. If we are vigilant, we will perceive this.

The Dweller on the Threshold is regarded as that part of us where we have the decision to know good and evil. In Edward Bulwer Lytton's novel, *Zanoni*, we, the initiates, must face the Dweller on the Threshold and face our fears on the inward journey; here is a purging of all sense of separated self. It is the threshing that must take place to move onwards to remove the husk of egoism.

A metaphor illustrating the thresholds that must be crossed is the journey of Teresa of Avila, the Spanish Discalced Carmelite nun and mystic—in her book, *The Interior Castle* written around 1577. Here the pilgrim soul moves from room to room in seven concentric rings. Each one is an experience for the traveller, travelling inwards toward the Immortal Self, the Divine.

On crossing the threshold of each room, we are called to use our potential for the service of humanity. By entering each of the seven rooms we know and understand each aspect of ourselves.

The first room is the entry to the beginning of self knowledge and we may feel pulled towards our old habits. We need courage to begin the journey.

In the second room we should be vigilant of things that allure, to promises of rewards and psychic powers which *may* masquerade as spiritual.

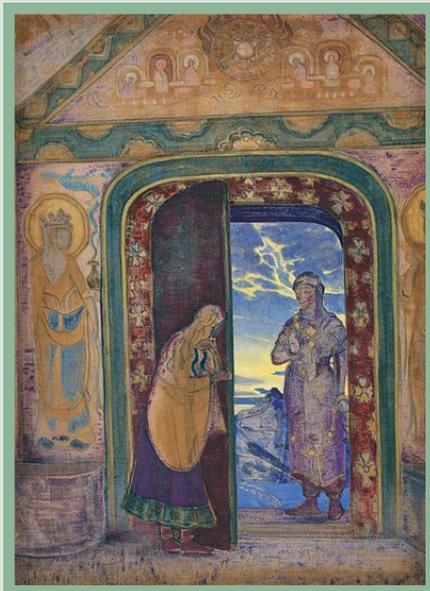
In the third room, we settle down to business and take up the work in earnest; we are committed to going onwards, but without humility we will remain here. We are continuously reminded to be alert for enemies at the gate, not those outside but those within us.

In the fourth room we learn to listen to the voice of intuition, and hear the truths of our being. It refers to Light on the Path, where the aspirant enters the Hall of Learning:

You who are now a disciple – able to stand, able to hear, able to see, able to speak – who have conquered desire and attained of self-knowledge, who have seen your soul in its bloom and recognized it, and hear the Voice of the Silence – go to the Hall of Learning and read what is written there for you.

The fifth room is the death of the personality and rebirth into wider life of spirit.

The sixth room marks final renunciation and where great ones have fallen back from the threshold. The Voice of The Silence describes it; *And now thy Self is lost in Self, thyself unto Thyself, merged in the Self from which thou didst radiate.*



Nicholas Roerich: *The Messenger*,
(public domain)

At the last threshold into the seventh room, the shutters are removed from the eyes and we are at one with ourselves.

As the description from Dante's *Paradiso* (33:142-45) when he sees in a flashing moment how the Divine and the human are joined.

*“High phantasy lost power and here broke off;
Yet as a wheel moves smoothly, free from jars
My will and my desire were turned by love
The love that moves the sun and the other stars.”*

Crossing the threshold is a matter of becoming awake, like Teresa of d'Avila did, like Dante, like the Buddha and other seekers. We can become awake and aware to the possibilities that life holds for us.

Sources:

DVD—Crossing Thresholds on the Inward Journey—Joy Mills ;

The One True Adventure: Theosophy and the Quest for Meaning —Joy Mills

SUBSCRIPTIONS 2018-19

Annual fees for the Theosophical Society in Canberra

Financial year 1.9.2018—31.8.2019

A REMINDER FOR ANNUAL FEES/SUBSCRIPTIONS

due on 1 September 2018, payable before 1 October 2018

**Please note that the period of grace has been altered from 6 months to 1 month
(as approved by TS National Headquarters).**

Methods of payment:

- By cash to the Treasurer, Margot Herbert
- Cheque made out to The Theosophical Society, Canberra and mailed to Treasurer, The Theosophical Society, 9 Backhouse Street, ACT 2615.
- Electronic bank payment as follows:
Account name: The Theosophical Society ACT
BSB: 805-022
Account number: 03423532

When making electronic payment, include the purpose/surname for single member eg 'dues/Crookham' or purpose/first name for couple members eg 'dues/Gordon'.

For payment by cash or cheque please submit with this proforma with a box ticked below.

First name _____ Surname _____

- Ordinary member:** \$75 with printed *T in A* (four print copies per year)
- Ordinary member:** \$55 with electronic *T in A*
- Student/pensioner*:** \$70 with printed *T in A* (four print copies per year)
- Student/pensioner *:** \$50 with electronic *T in A*

Joining fee for new members: \$5 (this is a once-only payment) **Friends:** by donation

Newly joining members—see Treasurer, Margot Herbert, for membership forms.

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 July 2004.

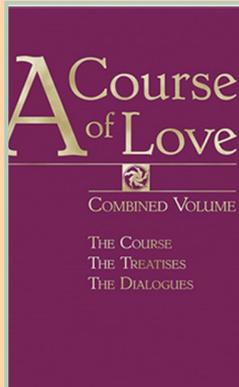
A COURSE OF LOVE — DISCUSSION

TS Discussion - Saturday 7 July

Presented by Margot Herbert and Gordon Herbert

(and recounted by Gordon Herbert)

The Book: *A Course of Love* received by Mari Perron



Information is at
the website

[https://
acourseoflove.org/](https://acourseoflove.org/)



Sixteen people gathered to discuss the book *A Course of Love* as received by Mari Perron, sourced as dictation by the living Master Jesus. *A Course of Love* is a sequel to *A Course in Miracles*, aiming to take further the move from weakening the separative ego mind to acceptance of direct soul unity with God. It fosters the transcendence of the mind through its union with the heart, producing the wholehearted Christ Mind ¹. This exists in wholeness, unity and relationship to All, both in incarnation and in timeless oneness. The Course's difficulty is in its lack of effort, for it asks only for acceptance and receptivity, in wholeness, without striving.

It asks for recognition of things as they are now, and for recognition of patterns of thought and behaviour from the past. Whatever is unhealed is brought to consciousness for forgiveness, acceptance and letting go. This lifts us from despair and allows in the light, the Christ Consciousness now.

We are co-creators in a dialogue with Creation, hearing the Christ Consciousness in all creation, and responding to it with our own acts of creation. Now is the time for our intimate relation to universal Christ Consciousness, at all times and beyond, as true revelation. It is unity of Self with the All. It is ongoing creation of the new, as wholeness and healing that renews the world, joyous in discovery, each creating according to our qualities.

Our incarnate persona is a learning form that now becomes the embodiment of the true Christ Self (soul), merging in universal love consciousness. As such we have the co-power of Creation, and become miracle-minded, without ego or fear. We are accomplished beyond time and incarnation, and can "compress" this "time" to bring the end results of learning and power into time and incarnation. This follows the rules of God, not of man or nature, to produce miracles. We then give and receive as one, in oneness, in which blessings flow.

Prayer is a recollection of divine memory as we choose union with the All, which is Truth that leads to a divine outcome, as creation. This is made possible by the union of mind and heart joined in the wholeheartedness of the Self's union with God, without intercession or fear.

Our role in the world now is to embrace the power of our true Self (Christ, God), in unity and relationship with All. It is this power within that creates the needed change in the world, as within so without. All external world problems and issues are caused by fear (and its derivatives). Social activism and causes alone cannot create the new, we cannot change the world by good intentions alone, but only in union with God (Christ, Self). We cannot help others until we help ourselves, then we "return to heaven" and become incarnate saviours of the world, from the divine power within. We begin a dialogue of revelations and our response to revelations. Creation responds to our visions and desires in oneness. In divine union we create a future of love without fear, unlimited freedom, and with all the power of creation.

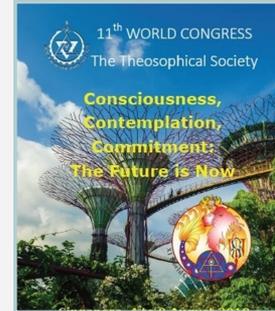
¹ *The term Christ is used to mean the universal Love or Son principle of the divine Trinity, not a religious persona)*



Tim Boyd
International President

THE INTERNATIONAL PRESIDENT AT THE WORLD CONGRESS SINGAPORE - AUGUST 2018

<https://www.youtube.com/watch?v=mFGLcXOyu1s>



Attendees at the World Congress in Singapore in August, enjoyed a great variety of world-wide and renowned theosophical speakers.

On the first day of the congress, International President, Tim Boyd talked about *A Theosophy for Tomorrow*. There appears even to be a problem in defining 'theosophy' which makes it difficult when we, as members, are asked to do so by enquirers. He mentioned two comments by HP Blavatsky on this subject.

- *Theosophy is the Ageless Wisdom, tested and verified by generations of seers.*

But this brings us back to the question—what is this 'ageless wisdom'.

- *Theosophy is altruism, first and foremost.*

Perhaps that takes it into a more practical realm and the practice which we identify as service might be something that comes closer to defining 'theosophy'. By its very nature Theosophy, as the ancient wisdom, is limitless and is not bound by time or concepts or language. To some extent we can speak more easily about what it is *not* than what it *is*, and when we tend to pontificate on theosophy the best we are doing is outlining the extent of our own limitations; which is what we are capable of understanding of it. For it ever unfolds.

What we do know is that it has been periodically introduced to address human needs at various times. We find ourselves at one of those moments. Among the very many difficulties which HP Blavatsky encountered was being plagued with the realisation that the world was not ready for the wisdom teachings which she came to share, and that it would be 100 years before it would even be possible for the world to grasp such things.

The end of her lifetime is the setting for her master works, and she gathered around herself a group of 12 people whom she could teach - with the hope that the theosophical message could find a true home in the hearts of people - where it could be experienced and expressed.

She commented about the founding of the exoteric section of the TS, describing it as two diametrically opposed concepts – on the one hand, it was a stupendous success - in terms of advancing these ideas into the popular mind but it was a failure in terms of the theosophy that was the intent of those who sent her to share it as an expression of a universal kinship (as in the First Object).

In the waning days of her life, she took time to talk to the group about the meaning of *The Secret Doctrine*. Years after her death the notes which had been taken by Robert Bowen, one of that group of persons who had followed her in the last days of her teachings, were found among his papers - when he had sat with her and listened to her, and had asked her questions. The notes he made on her answers to the questions have become something that we are familiar with as Comments on the Secret Doctrine.

She was aware that what she had written could not be understood and affirmed that *The Secret Doctrine* is just a small fragment of the greater wisdom teachings, but it is as much as the world is capable of receiving through the next century. This raises the question: If that is all the world is capable of receiving - what do you mean by The World?

(Continued from page 10)

Bowen wanted a specific answer. Her answer was that the World is Man—which is Humanity — living in its personal nature. That is the world. **The world is that combination of the mind of all of us, living in our personal nature.**

This was her description of the moment, and the teachings went on to become elaborated by those who came afterwards; thus the progression of theosophy, as we have come to know it, has passed through a variety of ways in which it can be expressed.

To many it began and ended with HPB but the fact is that things moved along. Annie Besant came, CW Leadbeater came - the second wave of theosophists who made the sincere attempt to link the teachings to contemporary science, resulting in occult chemistry and ideas related to evolution. In every case of those who came afterwards, there has been an addition to the way of viewing this thing that we all call 'theosophy'.

[The above is a snippet from YouTube video of the Congress talk—link in at <https://www.youtube.com/watch?v=mFGLcXOyu1s>

DEVIC REALM, THE HUMAN REALM, AND THE KINGDOMS OF NATURE

At our Saturday discussion meeting on 18 August, Geoff Campbell's presentation was dedicated to the memory of Steven and Kathrine Guth, dear friends and fellow enquirers on the path.

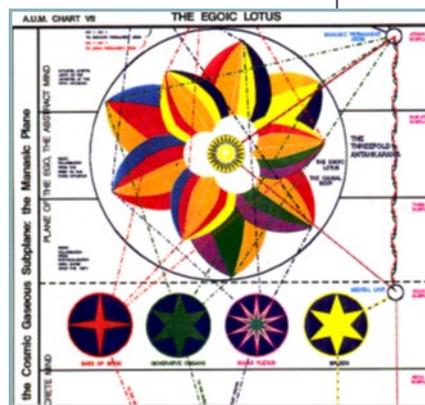
Within the concept of Spirituality, Science and Religion – where are we now, since the publication of *The Secret Doctrine* 130 years ago, and where do we go from here?

"The Secret Doctrine was an influential example of the revival of interest in esoteric and occult ideas in the modern age, in particular because of its claim to reconcile ancient eastern wisdom with modern science."

Theosophy *in continuation* was discussed—from the first generation of Blavatsky and Olcott, Hodson, through the 20th century, Leadbeater, Besant, etc and various groups, including alternative health and healing, as

well as the Chakras and Nadi systems and the Egoic Lotus System.

Hierarchies were discussed – in the kingdoms of humans; angelic or devic; animal, plant and mineral.



The traditional break-up of devic hierarchies into earth, water, fire and air, included 'introduced' devas in everything which has been introduced by civilisation—for example, electricity and media communication.

We might consider comparing devic work in public activities to that of the conductor of an orchestra.

We finished up by contemplating on the last PowerPoint slide:

As a soul we are bound to Earth by desires.

As a soul we should know that we are:

- Not the physical body
- Not the emotions
- Not the mind.

We have boundless purified energy to affect our own and others' release to freedom.

THE PERENNIAL REVELATION

The meeting on 4 August was conducted by Gordon Herbert, with the topic *The Perennial Revelation*. Gordon has succinctly summarized the afternoon's talk.

Revelation has always accompanied and helped human evolution, from the earliest primitives to the present day. Each chakra stage of development reveals a new vista and a new understanding. The deep revelations of avatars set the learning for each new epoch. Yet the Masters always hold the needed new ideas before the awareness of those able to attune to them. At present we are in a revelatory stage of teaching from the Masters, in which new and progressive insights are being "grounded" by many throughout the Earth.

As we enhance our alignment to our spiritual Selves, at the Ajna and Crown levels, we begin to incorporate the depth of universal wisdom in Oneness. It is a continuous process of building the rainbow bridge between personality, soul and spirit, and responding to the revelations received in co-creation with the All. Our practice of self-development prepares the way till we feel the Unity and access its knowing.

Spiritual power exists in the Oneness, as does harmony with the laws of Spirit, or God, beyond space and time. Revelation of these laws eventually allows creation of miracles, due to the "shortening" of time as our accomplishments in no-time are brought into incarnate time. With our development and revelation the laws of nature are thus transcended. With love this will open the way for vast social, scientific and spiritual changes in the coming Aquarian Age.

The divine purpose of all of this is beautifully expressed by Djwhal Khul¹ as:

"The objective of the evolutionary process to which all lives on our planet have to submit has been to develop this sensitivity which will make revelation possible, and it might be said that (from one definite angle) the goal of all experience has been revelation—each revelation "carrying the initiate closer to the Heart of the Sun wherein all things are known and felt, and through which all forms, all beings and all things can be bathed in love."

In the year 2014 book *A Course of Love* the Master Jesus says²:

"You... are now called to begin the act of revealing and creating anew the life of heaven on earth."

And — "Humankind is now passing through a tremendous stage of growth and change. Are you ready?"

¹ Alice Bailey:
Rays and Initiations, pp 727-8

² Idem, pp 303 and 313.



2019 Annual Convention



Sancta Sophia College University of Sydney

Missenden Road, Camperdown NSW 2050

Saturday 19 to Saturday 26 January 2019

Divine Wisdom in Theory and Practice

Featured Speaker: Dr Julian Droogan

There is still time to register for the 2019 Convention. Live-in registrants have time until 30 November to register, the cost of which is \$40 (the early bird registration of \$20 had a deadline of 31 August).

Sancta Sophia College has a variety of accommodation which, with the addition of ensuite single rooms, will be attractive to many registrants:

- Single ensuite room \$1,165 for 7 nights.
 - Single room with shared bathrooms, \$995.50 for 7 nights.
 - Twin or double ensuite room \$903 per person for 7 nights.
- (Costs are inclusive of meals and all convention talks.)

Enquiries to: Jennifer Hissey,
Convention Secretary
email: catalogue@austheos.org.au

The College is fairly centrally located near the corner of Parramatta Road and about 6 kms from Circular Quay.



Register: <http://austheos.org.au/wp-content/uploads/2018/06/2019-Annual-Convention-Registration-Form.pdf>

Dr Julian Droogan

Speaker - 2019 Convention in Sydney Divine Wisdom in Theory and Practice



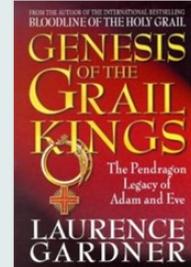
Julian Droogan is a Senior Lecturer in the Faculty of Arts at Macquarie University - teaching in Asia-Pacific Studies, issues of Religion and Politics and International Studies. He has written on archaeology, Asian history and culture and the role of religion in modern politics and international relations. He is also a visiting lecturer at the Art Gallery of New South Wales. He won the John Cooper Memorial Prize, which is funded by The Theosophical Society in Australia, at the University of Sydney in 2002 and in 2005.



The Theosophical Order of Service
Representing theosophy in action on a daily basis
The TOS was founded by Annie Besant in February 1908

Our friend and TOS member, Magdalena Jacobsen, who has relocated to Melbourne, has gifted good quality books which (with prior permission from TS) will be sold at a “book stall” prior to the meeting on 3 September. There will also be a variety of other books. The proceeds from sales will go to TOS.

Among others, you will find *Isis Unveiled*, *Occult Principles of Health and Healing*, *The Chakras*, *Genesis of the Grail Kings*, *Spiritual Astrology*.



In May we made a further \$25 loan to KIVA, to Saran’s Group in Cambodia to build a latrine to help her household avoid sickness. This loan has already been repaid in full and the amount was reloaned to Tiguidanke’s Group, assisting women in Senegal.

Our National Coordinator, Rhonda Phillips, is enthusiastically devoting much energy and organisational skill into directing funds towards the projects which were proposed at the TOS AGM in Brisbane, in January. The contribution we, TOS Australia, have made to support TOS Italy in alleviating suffering of refugees from Syria has been acknowledged in their national magazine, *Rivista Italiana di Teosofia*. Among others, widows with children have been assisted with general food supplies, bread and heating resources. The commitment made by TOS Australia to this project is substantial and, with generous assistance from all of us, we are on the way to meeting it.

Recently TOS Canberra sent another donation to the National TOS Treasurer to be disbursed to the following projects:

Besant Animal Welfare , Adyar:	\$ 80
Assistance to Syrian Refugees	\$200
Olcott Memorial School	\$ 80
Women’s Social Welfare	\$ 80
Pakistan Home Schools	\$ 80
Golden Link School, Philippines	\$ 80
Total	\$600



Thank you, all our friends, who make these donations possible—to help those suffering and in need.

From The Canberra TOS team.

THE THEOSOPHICAL SOCIETY IN CANBERRA—PROGRAMME 2018

Day	Date	Speaker	Topic
SATURDAY 2.00pm ANU	18 August Discussion gr	Geoff Campbell	Devic Realm, the Human Realm, and the Kingdoms of Nature
MONDAY 7.30pm FMH Note venue: Friends'Mtg House	3 September Public meeting	Grahame Crookham	'The Divine Plan' based on numerous spiritual masters and Geoffrey Barborka's study guide to "The Secret Doctrine"
SATURDAY 2.00pm ANU	15 September Discussion gr/ workshop	Margot Herbert	Healing workshop
MONDAY 7.30pm FMH	8 October * Annual General Meeting and Panel topic		AGM followed by Panel: The Soul and its Mechanism *Note: first Monday 1 Oct is a public holiday)
SATURDAY 2.00pm ANU	20 October Discussion gr	Phillip Frankcombe	My Art and My Spirituality
MONDAY 7.30pm FMH	12 November Public meeting	Linda Oliveira National President of The Theosophical Society, Australia	Contemplative Living in the Modern World
SATURDAY 2.00pm ANU	17 November Discussion gr	Gordon Herbert	Evolution to Aquarius
MONDAY 7.30pm FMH	3 December Public meeting	Grahame Crookham	Chartres Cathedral: the story, the mystery, sacred geometry, sacred space
SUNDAY 4.00pm Lennox Gardens	9 December	Annual picnic	The picnic will be at Lennox Gardens where we have previously met: the Japanese Pergola (Nara Gardens)

FMH = Friends' Meeting House ; ANU = Emeritus Faculty, ANU

Public meetings (Feb—May and Sept—Dec) are generally on the **first Monday and start at 7.30 pm** at: **Friends Meeting House**— 17 Bent Street (Cnr of Bent and Condamine Streets, Turner ACT 2612). **During the cold months of June, July and August, there will be no Monday evening meetings.**

The public (general) meetings in June, July and August will be substituted by afternoon meetings at 2.00pm on the first Saturday of those months, at the Emeritus Faculty, ANU, 24 Balmain Crescent, NOT the Friends' Meeting House. Saturday discussion group meetings are mainly scheduled for the third Saturday at the Emeritus Faculty, ANU, 24 Balmain Crescent — but please check the programme. Public meetings are open to everyone; and any who are interested in the subject are welcome at the discussion group meetings.