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TheoSophia

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*The Inspiration Behind
the Theosophical Society*

Our Work

The TS Team

**Masters of
the Wisdom**



TheoSophia



TheoSophia is the official magazine of the Theosophical Society in New Zealand.

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THE MISSION OF THE THEOSOPHICAL SOCIETY

Our Mission is to serve humanity by cultivating an ever-deepening understanding and realisation of the Ageless Wisdom, spiritual self-transformation and the Unity of Life.

July 2018 Naarden meeting of the TS



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Klub Boks
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In this issue

THE INSPIRATION BEHIND THE THEOSOPHICAL SOCIETY

Letter to the President	2
From the Editor's Desk	3
Poem: <i>Ever Upwards</i> by Elizabeth Sell	3

FEATURES

<i>Masters of the Wisdom</i>	8
<i>Elizabeth Sell</i>	
The TS Team	12
<i>Pedro Oliveira</i>	
Helena Petrovna Blavatsky	15
<i>John Vorstermans</i>	
Angel of the Pines	18
<i>Janet Macrae</i>	

BOOKS

The Geoffrey Hodson Library	26
Review: <i>The Pomegranate Journal</i> by Juliet Batten	27

THEOSOPHY IN ACTION

Diary Dates	3
President's Perspective: <i>The Power of Story</i>	4
International President: <i>Our Work</i>	6
Springbrook School of Theosophy	24
Theosophical Order of Service	28
Vegetarians Today	30
Resources	31
Directory	32
Consciousness	Inside back cover

NOTICES

Special Meditation Retreat	16
Convention 2023	16
Call for Nominations	16
Introductory Study Course on Theosophy	17
<i>Theosophical Digest</i>	17



6

Our Work



8

Masters of the Wisdom



12

The TS Team



18

Angel of the Pines

Letter to the President

Dear John,

Thank you for your article 'Harmony' [*TheoSophia*, March 2022 p.4], I really enjoyed it.

I use a personal puja, it is a collection of about six different 'religions'. All modified to give a more accurate description of reality and a better description of the world I wish, to my insight. Originally it was "Daily Puja", a Buddhist text. Why change established texts? I felt my life was 'stuck', my mind was being manipulated (hypnotised) and the law of karma didn't work. From Theosophical and Advaita Vedanta literature I know that the karma principle is sometimes false. It is explained by different realities (ultimate, transactional and illusion). My experience is that karma can be overwritten by a very powerful selfish mind. In my reincarnation story there are three men with such powerful manipulative minds for the last three lives and in my coming life that manipulate my life events. Most likely they dispute that they are selfish, in psychological terms they have narcissistic personalities. They harvest my empirical experiences and replace it with different ones. Akashic records are harvested and brought to life sometimes manipulated ("I can't let that happen") where the truth doesn't suit them. These three propagate aggression etc. These three powerful minds use Buddhi awareness for their manipulations and they try to reduce this awareness in most people. I like a society where people are aware and use this awareness.

To make my mind stronger I have to formulate my thoughts as precisely as possible, unfortunately 'getting the irk' from some people who know the original text.

Once I showed it to you and you were critical of my using 'Buddhi-force' often it takes a long time to find the words. With the help of your article,

From the point of love within the heart of God,
love streams forth into the hearts of men
awareness of Buddhi increases on earth.

I don't like a replacement with 'spiritual love' as many mix this up with a deficient understanding of love. I want to express the meaning of spiritual intuition insight and understanding, what it does, often linked to the heart.

Later you describe the importance of action. The Buddhic as a realm doesn't point to a function or a resulting action. That isn't the right word. So, I am left with Buddhi if I want to replace Christ. Christ is only applicable to Christians, it is non-specific. It points to the non-specific good qualities of Christ. The word Buddhi has a more specific meaning. To say Buddhi action increases on earth is not right either. Some might think the action is external from them, one of the results of non-responsibility of Christians, "Christ died for their sins."

I tried to introduce the idea of "mind building blocks." I am not suggesting you should have used this term (I think you quote) but your text has a line where the word could have been used, it gives an easier understanding for some people. "Buddhism points to the Mind as the seat of disharmony, saying that all harm arises from the Mind." I would use "arises from different mind building blocks" as the first word 'Mind' has a different meaning from the second time.

Titus Steenhuisen

TSNZ President John Vorstermans thanks Titus and will respond to this in the next issue of *TheoSophia*.

Correction: In the March issue of *TheoSophia*, the book *Initiates, Initiations and The Path: Biblical Allegories Unveiled* by Geoffrey Hodson was reviewed by Richard Sell, not 'HPB lodge members' as incorrectly assigned – Ed.

Inspired and Inspiring

The Inspiration Behind the Theosophical Society is our theme for this issue of *TheoSophia*. That can mean both historically – that which inspired the creation of the TS – as well as what continues to inspire us now. To inspire can mean both to motivate or encourage as well as to breathe in. We could say that the TS breathes in the founders' ideals and beliefs as it continues to influence the world around us in inspirational ways.

Writing in tune with this theme are John Vorstermans (p.4), Tim Boyd (p.6), Elizabeth Sell (p.8) and Pedro Oliveira (p.12). We also have an inspiring and inspired article from American, Janet Macrae (p.18) and books of inspiration in the Geoffrey Hodson Library (p.26). My book review of *The Pomegranate Journal* by Juliet Batten (p.27) has encouraged me to live a more inspired later life. For more inspiration, see Jim Scrivener's report from Springbrook (p.24) and notices with news of a retreat, a convention and a call for nominations (p.16 and 17).

May you be inspired to learn more about theosophy and to live that inspirational life.

Pamela Zane
Editor

EVER UPWARDS

Our growth is ever upwards. Mistakes
 Become our teachers – nothing more.
 We welcome them to help us learn
 And flower delightfully, a little more.
 As we continue our progress, on our evolving
 Upward way, the hurtful storms of life
 All pass away. But joy, love, truth
 And compassion all stay; embedded
 As a part of us, as enlightening
 Awareness, as we aim to develop
 And grow with expanding consciousness
 Embracing all, in sharing, love and
 Inclusive care.

Our rising aspiration propels and
 Energises for the great climb ahead.
 Encircling us with wonder, our Soul imbues
 Us with eternal love, to guide and assist us
 On our onward, upward way.
 Our growing efforts slowly unveil
 With dawning light, that all in creation is
 Divinely intertwined. Our blossoming
 Development enables us to live
 And act with growing awareness, caring,
 Expansive love and wondrous comprehension,
 Revealing with astonishment, empowering insight –
 That we are One!

Elizabeth Sell



DIARY DATES

2022

May 28-29	Immersion Weekend
July 9	Presenters Workshop
July 24	New Plymouth National Seminar
July 30-31	Hawke's Bay Seminar (date to be confirmed)
August 5-8	Meditation Retreat with Barry Bowden
August 13	President's Forum
Sept 3-4	Immersion Weekend

2023

January 12-17	National Convention in Whanganui
January 13	TSNZ AGM

Check for updates and details of these events: www.theosophy.nz

FUTURE ISSUES 2022

Date	Theme	Deadline
2022		
September	Spirituality and Religion	1 July
December	Theosophy in the World Today	1 October
2023		
March	Peace in a Time of Conflict	1 January

Email: editor@theosophy.org.nz

TSNZ National President, **John Vorstermans**
examines an inspiring teaching tool...



THE POWER OF STORY

One of the methods for understanding Theosophy is through the study of comparative religion, philosophy, science, art and poetry, as suggested by our Second Object. This study gives the student great insight into a reality that is hard to perceive without comparative research, revealing the deeper layers of reality within them.

One of the gifts to be gained through this study is the power of written stories so that the intuitive or reflective reader can gain ever-increasing insight. Stories, art and poetry communicate with a self beyond the analytical mind. I have come across many teaching stories to unlock deeper insights, mystery and understanding which have stayed with me over the years. Such teaching stories can be found in many religions and in the vast array of literature available today.

The Sufi tradition, esoteric or inner Islamic teachings, uses stories specifically as a teaching method. We all will know of Jalāl al-Dīn Muḥammad Rūmī, but more popularly known simply as Rumi, 13th-century Persian poet, Hanafi faqih, Islamic scholar, famous Sufi teacher. Rumi's stories often use *The Beloved* metaphor for the Divine and more. For example:

THE BELOVED

One went to the door of the Beloved and knocked, a voice asked: 'Who is there?'

He answered: 'It is I.' The voice said: 'There is no room here for me and thee.' The door was shut.

After a year of solitude and deprivation this man returned to the door of the Beloved. He knocked. A voice from within asked: 'Who is there?' The man said: 'It is Thou.' The door was opened for him.

Rumi often wrote about love, not personal love but rather the love that binds and connects. Is this agape, an altruistic, selfless, unconditional love? We might call this a buddhi experience in theosophy; buddhi also known as the spiritual soul. In Rumi's story, the emphasis is that there is no "I," only "Thou," which is a paradigm shift of perception required for the door of the Beloved, or spiritual soul, to be opened to us. To be able to make this paradigm shift is not easy. Theosophy suggests we first have to

tame the mind. Another Sufi story by reputed author Dhun-Nun of Egypt (died 860) goes:

WHEN THE WATERS WERE CHANGED

Once upon a time Khidr, the teacher of Moses, called upon mankind with a warning. At a certain date, he said, all the water in the world which had not been specially hoarded, would disappear. It would then be renewed, with different water, which would drive men mad.

Only one man listened to the meaning of this advice. He collected water and went to a secure place where he stored it, and waited for the water to change its character.

On the appointed date the streams stopped running, the wells went dry, and the man who had listened, seeing this happening, went to his retreat and drank the preserved water. When he saw, from his security, the waterfalls again beginning to flow, this man descended among the other sons of men. He found that they were thinking and talking an entirely different way from before; yet they had no memory of what had happened, nor having been warned. When he tried to talk to them, he realised that they thought that he was mad, and they showed hostility or compassion, not understanding.

At first, he drank none of the new water, but went back to his concealment, to draw on his supplies, every day. Finally, however, he took the decision to drink the new water because he could not bear the loneliness of living, behaving and thinking in a different way from everyone else. He drank the new water, and became like the rest. Then he forgot all about his own store of special water, and his fellows began to look upon him as a madman who had miraculously been restored to sanity.

Often these stories can be read in different ways and will reveal different meanings to each reader. You can see this story is about inner growth. If we genuinely wish to awaken to a deeper level of perception, it requires a change in lifestyle, views, freedom from conditioning, etc., which puts us out of sync with people around us. When our friends see us change, they often call us mad and label us as fanatics or lunatics, yet as the story goes, we are simply drinking from a different source of water

(inspiration) than most. Because of how friends and colleagues react, it is easy to fall back into the old patterns we used to live in and renounce our journey. It is crucial that when we take these steps and find ourselves out of tune with social systems, we keep company with others endeavouring to take these steps – perhaps in the Theosophical Society. Ibn El-Arabi of Spain, 12th century scholar and poet, instructed his followers in this most ancient dictum:

THE THREE FORMS OF KNOWLEDGE

There are three forms of knowledge. The first is intellectual knowledge, which is in fact only information and the collection of facts, and the use of these to arrive at further intellectual concepts. This is intellectualism.

Second comes the knowledge of states, which include both emotional feeling and strange states of being in which man thinks that he has perceived something supreme but cannot avail himself of it. This is emotionalism.

Third comes real knowledge, which is called the Knowledge of Reality. In this form, men and women can perceive what is right, what is true, beyond the boundaries of thought and sense. Scholastics and scientists concentrate upon the first form of knowledge. Emotionalists and experientialists use the second form. Others use the two combined, or either one alternatively.

But the people who attain to truth are those who know how to connect themselves with the reality which lies beyond both these forms of knowledge. These are the real Sufis, the Dervishes who have Attained.

We mostly live in a world where the first two types of knowledge abound. How do we come by real knowledge, called mystical insight or occult (hidden) knowledge? To find this knowledge, we must take a journey, not to some special place, but rather an inner journey of

reflection and learning. It is the journey from mind to heart, from I to thou. The three forms of knowledge are akin to the three Halls of Learning that H.P. Blavatsky describes in the first few pages of *The Voice of the Silence*, derived from *The Book of the Golden Precepts*. Finally, here is a Sufi story full of meaning from *Tales of the Dervishes* by Idries Shah:

THE MAN WHO WALKED ON WATER

A conventionally-minded dervish, from an austere pious school, was walking one day along a river bank. He was absorbed in concentration upon moralistic and scholastic problems, for this was the form which Sufi teaching had taken in the community to which he belonged. He equated emotional religion with the search for ultimate Truth.

Suddenly his thoughts were interrupted by a loud shout: someone was repeating the dervish call. "There is no point in that," he said to himself, "because the man is mispronouncing the syllables. Instead of intoning YA HU, he is saying UYAHU." Then he realised that he had a duty, as a more careful student, to correct this unfortunate person, who might have had no opportunity of being rightly guided, and was therefore probably only doing his best to attune himself with the idea behind the sounds. So he hired a boat and made his way to the island in midstream from which the sound appeared to come.

Sitting in a reed hut he found a man, dressed in a dervish robe, moving in time to his own repetition of the initiatory phrase. "My friend," said the first dervish, "you are mispronouncing the phrase. It is incumbent upon me to tell you this, because there is merit for him who gives and him who takes advice. This is the way in which you speak it." And he told him. "Thank you," said the other dervish humbly.

The first dervish entered his boat again, full of satisfaction at having done a good

deed. After all, it was said that a man who could repeat the sacred formula correctly could even walk upon the waves: something that he had never seen, but always hoped – for some reason – to be able to achieve. Now he could hear nothing from the reed hut, but he was sure that his lesson had been well taken. Then he heard a faltering 'U YA' as the second dervish started to repeat the phrase in his old way. While the first dervish was thinking about this, reflecting upon the perversity of humanity and its persistence in error, he suddenly saw a strange sight. From the island the other dervish was coming towards him, walking on the surface of the water. Amazed, he stopped rowing. The second dervish walked up to him and said: "Brother, I am sorry to trouble you, but I have come out to ask you again the standard method of making the repetition you were telling me, because I find it difficult to remember it."

Let these stories sit within your heart and allow them to reveal themselves as time passes.

..... ❖❖❖



Our Work



Tim Boyd, International President of the Theosophical Society, challenges us to review our progress as theosophists.

MANY years ago in the United States I participated in one of the very large ceremonies that the Dalai Lama does, the Kalachakra. Around 10,000 people attended. When he would perform this ceremony in Asia more than 100,000 people gathered. In talking to some of the monks who were involved, they said that although everybody would receive something of value, the entire ceremony was intended for that one person who would fully get it, for whom this moment was the moment of awakening. From the Dalai Lama's perspective, this was the whole point of the ceremony.

In Chicago, where I have lived for many years, there is a tree called the cottonwood tree. It is so called because its seeds look like fluffy pieces of cotton. The tree grows quite tall and in springtime these huge trees become a bit of a nuisance to people, because they produce so many cottony seeds that the ground almost looks like it was covered with snow. They will produce millions of seeds for one tree to grow. Nature's abundance is remarkable — millions of seeds for just one tree to actually take root, grow, and become a shelter for other forms of life. In many ways it is analogous to what we try to do in our work in the Theosophical Society.

For me it has been a growing awareness during this pandemic period, that our work is not dependent on something material. It is not dependent on the lecture hall, or physical bodies.

I have come to realize that in meetings with groups, each of us is in a different space of mind. Sometimes when we come together, we are focused, sometimes we are not.

Even in online meetings, with 100 thumbnail pictures of faces, it is possible to notice one person that is fully invested in the moment, and speak to that person. If it carries to others, it is wonderful, but that one is hearing what is said. Any sacred space has been made so by a dedicated, constant use and by attention over many years. But the sanctifying agency is not material. We are working with consciousness. It is present everywhere, and the fact that it is experienced through the Internet does not diminish its universality or its power.

We frame the work we do in terms of the expansion and unfoldment of consciousness, or the purification of consciousness. These are valid terms but only in relation to us as individuals. It is a personalised way of looking at it. Consciousness does not enlarge or cleanse itself of taint. Regardless of our unfoldment, consciousness remains universal and ever-present. What we think of as the process of unfoldment is becoming aware of our own limitations, which constrict our access to the fullness of consciousness.

The introduction of what we regard as Theosophy took place by H. P. Blavatsky (HPB) working at the direction of her Masters. She was very clear that much of what she communicated was beyond her grasp. It was given to her to pass on to future generations. This was the work she did at the direction of her Masters. However, during the course of her entire life, only on rare occasions, that she treasured, was she actually ever physically in their presence. Out of her work in a realm not limited by physicality came the work that we attempt to do here together.

For two intense years we have been in various stages of pandemic-induced isolation from one another. After such a period it is good to examine ourselves and ask ourselves if and how we have changed. The turmoil and crises of the past two years have been an opportunity. Given such an opportunity, what has come out of it? What is different within us? Perhaps more importantly, what, if anything, has shifted in our relationship to the Ageless Wisdom, to Theosophy?

One of the things HPB has said was: “To the mentally lazy, Theosophy will always remain a riddle.” It is always beyond our reach; we should not fool ourselves that we can fully express the Ageless Wisdom. For us to work within this theosophical setting requires some activation of our thought and thinking. Always it comes back to the mind as both the gateway and obstacle to a more universal experience of consciousness. It has a certain function within the divine mind with which we are connected, but we experience it through the more limited sphere of our own mentality. So how do we care for, protect and utilize the mind?

From the theosophical point of view the function of the mind in the human context is to connect highest spirit and lowest matter. It is the link or bridge between those two poles, without which we cannot be fully human. As a human being, escape from the material is an impossibility. To be fully in the Spirit is not really the goal, but rather to link the two is the function of the mind.

When we come to teachings, such as those of the Ageless Wisdom, that attempt to activate this mind link, how do we treat or try to understand it? In Buddhism there are practical examples that can be very helpful. One of the examples used relates specifically to those who feel drawn to the Ageless Wisdom. They say there are three conditions of mind that we need to avoid.

They give the example of Three Vessels, or Pots: The first is the pot that is already full. We approach the Ageless Wisdom for the life-giving waters of truth but if our mind is full of our own ideas, filled with concepts about teachings we have come to regard as truth, then there is no room within this container that is our mind. They say we need to see what we are full of. In most cases we are full of ourselves. There is no room for much else, because our focus is on our needs, wants and ideas, which generally we regard as prized possessions. Empty it, and we become available to the Wisdom.

The second condition we need to avoid is the pot that is not clean. A mind stained with all sorts of misguided thoughts and cravings will only pollute even the purest water. Water poured into a container that is full of grease, debris and filth is not going to be useful.

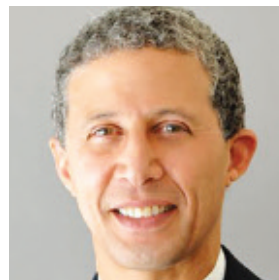
The third one is the pot that leaks. In that case we can pour a river into it, but it will not hold anything. This speaks to the value of becoming attentive, present and aware. Truth is not confined to teachings. It is inherent, and so continuously available, in everything. Inattention blinds us to its omnipresence.

The pot, the mind itself, is not the goal. Our own experience will bear out that in the moments when we find our minds uncluttered, not distorted, fully present, only in those moments is there the possibility for illumination — for something else to shine on the surface of this clean, unbroken, undisturbed surface that is our mind. In those moments we talk about special sorts of experience. In the language of the Ageless Wisdom, the illumined mind (*manas tajjasi*), becomes our actual experience.

We can fill our minds with facts and information. We need structures of knowledge. But we also need to be able to release them when they have served their purpose. That is our most difficult challenge. It is said that the person who is proud of their great intellect is like the prisoner who is proud of his large prison cell.

This is a little bit of a description about the conditions for our work. Each of us needs to examine for ourselves and really see what we can see. This is because the process seems to be as simple as actually seeing clearly. And at such moments as that is our experience, then we can talk about the truth, Theosophy and wisdom. There is an expression from a Christian mystic: “God [or Wisdom] never has and never will give itself to a will that is alien to its own. Where he finds his will, he gives himself.” Where wisdom finds an unobstructed pathway it becomes active, *expressed*, known. It is our experience of truth.

..... ❖❖❖



Tim Boyd, International President of the Theosophical Society was born in New York City and studied at Brown University then at the University of Chicago. In Chicago Tim joined the TSA in 1974 and co-founded a Theosophical spiritual community in Chicago's inner city. They held classes on the Ageless Wisdom, meditation and healing

and formed a business which helped stabilise neighbourhoods through the training and employment of local youth and creation of affordable homes. Tim has been involved in Theosophical work at many levels: from lodge member, to TSA president and president of the Theosophical Order of Service USA. He has spoken across the USA and every continent except Africa. Tim's articles appear in journals around the world.

Dedicated Theosophist **Elizabeth Sell** has left us this fine study of the inspiration behind the Theosophical Society.

MASTERS OF THE WISDOM Great Lords of Light

As we develop spiritually through reincarnation and karma, there must be those who are ahead of us in evolution and who have reached the state of perfection. It follows logically on from reincarnation, that there must be those who have reached Adeptship and there are some who have seen or been seen in touch with them, including Madame Helena Petrovna Blavatsky, Colonel Henry Steel Olcott, A. P. Sinnett, along with C. W. Leadbeater, Annie Besant and later others such as Geoffrey Hodson.

Our goal is to reach Adeptship and some who do, in Their compassion for humanity, become Masters who accept pupils and train them for the spiritual Path. The Teacher is ever ready and those who become Masters may accept pupils for training, thus helping them with their evolution on The Pathway of Return. The Teacher is within reach of aspirants and ever available to them. The Path is open to all alike and the Master is always present. When the pupil is ready the Master will appear. The law says that no-one is ever overlooked.

The Elder Brethren of humanity, as They are often called, are Adepts and They are the Ones who are called members of the Great Brotherhood and Masters of the Wisdom. Adepts are pupils of the Solar Logos, the Lord of our Solar System. The Master Morya says in *Light of the Sanctuary* that the Path is the Hidden Life and Light of the World.

The inspiration behind the forming of the Theosophical Society, the Master Morya says, came from one or two of them as it was hoped that the world was now ready to learn more. They looked around for people who may be suitable and willing to trial such a cause, of forming an occult society dedicated to teaching Theosophy. Although all the Masters at first did not affirm its formation, They later agreed to its being trialled with the proviso that it remain free of Their management or abnormal interference by any of Them.

The inspiration behind the forming of the Theosophical Society is the Master Morya, who assumed responsibility for the idea of forming a society for the teaching of Theosophy. The Master Morya was later joined by the Master Kuthumi in this work to help us all on our pathway forward. The Great Lord, the Mahachohan, agreed to its formation and his well-known words are “We have to popularise a knowledge of Theosophy.”

Treading
the Path
to join the
Masters
of the
Wisdom is
our great
aim...

The Master Morya looked around for suitable people and found Madame Blavatsky and Colonel Olcott for this work. He approached Madame Blavatsky in 1851 and after that meeting with her in Hyde Park, some of her training was started at an ashram in Nepal and also in Tibet. At a later date, at a meeting of about 17 people in Madame Blavatsky's rooms in New York, on the 7th September 1875, Colonel Olcott passed a note through to Mr William Quan Judge, to pass on to Madame Blavatsky, regarding the idea of forming a Society to study occult things. C. Jinarajadasa says that in her scrapbook she wrote that she had orders from India to start such an organisation and that Colonel Olcott should be the one to work with her. She nodded her consent and then Colonel Olcott stood and proposed that such a Society be formed. It was unanimously agreed and Mr Judge proposed the Colonel as Chairman. So, the Society was formed, although its name came a little later on.

Adepts are pupils of the Great Solar Logos. The Great Lord, the Mahachohan, had agreed to its being formed and the other Masters agreed to its being tried.

Adepts concern themselves completely with spiritual evolution and spiritual unfoldment. The physical world is left to the realms of Nature. The Masters watch over us, for those who are reincarnated disciples and Initiates from the past and also for those who are spiritually awakening and developing, in their lives. When a person joins the Theosophical Society, the Master looks at them as they will then be more able to be reached and the possibility exists then, that in time that one may become 'a channel for Their energy' as they spiritually unfold.

In *The Path to the Masters of the Wisdom* it says at the end, "That for every true – meaning ardent and completely selfless – aspirant, the Path of Discipleship is never closed."

It can be helpful to find out about the Seven Rays and learn about the Masters associated with each one of them and working along that line. The Master Morya is tall and filled with Spiritual Power as He is the Chohan of the First Ray of leadership and power. The Master Kuthumi is the Chohan of the Second Ray and is filled with Love, Wisdom and Compassion. The Chohan Initiation is the sixth one and follows the Adept Initiation which is the fifth.

The Theosophical Society was set up to teach Theosophy, to discover disciples and those aspiring to chelaship and also to form a brotherhood/kinship (united group) of all humanity, which is our First Object. Treading the Path to join the Masters of the Wisdom is our great aim, to be accomplished over many lives as we strive towards becoming Perfected Beings. The Esoteric Section of the TS exists to help with this aim of applying ourselves seriously to the spiritual life, while living in the world with all its distractions and things that we have to do.

The Master Kuthumi tells us how important it is to do our duty in all things, especially with responsibilities like family matters that we have taken on. In *Sharing the Light* Vol.II (p.127) it says:

In the midst of small duties and loving-kindness will through these faithfully fulfilled rise to larger measure of Duty... my first duty is to my Master and duty is, let me tell you, for us stronger than any friendship or even love.

Geoffrey Hodson also suggests that it would be beneficial for Lodges/Branches to start their members' meetings with a short meditation to/about the Masters and consider an affirmation or invocation as well to remind us of the Masters. Here are several that may be suitable to use:

INVOCATION TO THE MASTERS

I/we invoke the spiritual benediction and healing grace of the Adepts of this Planet and the Orders of the Angelic Hosts upon the whole of humankind, that human hearts may be filled with universal, brotherly[/sisterly] love, and that peace may be attained...

...that all cruelty and tendencies towards cruelty be banished from the bodily life, the hearts and minds of humanity and be replaced by compassion towards all human beings and animals that hitherto have suffered at the hands of people.

And may all humankind become increasingly illumined by the Interior Light.

Sharing the Light, Vol. II (p.18), Geoffrey Hodson.

Another one by Annie Besant that has been used at members' meetings for many years and is found in many places including John Sell's book *Practical Spirituality*, (p.56):

UNITY

O hidden Life,
vibrant in every atom;

O hidden Light,
shining in every creature;

O hidden Love,
Embracing all in Oneness;

May all who feel
themselves as one with Thee,

Know they are therefore One
with every other.

We can all begin this journey to Adeptship with the help of the Great Ones. As it is said, "One small step starts a journey of a thousand miles." One of the inner

Theosophy
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our daily lives
for it to be
effective...

founders of the TS, Master Kuthumi gives us one word: “Try” and if we do, success will eventually become ours, that will be long lasting for always, be thorough and true, helping our spiritual development to progress as we all need it to do.

In *Light of the Sanctuary* it says that the greatest loss for members of the Theosophical Society would be the loss of the actual reality of the Masters. With the help of the Masters, the Great Lords of Light, the Theosophical Society is a beacon of light to humanity – with all its wonderful, inspiring teachings that we need to apply in our lives to help us on our continuing Journey of Return.

Theosophy needs to be applied practically in our daily lives for it to be effective and we also give thanks to the Great Ones, who gave it to us for our benefit. This is our amazing and uplifting inspirational goal, throughout all the lives ahead of us.

In *The Mahatma Letters*, Letter 35, it says “The Society will never perish as an institution, although branches and individuals may.”

..... ❖❖❖

REFERENCES AND FURTHER READING

The Path to the Masters of the Wisdom, Geoffrey Hodson

Thunder of Silence – on Colonel Henry Steel Olcott

When Daylight Comes – on Madame Helena Petrovna Blavatsky

Light of the Sanctuary, Geoffrey Hodson

Masters and Men, Virginia Hanson

Old Diary Leaves, Henry S. Olcott

Practical Spirituality, John Sell

Reminiscences of H. P. Blavatsky, Countess C. Wachtmeister

Sharing the Light, Volumes 1, 2 & 3, Geoffrey Hodson

The Masters and the Path, C.W. Leadbeater

The Mahatma Letters, C. Jinarajadasa

The Mahatma Letters to A.P. Sinnett

The Seven Human Temperaments, Geoffrey Hodson

Through the Eyes of the Masters, David Anrias.



Elizabeth Sell, who passed away in February, was well known to theosophists in New Zealand. She worked for the TS with her late husband John Sell all their lives being a true force for education, inspiration and information. After John passed, Elizabeth was the driving force behind the publication of several books such as *Practical Spirituality*, which is in branch libraries of TSNZ and which are often used as study material. Elizabeth's art works have also contributed to fundraising for the TOS.

Recently, Elizabeth worked on manuscripts left by Geoffrey Hodson, published in *Initiates, Initiations and the Path* and *Poems of Bliss*, a book of his poems. She was assisted in this by her sons Glenn and Richard Sell.

The TS Team

International theosophy teacher **Pedro Oliveira** traces wisdom of past theosophical leaders.



Colonel Olcott



Dr Annie Besant

In a letter to A. P. Sinnett, Mahatma K. H. compares the fledgling Theosophical Society (TS) to a forlorn hope:

What I meant by the “Forlorn Hope” was that when one regards the magnitude of the task to be undertaken by our theosophical volunteers and especially the multitudinous agencies arrayed and to be arrayed, in opposition, we may well compare it to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt. (*Letter 8*)

At the end of the passage quoted above, the Mahatma notes other essential points for the work of the TS: “Unity always gives strength: and since occultism in our days resembles a ‘Forlorn Hope’, union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism.” In these words, the Master is perhaps delineating the essential qualities for the TS Team.

The essential keynote that has guided the TS Team has come to us through the work and vision of

every successive International President. They have articulated it for their own time and helped members worldwide to gain renewed understanding of the possibilities and strength of the Society’s work. The President symbolises the unity of the TS in the world.

Colonel Olcott, in his Inaugural Address, said: “We seek, inquire, reject nothing without cause, accept nothing without proof; we are students, not teachers.” He was reaffirming a foundational policy of the TS enshrined in the Preamble to its Bylaws:

Whatever may be the private opinions of its members, the Society has *no dogmas to enforce, no creed to disseminate*. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country nor creed.

Dr Annie Besant followed Col. Olcott as the next President of the Society and presented another important aspect of the TS Team in her article *The*

Theosophic Life in The Theosophist, March 1909:

The Theosophic Life must be a life of service. Unless we are serving, we have no right to live. We live by the constant sacrifice of other lives on every side and we must pay it back; otherwise, to use an ancient phrase, we are but thieves and do not repay the gift. Service is the great illuminator. The more we serve the wiser we become, for we learn wisdom not by studying but by living.

To assume that we can only take from life without ever giving back is a form of soul illness. One of the positive developments in today's world is the increasingly growing number of young people offering to work for non-governmental organisations that assist the poor, the refugees as well as animals in distress. Service goes to the very core of the TS Team.

Dr George Sydney Arundale succeeded Dr Besant in the Presidency of the TS. In one single expression he was able to demonstrate the very essence of his vision for the Society as well as a very vital aspect of the TS Team: 'Together differently.' We can be all different and yet stand together.

Brother Raja, as C. Jinarajadasa was affectionately known, assumed office as the fourth President of the TS on 17 February 1946. He brought to that office a charismatic personality, devotion to the Society's ideals as well as scholarship in the fields of art, religion and philosophy plus a keen interest in science. In his Inaugural Address he expressed his vision of the TS Team:

Suppose in addition, every Theosophist in every Theosophical Lodge were to say softly to himself as he meets friend or stranger, "THAT art thou, the Vision of God that I seek, the goal of Mukti which I long for, art thou." All our Theosophical studies then are a mere accompaniment, an elaboration in harmonies, of the glorious chant of unity which rings throughout the universe linking angel and man, beast and plant, in one joyous embrace.

It was in February 1953 that N. Sri Ram became the President of the Theosophical Society. In his article *Why Theosophy is Left Undefined* in *The Theosophist*, October 1964, he wrote:

The Truth, or the Wisdom, cannot be known except by a mind which is completely open to it. It is only when the mind is clear of every idea, every colouring wish, every element of self, that it can discover the Truth. That truth is reflected in such a mind; there is no need to go after it. The truth then comes to the person. He discovers it in his heart. It is only in absolute freedom of mind and heart that truth in its absoluteness can shine and manifest itself. Therefore, in the Theosophical Society we try to maintain that freedom which is the open way or space. That is the reason why Theosophy is left undefined.

John Coats succeeded Sri Ram as President. He suggested that every member should become an 'ambassador of Brotherhood'. He also encouraged youth to take an active part in the Society's work. He wrote in *The Theosophist*, April 1974:

The practice of brotherhood implies that we have the highest principles active in our lives, principles of compassion, justice, chivalry, consideration for the feelings of others, and a constant attention to what we are doing to the people around us. The strength and usefulness of our organisation depends on this understanding of differentiated brotherhood. It depends on our ability to cooperate, on our understanding of the law. Without all this, the nucleus cannot work; it can neither attract nor can it transmit.

The fact that the Society has arrived in the 21st century is perhaps proof sufficient that within every generation that has worked for it, from the very beginning, there have been men and women for whom the principle of Universal Brotherhood was a reality. Brotherhood is the life of the TS Team.

Radha Burnier became the seventh President of the TS in July 1980. In her Inaugural Address in *The Theosophist*, August 1980, she said:

As time passes, generations change. Every generation faces the basic problems of man in terms of a changing environment. No teaching, no philosophy can be of adequate aid to any generation if it is

Service goes to the very core of the TS Team.



Radha Burnier

Although the message of the Society is essentially timeless it needs to be communicated to the world in the language of today.

converted into a mere idiom or tradition. But the Wisdom of a truly religious mind can speak the tongue of any generation and communicate its own quality of significance.

In the spiritually-charged seminars on Human Regeneration she conducted at the International Theosophical Centre in Naarden, The Netherlands, in July 1990, the President shared her essential vision of the work before the TS:

We have created divisions by our thinking, we have been conditioned into it. If we could free ourselves from that conditioning, we would be radiating peace and harmony. So universal brotherhood without distinctions is not an idle phrase, a commonplace thing. It is the main work of the Theosophical Society. When we convert it into something ordinary, we feel we must go around finding other things to do. But there is no difference between such brotherhood and regeneration, for it calls for a totally new mind, a mind without divisions, distinctions, comparisons and evaluations.

Theosophical teachings suggest that the TS Team did not come into existence in 1875 when the Society was formed. This is what one of the Mentors in the Team wrote to Francesca Arundale in 1884:

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for

the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy?

Tim Boyd succeeded Radhaji in April 2014 and became the eighth President of the Theosophical Society. Although the message of the Society is essentially timeless it needs to be communicated to the world in the language of today. This is what Brother Boyd has written in *The Theosophist*, March 2004:

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.

Article published on the TSNZ website: <https://theosophy.nz/news-resources/the-ts-team>



Pedro Oliveira joined the TS in Brazil in 1978 and worked in several capacities. He served as International Secretary at Adyar between 1992 and 1996. In 2001 he was elected President of the Indo-Pacific Federation of the TS, and re-elected in 2004. He works as Education Coordinator of the TS in Australia and has lectured extensively, in Australia, the Indo-Pacific Region and other countries.

HELENA PETROVNA BLAVATSKY

A brief review of an inspired life by John Vorstermans.

The modern theosophical movement brought to the world the ideas of reincarnation, karma and wisdom of India and Tibet, and owes much to Helena Petrovna Blavatsky (1831–1891) fondly known as HPB, one of its chief founders and inspiration behind its modern teachings.

Born into Russian aristocracy, Blavatsky spent most of her life travelling the world with a fascination for mysticism and the occult (the hidden). She travelled in search of ancient wisdom and mysterious cults throughout Egypt, the Middle East and India during the 1850s and 1860s. While the modern world spread toward a future defined by materialism, rationality, science and technology, she found her inspiration in an ageless wisdom. Her sources included the mystery traditions and theologies of old, the Vedanta, Buddhism, dervishes, yogis, kabbalists and initiates of lost knowledge.

Blavatsky's quest ultimately led her to Tibet where she lived for some time as a pupil of two exalted Masters or Mahatmas (great souls) who offered guidance in her spiritual awakening. She left Tibet with a determination to challenge the materialism and secularism of the West. She became involved in the American spiritualism movement in the early 1870s before launching The Theosophical Society (TS) with William Judge and others in New York in 1875. Her vision was to awaken within humanity a spiritual heritage and ageless wisdom.

The TS moved its operations to India in 1879, where its present-day headquarters were established at Adyar near Madras (now Chennai) in 1883. The TS grew rapidly in Europe and America spurring the popularity of Eastern religions, spiritual philosophy and the modern occult revival. HPB became a legend in her own time.

Blavatsky was a prolific writer of articles and key esoteric books, offering

widespread access to esoteric ideas. Her most significant works, *Isis Unveiled* and *The Secret Doctrine*, were essential in establishing the occult tradition for educated audiences in the late 19th century. The TS generated a large following in America, Europe and Asia supporting magazines and book publishing projects on esoteric subjects.

Despite its strong alignment with Eastern ideas, in its early stages, Theosophy drew major sustenance from Western occult sources including Gnosticism, Pythagoreanism, Neoplatonism, alchemy, astrology, magic, Rosicrucianism, secret societies and Freemasonry. Theosophy combined Western esoteric tradition, including Hermeticism, Kabbalah and ancient Egyptian and Greco-Roman religions, with Eastern doctrines taken from Buddhism, Hinduism and Oriental mythology. Blavatsky asserted the fundamental identity of all souls with the universal over-soul and the obligatory pilgrimage for every soul to pass through the cycles of incarnation to seek reunion with The Absolute. This cyclical process of salvation, also rooted in the periodicity of nature, is evident in the cyclic motion of stars, planets and seasons. It is incorporated into the modern Western idea of evolution. Each soul has a duty to progress up the spiral of spiritual development to ever-higher levels of being. From Hermes Trismegistus's theory, "As above, so below" the microcosm (human being) is linked with the world of the macrocosm (universe). Layers of creation, levels of consciousness and planes are interconnected in a meaningful, animate unifying principle.

By 1900, as a direct result of Theosophy, the esoteric tradition entered public consciousness and Western culture on a scale not seen since the development of astrology, alchemy and magic hundreds of years earlier. Blavatsky's works and the TS acted as a catalyst for the growth of the

timeless esoteric heritage to younger and broader audiences. Her promotion of an ancient and universal wisdom tradition, her claims to initiation by exalted Masters and her pleas for universal kinship irrespective of race, religion and gender caught the progressive imagination of the time.

Helena Petrovna Blavatsky died in London in 1891; her influence on posterity substantial in both India and the West. The later history of the Theosophical Society under the leadership of Annie Besant and her presidency of the Indian National Congress outlines the Society's role in the growth of Indian national consciousness. Both Gandhi and Nehru acknowledged Theosophy as a factor in the rediscovery of their own religious and philosophical heritage. Leading figures of the Irish literary renaissance, including W. B. Yeats, George Russell and Charles Johnson were drawn to Theosophy. G. R. S. Mead, Blavatsky's private secretary in his youth, became the leading translator of Gnostic and Hermetic texts, inspiring Carl Gustav Jung's lifelong interest in Gnosticism and alchemy.

Today, ideas of spiritual growth, masters, reincarnation, karma and the soul's journey are commonplaces of New Age movements. In our own time, Helena Petrovna Blavatsky has been an implicit influence on 20th-century esoteric movements, confirming her status as the foremother of modern spirituality.

Special Meditation Retreat

TO BE HELD IN AUCKLAND

5-8 August 2022

(from 7pm on 5 August to after lunch on Monday 8 August)

*Guest facilitator Barry Bowden
from Australia*



Barry Bowden has been farming most of his life; changing to organics and later to Steiner's methods in partnership with nature. Barry is an avid reader of classical Theosophy, learning lengthy tracts by heart for his own enjoyment – and that of others. As he has learned, he has practised what he has read and finds Theosophy transformational. A National Lecturer for the TS in Australia, Barry started a TS group in Toowoomba, held a School of Theosophy in Perth and was a much-appreciated speaker at the 2010 and 2014 TSNZ Conventions.

Watch for more details on TSNZ website:
www.theosophy.nz/

Call for TSNZ Nominations for National President, National Vice-President and two Governance Board members

Nominations for these positions for a three-year term, commencing after the AGM in January 2023, are now open and must be made in writing with the required number of nominations by members in good standing.

The process for elections has been updated and can be found in bylaws 1.1 and 1.2. Candidates applying for the positions must send in an Election Acceptance Form, including a 1 A4 page Curriculum Vitae with relevant biographical data, a personal statement and a photo. Once received, the names of candidates will appear on the website, informing potential nominators that we have received their signed Election Acceptance Form.

Full details, including outlines of job requirements, required Election Acceptance Form, Election Nomination Form and candidate templates to be filled are available on the website at <https://theosophy.nz/jobs>

Nominations must reach the Returning Officer by 4 pm on Wednesday 31 August 2022, 18 Belvedere St, Auckland 1051.

For further information, contact the National President at np@theosophy.org.nz or telephone on (09) 523-1797 during working hours.

CONVENTION 2023

TO BE HELD IN WHANGANUI

12 - 17 January 2023

Details in the September issue of
TheoSophia.

INTRODUCTORY STUDY COURSE ON THEOSOPHY

A new on-line study course is now available through the Udemy on-line learning platform.

The course comprises seven modules of around 15 minutes each, exploring some of the Theosophical views on core topics such as:

- Seven planes of consciousness
- Life after death
- Exploring reincarnation
- Karma
- Power of Thought
- The practice of Theosophy (this one will be available shortly)
- Course summary

To enrol in the course you will need to create an account on Udemy.com which is free, then search for Theosophy in Today's World.

You could also watch each module with a group of friends or at a branch and then have some exploratory discussion around the topics presented. Notes are provided with each module and can be downloaded.

The course was created by Steve Moss and the New Zealand National Section.

As we enter 2022 we send greetings from the team at National Section to you all. May you meet in harmony and ever deepen your theosophical understanding.

With kindest regards
Renée Sell and John Vorstermans

Theosophical Digest



The *Theosophical Digest* is a quarterly magazine which condenses wholesome articles on meditation, comparative religion, Ancient Wisdom, art of living, health, science, theosophy, spirituality, philosophy and more.

The compact format of short articles, snippets and humour from authors around the globe makes the *Theosophical Digest* a great read for short relaxing interludes at any time. These books also make great gifts – perhaps as a subscription to an organisation, or someone you know who would appreciate some thoughtful inspiration in a busy world.

Subscriptions in New Zealand are \$25 annually, and the magazine is sent out quarterly. Back copies of individual Digests can also be ordered for \$5 each, and are subject to availability. The *Theosophical Digest* is published by the Theosophical Publishing House in the Philippines and reprinted in India.

To order an annual subscription, or for back copies and internet banking information, email Maureen Paterson with your contact details including address and phone number at thedigests@gmail.com or post a note to Theosophical Digest, Box 183, Kaeo 0448 or phone Maureen on 09 405 1653.

From the USA, Janet Macrae writes of a deeply moving spiritual experience of hope and healing.

Angel of the Pines

It was three o'clock in the afternoon on February 17, 2012. I was inside the barn with my two horses: Baton Rouge, a dark brown Australian Thoroughbred with no white markings, and Poco, a chestnut American Quarter-horse with a white blaze on his face.

We were waiting for the saddle fitter. He was very late, and I was starting to get irritated. Should I just cancel the appointment and go home? I picked up the cell phone, but then thought twice and put it down. No, I would have to wait. The saddles were due to be repadded, and I did not want the horses' backs to grow sore. To pass the time, I decided to take them out to the back field to graze. I put the halter on Poco, the younger horse, and led him from the stall into the hallway.

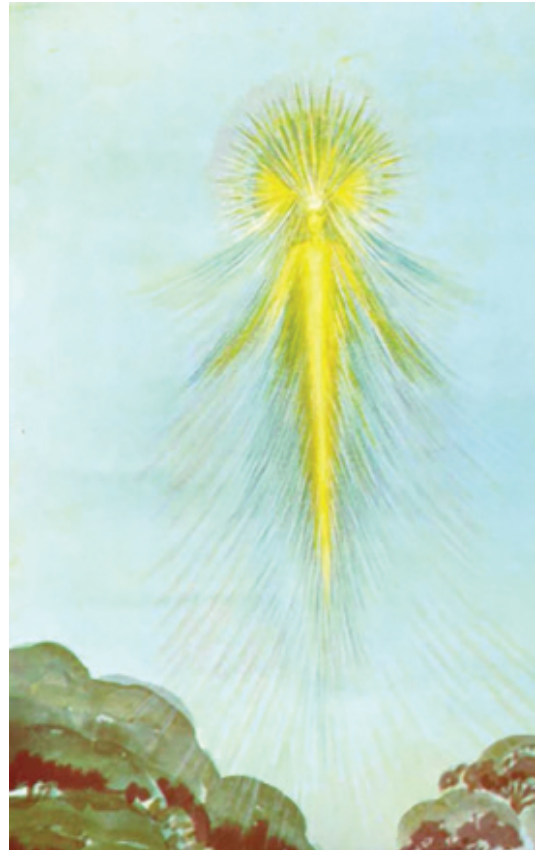
In view of the circumstances, and my frame of mind, what happened next was quite extraordinary:

The walls and ceiling of the barn somehow faded from my sight. Up in the sky, above the fields, I saw a slender, golden energy form radiating thin strands of white and golden light. It seemed to have a face (although I could not discern any features), above which was a rounded golden arch resembling a halo. I'm not sure to what extent I was using my physical eyes. It resembled, or felt like, a dream image. But I was in my waking state, and this being seemed very much in the real world.

Almost immediately, a feeling of recognition came over me. I knew what this was! It was a great Angel of the Pine Trees. I had seen an illustration in an old book that looked exactly like this... no, not exactly... I tried to focus more clearly... This angel had an indentation in the middle, like a waist, while the angel in the book did not.

I stood motionless, staring, for perhaps ten seconds. The angel did not move, and there was no message or other communication of which I was aware. Then it was gone. The walls and ceiling of the barn came back into view, and I felt my hand on Poco, who was waiting patiently.

Why had this occurred? I could think of nothing that might have brought this about. There was little time to ponder, however, because the saddle fitter finally arrived. When he finished, it was still daylight, so



LORD OF THE PINES

The illustration of *A Lord of the Pines*, by Ethelwynne M. Quail, was based on the psychic research of Geoffrey Hodson and is published in his book *The Kingdom of the Gods*. The original caption reads, "This being was observed in association with groups of stone pines in the Cape Peninsula, South Africa. As the picture shows, the colouring and the lines of force in the inner aura—the outer is omitted—suggest somewhat the needlelike foliage of the pine. Many well-grown pines were found to have their own tree God resembling the one here portrayed, but smaller in size and lower in evolution. The stature of this God is about thirty feet."



I took the horses out to the back field, as I had planned. This was a large, unenclosed area where the grass was relatively undisturbed and, even in February, fairly lush. Coming out here was one of the high points of the horses' day. I held Poco on the lead rope, but this past year I had been letting Baton Rouge, the older one, wander freely. He never strayed far. The three of us were like a small herd, enjoying each other's company and the peacefulness of the landscape.

I usually tried to make this back field time a meditative experience. On that particular afternoon, however, my mind was not at all quiet: it was filled with thoughts of angels. I was trying to remember some of the things that Dora Kunz, the co-developer of the Therapeutic Touch healing method, had taught about them. She had been able to see them since her childhood, and sometimes (not too often) she would give some descriptions to those of us who studied with her.

Dora emphasised that angels, or "intelligences", as she referred to them, do not have physical bodies: they comprise a separate evolutionary line inhabiting the higher dimensions of this earth. There are many different types, she told us, but they are all aspects of the universal order; they help to balance the forces of nature. Some types are involved with humanity, but generally in an impersonal way. Indeed, this was one of the big differences Dora found between humans and angels. As humans, we tend to take things personally; angels do not. There are angels who preside over cities and towns, helping to balance positive and negative energies. Others are associated with hospitals, sending supportive energy to the ill and to those who care for them. Dora said that if we try to quiet our minds and attune to them, we can receive some help.

Working under the supervision of the angels are many varieties of nature spirits. These are smaller, less intelligent entities whose energies are of a denser quality, closer to that of the physical earth. Because of this relative density, they are more often seen by human beings: they are the fairies, gnomes, sea sprites and elves that appear in the world's folklore. I wondered why I had suddenly seen an angel and not one of these entities that appear to be more accessible.

I stood there in the grass, remembering Dora's voice, until a chilly wind suddenly arose that penetrated my jacket. "Come on, boys, we're going in." I led Poco toward the barn, and Baton followed us closely. He did not see well out of one eye and would get a little fearful at dusk. Inside the barn, the staff were distributing hay and preparing the evening meal. The horses were content, and I was free to go home.

It was a short beautiful drive from western New Jersey across the Delaware River to eastern Pennsylvania. I entered the house and immediately took out a book that I had bought almost 40 years ago: *The Kingdom of the Gods* by Geoffrey Hodson, a gifted clairvoyant from New Zealand. He had made extensive observations of many types of angels during the 1920s and had engaged an artist to paint some of them following his descriptions. I found these illustrations to be so beautiful and interesting that I returned to them many times over the years, and even showed the pictures of the healing angels in some of my nursing classes.

I first opened to plate 6: "A Lord of the Pines." This was definitely the type of angel that I had seen. But Hodson's lens was much more focused than mine, because he showed, in greater detail, the specific lines of energy radiating from the angel's denser form. Indeed, these lines actually represented the foliage of pine trees. Hodson



explained that angels take on, to some degree, the characteristics of their physical region. In the illustrations, the Pine Angel is slender and graceful, like many pine trees; the Mountain Angels are broad and massive; the Angel of the Sea is curved and wavelike. It is easy to understand why they have been depicted in paintings and other art forms as beautiful people with wings. The denser core of these beings does have a humanlike appearance: the radiating bands of energy give the impression of wings, and the fact that they live in the higher dimensions reinforces the idea of flight.

I spent the evening looking over sections of the book, and the next day I described what I had seen to a few people at the farm. They listened with interest and asked to see the book. Word spread, and soon everybody knew about it. And then, happily for me, some corroboration came within a few weeks.

David, the owner of the farm, is a surgeon who likes to relax by taking long walks in the woods. He told me that he saw “a Great Being in the sky over the fields. It was like a Christmas tree. All lit up!”

We were sure that we had seen the same Great Being. David’s beloved dog had recently died, and I wondered if the Angel had reached out to him because of that. Both Dora Kunz and Geoffrey Hodson say that major transitions such as birth and death are attended by angelic forces. But why did the Pine Angel reach out to me? Although I did not realize it at the time, and might not have been willing to accept it, the consciousness of the angel was embracing my horse Baton Rouge.

Baton had been abused by a former owner but had made great progress in healing with the help of therapists using several modalities over the years: chiropractic, massage therapy, acupressure and Therapeutic Touch. He showed great interest in the healing methods, giving his full attention during each session. “He’s exceptional,” said the chiropractor. “He tries to figure out what I’m doing and work along with me.” I always felt that Baton was more than a horse. Someone once remarked that he seemed to be a human being in a horse’s body.

Baton was 28 years old, and he finally seemed at peace with his life. The status of his physical health, however, was worrisome to me. He suffered from arthritis, allergies and chronic obstructive pulmonary disease. On the afternoon of June 5, almost four months after the sighting of the angel, he had a severe respiratory attack. Our vet came and gave him some potent intravenous medications. “This should take care of it,” he said. “Baton should be better in the morning.” As he was leaving, he gave me an oral bronchodilator to use when necessary. I watched Baton carefully, and he continued to improve as the hours passed. Sheila, David’s wife, who is a physician, told me she would keep an eye on him, so I returned home in the early evening.

I ate a quick dinner and then sat at my desk thinking over the events of the day. Baton had had many episodes of respiratory difficulty before, but this attack was much more severe, and it frightened me. I was also worried about the coming summer heat, which takes a toll on all the animals, particularly the older ones. At some point, a thought of the angel crossed my mind. Should I ask him to help Baton? Geoffrey Hodson’s book contains illustrations of beautiful healing angels that preside over hospitals, sending supportive energy to the ill. This angel was not of that type, but he might be able to help in some way.

Geoffrey Hodson’s book contains illustrations of beautiful healing angels that preside over hospitals, sending supportive energy to the ill.



Dora Kunz, using her clairvoyant ability, observed that angels are attracted to altruistic feelings. She used to suggest that nurses and other caregivers try to attune to them in their work. But she had an admonition: angels, by their very nature, are not able to grant personal favours. The universe is orderly, she would remind us, and angels work as agents of the laws of nature. They exist in the higher realms, where the experience of time is more expansive. Thus they can see into the future and get a sense of the destiny of the living beings around them. Angels can and will help, but they cannot work against destiny.

With this in mind, my inner sense told me to proceed: make a request, but be non-attached to the outcome and accept whatever happens. So I visualised the angel and made the intent to connect. Then I pictured Baton and asked the angel to help him in any way that would be appropriate. I did not expect a direct response, but hoped there would be an improvement in Baton's condition. What happened next was a complete surprise and one of the most profound gifts I have ever received.

In just a few seconds, I felt a generalised sense of pressure, as though some type of energy were gently impinging on my subtle field. Then it felt as though part of my subtle energy field on the right side became synchronised with the new frequency, and it was this synchronisation, or partial synchronisation, that allowed me to experience the angel's presence. I am not sure that any amount of spiritual reading or meditation could have prepared me for this. I had never felt such a majestic presence, so completely above our human personality dynamics, and yet so profoundly courteous to me at this level.

"I acknowledge your request." This was not so much an audible voice in my inner ear as an idea impressed from without on my mind. I sat with my eyes closed, barely breathing. Across my inner visual field came a sequence of moving images: I saw Baton surrounded by little earth-tone figures. They stood about as high as his knees. Were they plants? No, they looked like plants, but they were moving around. Then I saw that they had stubby legs and odd-looking faces. They were nature spirits! I watched them perform some kind of dance around Baton. An inner circle suddenly formed, so now Baton had two circles of nature spirits dancing around him. At one point they seemed to be covering his body with leaves. Baton seemed to be completely comfortable with these little beings and what they were doing.

The vision faded, and I sat at my desk for a long time. At first I was too stunned to move or even to think. Then I felt compelled to write down what had happened. This was a glimpse into another dimension and, like dreams that are not recorded, it could slip back into the depths of my unconscious. And so I wrote, hoping the words would anchor this experience in my waking mind. I wondered if the great angel sent some energy or life force through the nature spirits, directing them to perform a healing ritual dance. It was my hope that the angel's energy would help Baton regain his strength. Many horses are now living well into their thirties, I reasoned, and with all the supportive therapies available, Baton could be among them. But at that moment, the angel could see what I, in my physical consciousness, could not: that my hope, my personal wish, was not his destiny.

And so it happened, very quickly. On the morning of August 13, two months after the



dance of the nature spirits, I was preparing a late breakfast when the phone rang. It was Sheila. “Baton doesn’t look good at all,” she said. “I think he’s critical.” Our vet was away, so I immediately called the nearby equine clinic. Then I ran out the door. It was brutally hot, as it had been all week, and now Baton was in respiratory distress.

Gemma, a young vet, quickly arrived. She medicated Baton, and he soon started to breathe more easily. However, Sheila detected an irregular pulse and asked Gemma to do a scan of his chest. She agreed, and we were all shocked as the picture emerged: his heart was so enlarged that it was impinging on his lung.

“This doesn’t look good,” said Gemma. “You can bring him into the clinic for a cardiology workup, but I doubt, in this condition, that we could give him any more than a week.”

I stood there, trying to think clearly. The clinic is excellent, but I felt Baton would not want this option. If he stayed here, however, how much discomfort might he endure? Even if he managed to survive more than a week, he still faced the rest of the summer heat and the early fall allergens. Hard as this was, I knew I had to let him go. Gemma accepted my decision and said she would make the call for his body to be picked up for cremation. She then went to her truck to prepare the injections, and we led Baton out to the back field.

There was an unusual, profound stillness in the air. Everything seemed to have stopped. Most of the horses had been brought inside because of the heat. The instructors were on vacation, so there were no lessons, and the custodian had the day off, so all the machinery was quiet. In the distance I saw a woman leading her horse out to graze in the front yard. In the back field there were four of us with Baton: Gemma and her assistant, me, and Sheila, who had stayed with us all morning. Soon, when it was all over, there was only me, kneeling there on the grass beside him.

I covered Baton’s body with a sheet and waited there in the stillness and the heat, periodically taking refuge in the shade of the barn. I felt for Poco and tried to comfort him. After a while, maybe an hour, I heard the sound of a motor and saw an unfamiliar square truck making its way up the driveway. A sympathetic man got out of the truck and asked me to sign something. He also suggested that I leave. “You don’t want to see him hoisted onto the truck,” he said. So, I went back into the barn and waited with Poco until the sound of the truck faded away.

Then Carolyn appeared, the woman who had been grazing her horse in the front yard. I did not know her well, because she had only recently started boarding her show horse here. Someone told me that she lived on her own farm nearby.

“I’m really sorry about this,” she said. And then, after a moment, she added: “Did you see all the eagles?”

“No.”

“About ten or twelve of them came when your horse died. They flew over him in a big circle and then flew away. I’ve never seen so many – maybe a pair or two – but nothing like this.”

I wished that I had seen the eagles, but I was not looking up at the sky. I was looking down at my loss. Even in my shocked state, however, I felt a sense of mystery and

Birds symbolise the human spirit and its flight to a higher dimension.



gratitude. How fortunate that she had been there, at that moment, able to see what I had not. A circle of eagles. I thought about the circle of the nature spirits, and I wondered if the eagles also had been sent by the Angel of the Pines.

It was only later that my friend Geri, who lives with her family on a nearby farm, told me that she too had seen the eagles. Around noon on that hot August day, she was standing in one of her fields with a friend.

“There were several of them in a circle,” she said. “They were flying so low that I could see some individual feathers. And they were flying in your direction, towards you and Baton. I had never seen anything like that, and I remember I said to Maryanne, ‘Oh my God, what kind of a sign is this!’”

It was a sign, to me, of successful completion. Birds symbolise the human spirit and its flight to a higher dimension. Eagles, in particular, indicate strength, victory and the release from bondage. And the circle, in all cultures, means wholeness, fulfilment, and the completion of a cycle. The circle of eagles told me, therefore, that Baton had accomplished his life’s purpose. He had been hurt and, with Poco and me at his side, had walked a long path of healing. His earthly life was fulfilled, and he was open to a higher level of existence.

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Janet Macrae taught holistic nursing at New York University for many years. She is the author of *Therapeutic Touch: A Practical Guide* (Knopf, 1987). This article contains excerpts from her e-book *On the Road to the Spirit: A Journey with a Horse*, available through Amazon, Barnes and Noble, and SmashWords, 2014.





Theosophical Education Retreat Centre

Jim Scrivener writes about a road far ahead,
encountering Snakes and Ladders...

SPRINGBROOK SCHOOL OF THEOSOPHY

About an hour's drive from Gold Coast, Australia, the road rises via tortuous routes about 600m. to the Springbrook TS Retreat¹, the temperature dropping 5°C on the way, and because of its location amongst subtropical rainforest away from civilisation, there is a sense of arrival at a special paradise. The noise of traffic is replaced with birdsong² and the rainforest envelops one. A short drive away and worth visiting are Purling Brook Falls and Best of All Lookout³, both in Springbrook National Park. At the retreat itself, there is a pleasant seven-minute bush walk to the top of a waterfall. On the large lawn, pademelon⁴, magpie and brush turkey graze.

In addition to organisers TS National President Stephen McDonald, Education Coordinator Simon O'Rourke, presenters Pedro and Linda Oliveira, 18 keen students from up the coast down to Tasmania, with one from across the ditch, converged on Springbrook to study *The Voice of the Silence: Inner Preparation for the Bodhisattva Path*. Pedro and Linda had selected verses relating to the path of renunciation, a path less travelled⁵ – a choice we can make only after our personal karma has been dealt with and we've become pure enough – to choose to delay our own further evolution by staying back to help all living beings.

As with most theosophical gatherings, there was a good age range, in this case from early 40s to a sprightly 87 and similarly a wide range of life experiences. The camaraderie, common purpose and sense of humour among the group was evident instantly. Also, the great atmosphere was enhanced further by the wonderful catering. The normal live-in caretaker and her daughter provided meticulously crafted vegan meals with menus influenced from around the world.

The routine for the four full days started with a 7:30am meditation, two morning study sessions, free time after lunch, 4pm interactive sessions presented by Simon and Stephen to do with practical skills for theosophists – developing programmes, presentation skills and voice training, using Zoom and PowerPoint, giving our own five-minute presentations, chairing meetings in dealing with difficult situations and for the 7:30pm evening sessions there were music playlists, interesting videos and time around the wood fire in the dining room.

In the study sessions Linda and Pedro had chosen specific verses to study. Their method usually started with questioning people on their understanding of certain words and phrases with no right or wrong answers – this was a real sharing by presenters and students not just one-way lecturing – that gave us a wider view of the possible meanings, then expanding on them and in Pedro's

case including interesting anecdotes about major figures in the TS both in early times and from his own experience, which made for very enjoyable sessions. The required five-minute presentations were probably daunting to us all – we chose one of ten topics mentioned in the book and conscientiously did our best.

The result didn't matter – it was a supportive audience and it was all good practice in helping us to be better at sharing our theosophical interests with others, which I think is the main point of being a member.

It occurred to me that while most of us were probably nowhere near the beginning of the Path, nevertheless the incredibly poetic roadmap shown in *The Voice of the Silence* was still useful in giving us an idea of where we are all headed and the qualities we need to develop to approach the Path and then in probably many lifetimes becoming one with the Path. Being the last book Helena Petrovna Blavatsky (HPB) wrote, it deserves special importance. Linda and Pedro pointed out that it can be returned to again and again picking on a verse that resonates, to use in meditation. Throughout the book it mentions the difference between the Doctrine of the Eye – meaning Head learning about external transient things (even from theosophical books) and the Doctrine of the Heart – Soul-Wisdom to do with the embodiment of true divine wisdom, permanent and everlasting.

It seems that when we have won our right to put a foot on the Path by balancing our karma, the work is not over. One perceptive student likened it to a divine game of Snakes and Ladders. Perceptive indeed. I found out later that game originated in ancient India about the second century BC, so a connection with more ancient writings is probable. *The Voice of the Silence* refers to setting our foot on the first rung of the ladder: "There is but one road to the Path; at its very end alone the 'Voice of the Silence' can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain⁶;" and warns we must be free of all vices. In the second Hall – the Hall of Learning – "In it thy Soul will find the blossoms of life, but under every flower a serpent coiled⁷..." We are tested all the way and like the game, even at the end a snake can take you back to start again if there is a hint of pride or other vice.

It was a wonderful experience of meeting like-minded people, sharing ideas and learning with sincere and talented presenters Linda and Pedro Oliveira, in a beautiful facility and setting, excellently co-ordinated by Stephen McDonald and Simon O'Rourke.

My thanks go to the Australian TS for sponsoring course fees of a kiwi participant each year, and to the TSNZ for sponsoring travel. I would encourage anyone who has the chance, to attend one of these Schools of Theosophy.

Finally, some comments from other participants:

“Atop the mountains amongst the clouds we entered *The Voice of the Silence*. Linda and Pedro were our guides through the Three Halls to discover the path of transformation in the Seven Portals of virtues to develop the qualities of concentration, meditation and Samadhi.”

Bruce

“Great opportunity to meet like-minded people; all got on. Speaker/teachers worked with the student attendees, not just for the students – all/both were learning. Non-TS teachings were very useful – presentation tips: tongue-twister exercise, voice adjustments... word sentence making – managing/chairing tips.”

John

“I have attended many schools, but this is the first where interaction was so much better from co-ordinators and students; two opinions definitely better than one. Hope this continues.”

“I am very grateful. Great food, great people, great insights. Loved it!”

“Coming together with like-minded people with a common purpose is powerful and we shared a wonderful energy.”

“Good stuff!”

“Mindfulness, thoughtfulness can awaken divine inspirations.”

“Inspiring and uplifting. Gratitude.”

“The Path for Truth is fraught with snakes and ladders, even at the door to Enlightenment.”

George

“See you in October.”

Diane and Lily, Brisbane NYC

“Delicious food. Stimulating discussions. Great company. Being in paradise. Wonderful experience.”

“The most wonderful thing about the retreat was the feeling of the oneness of each other and appreciating the unique expression of love and inner wisdom of everyone in the group.”

“Delightful exploration and exchange.”

“I came to the *Voice of the Silence* and heard Nothing.”

“This retreat ticked all the boxes.”

REFERENCES

- ¹Theosophical Education Retreat Centre, 2184 Springbrook Road, Springbrook, Queensland, Australia.
- ²I guessed later there were Eastern Whipbird, Laughing Kookaburra, Butcherbird, Magpie, Golden Whistler, Fantailed Cuckoo (among others).
- ³(Thankyou Tania and Michael for driving me there)
- ⁴Hare-sized marsupial like a miniature wallaby
- ⁵HPB’s final book *The Voice of the Silence* is “Dedicated to the few” for a start, and the Bodhisattva path is likely to be chosen by very few.
- ⁶*The Voice of the Silence*, Fragment 1, verse 69
- ⁷*The Voice of the Silence*, Fragment 1, verse 26



Jim Scrivener has been a TSNZ member since 1988 and is currently president of the New Plymouth Branch. Involved in the Theosophical Society since 1988, retired architect Jim Scrivener plays French horn in the Taranaki Symphony Orchestra.



Class and staff of 2022



Relaxing between presentations



In the Hall of Learning

The Geoffrey Hodson Library



Membership in the Theosophical Society in New Zealand includes library borrowing privileges (in person or by mail); however, members must register for this benefit with the library.

Non-members may register for library privileges for an annual fee of \$50.

Requests can be posted within New Zealand and must be returned at the borrower's cost.

To register or to borrow books:

call 09 523 1797 or preferable at the moment to email.

email

library@theosophy.org.nz

or visit the library in person.

18 Belvedere Street, Epsom, Auckland 1051

You can view the library catalogue at

<https://tsnz-library.theosophy.org.nz>

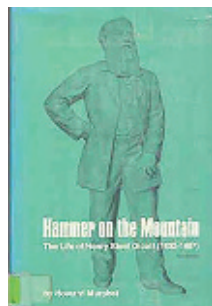
Harmony

A selection of titles available to borrow from the library:



H.P.B. THE EXTRAORDINARY LIFE AND INFLUENCE OF HELENA BLAVATSKY, Founder of the Modern Theosophical Movement
by Sylvia Cranston

This book focusses on the teachings HPB transmitted as well as on her fascinating life.



HAMMER ON THE MOUNTAIN: The Life of Henry Steel Olcott
by Howard Murphet

A biography of Henry Steel Olcott, co-founder of the Theosophical Society in 1875 and a central figure in the Buddhist revival in India and Ceylon.



A CASEBOOK OF ENCOUNTERS WITH THE THEOSOPHICAL MAHATMAS

compiled and edited by Daniel H. Caldwell

More than 25 people testified to having seen and/or been in contact with the Mahatmas during Madame Blavatsky's lifetime. In the pages of this book, the reader will find the detailed accounts and testimonies of most of these witnesses in which they relate their sightings, encounters and meetings with H.P.B.'s Adept Teachers.



Online link: <https://www.blavatskyarchives.com/mastersencounterswith.htm>



LIVING IN WISDOM: Lectures on The Secret Doctrine

by Joy Mills

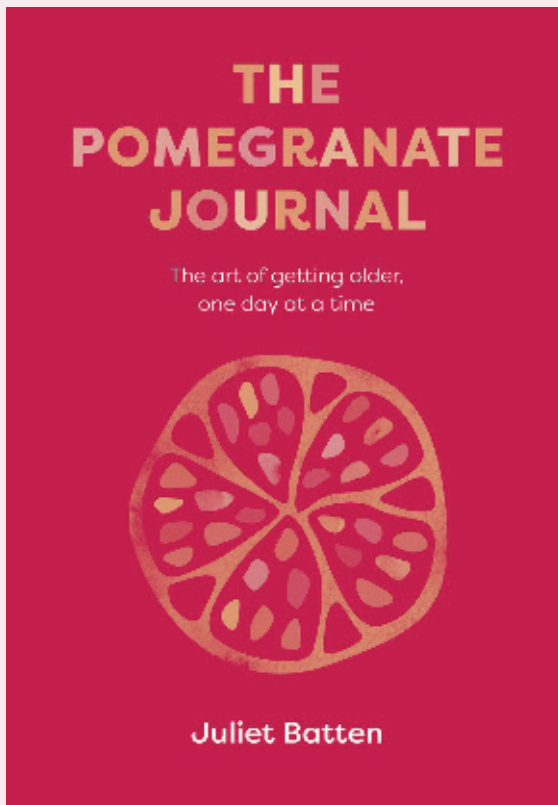
In contemporary language, and with frequent references to the latest developments in physics and biology, the essence of *The Secret Doctrine* is made more accessible to the modern reader.



UNLOCKING THE DOOR: Studies in The Key to Theosophy

H.P. Blavatsky's introduction to Theosophy and the Theosophical Society
by John Algeo

A commentary on *The Key to Theosophy* which is described as "...a clear exposition, in the form of question and answer, of the ethics, science and philosophy for the study of which the Theosophical Society has been founded."



THE POMEGRANATE JOURNAL

The art of getting older, one day at a time

by Juliet Batten

Here is a book for all of us as we face the challenges of ageing, either our own or those we care about. Juliet Batten's latest book is like a ripe pomegranate, rich in wisdom and insight. It reveals seeds of learning and discovery as her body and mind awareness is documented in bite-sized pieces to savour.

The simplicity and directness of Juliet's writing invites the reader to process their own ageing, perhaps confronting worries, hurts and anxieties that may have been hidden or stored within. Through solitude, often at her bach with its remoteness and closeness to the bush, beach and wildlife, Juliet retreats in a way that she says opens up spaciousness and allows her to harvest the fruit of life. This intimate journal describes those processes.

Well-known for her *Spirited Ageing* book and seminars, Juliet has taken time to reflect on her own discoveries and experiences as an older woman. Writing of her curiosity and presence through sometimes painful, belittling, demanding but ultimately enriching experiences, she takes us along with her to a deeper level of understanding of ageing – and being.

Because each entry in *The Pomegranate Journal* is short and sometimes breathtakingly fresh, simple and direct, the reader is not only easily immersed in Juliet's personal progress but also enabled to contemplate their own past, present and future ways of being in this world from a new perspective, with renewed trust in their own resilience.

Juliet Batten's book challenged me to release those fears, resentments, even hopes and dreams that had been locked away. I have been reminded that solitude can bring insight and while it is foolish to ignore special requirements of an older body there are rich rewards with ageing in the deeper enjoyment and appreciation of the beauty and joy in life.

When life is ripe like the ready-to-eat pomegranate, it is for us to tap out the seeds of wisdom which nourish and enrich our lives as *The Pomegranate Journal* by Juliet Batten demonstrates *The art of getting older, one day at a time*.

Reviewed by the editor.



Juliet Batten has a PhD in English and taught English, Women's Studies and Environmental Studies at the University of Auckland before practising psychotherapy for 26 years. She is an artist coordinating collaborative art projects including the 1986 *One Hundred Women Project* at Te Henga beach. Juliet meditates and celebrates the seasons with others.

..... ❖❖❖

The Pomegranate Journal: The art of getting older, one day at a time

by Juliet Batten

Ishtar Books ISBN 978-0-473-61501-7

<http://www.julietbatten.co.nz/shop/>



Carol Collier, National Coordinator
for the Theosophical Order of Service, New Zealand,
reflects on seasonal rhythms and growth...



Winter is the time of sacred balance and rejuvenation of life in preparation for the coming spring. Everything lies dormant in the silent earth; it is a sacred time of rest and reflection before the awakening and the slow build towards brighter days. The energy of winter is that of going within. It is the fruitful darkness and silence out of which our souls' yearnings and new inspirations can eventually emerge.

As we consciously link our awareness to nature's cycles, our understanding of our own personal growth cycles deepens. It is the time of ending and beginning, a powerful time – a time to contemplate our immortality. A time to forgive and be forgiven, and to make a fresh start.

ELIZABETH SELL – Farewell to an Amazing TOS Supporter

Elizabeth Sell was a long-term supporter of the Theosophical Order of Service, since its restart in 2003. Her self-forgetful attitude and will to serve in this world, a natural counterpart of her involvement in the Theosophical Society's work guiding people to wisdom, were very strong in Elizabeth.

Elizabeth always donated her artwork to raise funds for all of our TOS projects. She assisted her husband John with the bookmarks initiated for TOS fundraising. Elizabeth was a most generous donor in every respect. She assisted her daughter-in-law Renée Sell in the coordination of the TOS Centenary Project in 2008 and initiated the Geoffrey Hodson Scholarship Fund as part of this. Elizabeth oversaw the financials of this project for 14 years and was a trustee for this initiative. This work is extensive and time consuming and Elizabeth kept an eye on every aspect of this scholarship, including candidate selection and staying in touch with and liaising directly with the Philippines for TOSNZ.

Elizabeth's last selfless act was to pay for publishing *Poems of Contemplation*, a book of poems she wrote with her late husband John, to be sent free to all TOS groups around the world and to TS branches in New Zealand. Sale proceeds go to TOSNZ projects.

Service was in Elizabeth's heart, a service that transformed into action for others. We wish Elizabeth well on the next stage of her journey and feel much gratitude and appreciation for all she has done and given, working for humanity. Elizabeth reminds us that Service is Love in Action.



Elizabeth Sell 1940 - 2022

UNITY – TOS theme for this year

Geoffrey Hodson on Unity:

As there is a land of joy, so also there is a world where diversity is not, where there is unity alone. It is higher than the land of joy, for joy is the land of universal ideas, and unity is beyond ideas. You cannot speak with any truth about this land, for words are diversities. Therefore, may that land be named as one word alone; it is the land of unity. Not only is there no need for other words, there are no other words, for the one word, unity expresses the whole.

To celebrate our Unity theme for the year, we offer space in the TOS section of *TheoSophia* magazine for contributions from any members or friends who would like to share their reflections on what it means to them. In this issue Barbara Zanarb contributes:

CONFESSIONS

I have been a member of the Theosophical Society since 1965, however, not until I attended the Indo-Pacific Conference in the Philippines in 2019 did I fully appreciate the Theosophical Order of Service, TOS. It was a memorable conference and the work of the TS and the TOS seemed to merge harmoniously, united as one. It was subtle, but it was there. In Manila, Vic Hao Chin Jnr developed the Golden Link College with 50 students and by 2019 there were 950 students and growing. A visit to the College was a lifetime experience.

On arrival the children ran into our arms, bursting with love and joy. They touched my heart beyond words as I choked back tears of pure joy. There were posters echoing the wisdom of education by Mahatma Gandhi, Krishnamurti, Albert Einstein, and H.P. Blavatsky, who wrote:

Children should above all be taught self-reliance, love for all men [human beings], altruism, mutual charity, and more than anything else, to think and reason for themselves. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish.

This was the school that I would have loved to have attended and it filled my mind and heart with unselfish love. These children are the leaders of a better world. This gave me renewed hope for a greater consciousness of humanity on planet earth. The children's mantra is: "I am a link in the golden chain of love." I am forever grateful for the TOS which allows me to contribute monthly to the Golden Link College. Theosophy is alive and well.



Principal Rekhar Nahar Shardar, Tim Boyd and John Vorstermans with students



Carol Collier with Golden Link College student



International guests with Golden Link College students

GOLDEN LINK COLLEGE UPDATE

A recent update received from Golden Link College Principal Rekhar Nahar Shardar regarding the current student numbers at the college:

The main campus has 962 students from kindergarten to college levels, and in Quezon City Campus there are 18 kindergarten pupils. Bohol campus has 169 pupils from kindergarten to Grade 7 students. In all three campuses the enrolment has dropped from the past school year due to the pandemic. During this lockdown period most parents lost their source of income. For that reason some students stopped schooling for a year, and others transferred out to the government schools where there are no school fees.

POPPIES Auction

It gives me great pleasure to announce that the beautiful framed painting POPPIES donated to the TOSNZ by the late Elizabeth Sell, has been sold to the highest bidder. Congratulations Paul Henderson and thank you for your most generous bid. Grateful thanks to all who participated in the auction.

UKRAINE

As a result of the Russian armed invasion of Ukraine, many civilians forced to leave their country became refugees. Others moved to the western regions in Ukraine, becoming internally displaced persons. There are individual villages and cities under occupation, people cut off from their life support systems. All these people needed help with water, food, medicines, housing and basic necessities. A call for help and support went out to many humanitarian organisations around the world. The TSNZ and the TOSNZ joined to raise money for our brothers and sisters in distress. The total raised at the end of March was \$17,400. Grateful thanks to all those who donated to this fundraiser. A call went out, and you were there. Thank you for answering the call.

GIFT FROM THE LATE ELIZABETH SELL

A book of Poems by Elizabeth Sell and John Sell, with paintings by Elizabeth Sell, has been donated to the TOSNZ as a fundraiser, and every TOS Group around the world will receive a free copy. Glenn Sell, with support from brother Richard Sell, has worked extensively on this project.

NEXT ISSUE – Updates: Hawkes Bay project, The Waikato Teen Parent Unit.

To help contact:
CAROL COLLIER

Phone:
027 668 4554

or

Email:
tos@theosophy.org.nz

Please donate to help the work:

Name:..... Email:.....

Address:

Donations

- Ukraine Refugees Emergency Appeal \$.....
- Ukraine TS Section SOS Appeal \$.....
- TOS General projects (we choose for you) \$.....
- NZ Kids Fund Project in the Hawke's Bay \$.....
- NZ The Waikato Teen Parent Project \$.....
- NZ The Waikato Women's refuge (new) \$.....
- Empowerment of Women Project, India \$.....
- Individual child sponsorship \$150 per child India/Pakistan (circle preference) \$.....
- Pakistan Schools (Literacy Centres) support ongoing \$.....
- Golden Link College, Philippines \$.....
- Direct credit to a/c 'TOS New Zealand'

Bank account number: 03-0104-0088756-03, e-mail tos@theosophy.org.nz

Vegetarians Today



From the New Zealand Vegetarian Society, **Margaret Johns** reports on plant-based influences in farming and health.

I have always been impressed by the long-running television programme, *Country Calendar*. Among the episodes on animal-based farms and agri-businesses in New Zealand, it has also featured episodes on hemp protein, pine nuts and avocados to name but a few of the plant-based programmes. These latter episodes are very informative and give one hope that the future of plant-based protein production in New Zealand is a bright one and can also inspire us to grow our own fruit and veg, within the limits of our environs.

Sustenance and nutrition for the physical body is very necessary in order to provide a vehicle for the spirit to dwell in/use during this physical incarnation. The NZ Vegetarian Society has been fortunate in arranging for the supply of nutrition-related articles for our quarterly members' magazine, *Vegetarian Living NZ*, from the Australian health-promotion charity Doctors for Nutrition (DFN). Established in 2018, the DFN team of Australian and New Zealand medical and dietetic professionals works to equip healthcare practitioners, institutions and the public with evidence-based information and education on optimum human nutrition and the life-changing power of whole plant-based food. Their articles are well researched and full of helpful information.

(See: <https://doctorsfornutrition.org/> if you'd like more detail on their work.) *Vegetarian Living NZ* also includes other useful nutritional information, enjoyable stories/interviews and recipes to savour and enjoy (www.vegetarian.org.nz).

Mahatma Gandhi said, "A man is a product of his thoughts. What he thinks, he becomes." Science backs this up. According to a recent study by Massachusetts General Hospital, consistent mindfulness literally changes the neurons in your brain. And the age-old adage of "we are what we eat" applies likewise to our bodies. As we mature and grow, the food we eat changes to fit the changing needs of our bodies and as we mature spiritually our habits change from thoughtless reactions and eating to a conscious choice of lifestyle and food. So, become the author of your own life story – we cannot change the past, but we can shape the future – follow the path of compassion, humaneness and caring: it's up to us to walk in the direction of our highest self and influence others and the world, by the way we live.

Here's a delicious nutritious lentil soup to help you through winter, from the *Home Tried Favourites* Recipe Book:

NUTRITIOUS LENTIL SOUP

- | | |
|--------------------------|----------------------------------|
| 2 Tbs oil | 1 litre water |
| 2 large onions, chopped | Juice of half a lemon (to taste) |
| 2 cloves garlic, crushed | Salt |
| 1 tsp cumin | Black pepper, freshly ground |
| 1¼ cup split red lentils | |

1. Sauté onions and garlic in vegetable oil.
2. Add cumin and stir for a minute.
3. Add water and lentils and simmer until lentils are mushy (20-30 minutes).
4. Stir briskly until soup is smooth.
5. Add lemon juice, salt and pepper to taste.

www.vegetarian.org.nz for more information, recipes and to order a copy of *Home Tried Favourites*.

More recipes, information and the NZVS revised and updated *Home Tried Favourites* recipe book, are now available from www.vegetarian.org.nz



Vasanta House Library



Books can be ordered from the library at TSNZ national headquarters by using the postal facility available and contacting the librarian at email: library@theosophy.org.nz or 18 Belvedere St, Epsom, Auckland 1051, or telephone 09 523 1797 (Saturday afternoons).

Cost to members is the return postage, non-members may join for \$50.

Vasanta House Accommodation

Casual accommodation is available at TS National Headquarters, Vasanta House in Epsom, Auckland. There is a range of rooms: single, double and bunk rooms with and without en-suite plus kitchen and laundry facilities. We welcome those in sympathy with the TS Objects and willing to abide by vegetarian, smoke-free and alcohol-free requirements. For bookings and more information please contact the office 09 523-1797.

Theosophical Bookmarks – Order Form

Code	Description	Quantity	Code	Description	Quantity
<input type="checkbox"/>	A1 To live to benefit mankind – H.P. Blavatsky.....	___	<input type="checkbox"/>	B4 Peace – A. Besant.....	___
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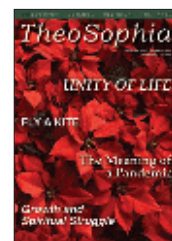
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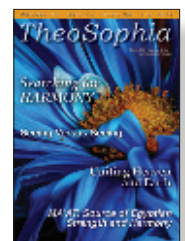
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Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guides its evolution.

Theosophy puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the science of the spirit, teaching one to know the spirit as oneself and the mind and the body as one's servants.

Theosophy literally means divine wisdom: *theosophia*. Theosophy illuminates the scriptures and doctrines of religions, by unveiling their hidden meanings; thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths and theosophists endeavour to live them. Everyone who is willing to study, to be tolerant, to aim high and to work perseveringly, is welcome as a member and it rests with the member to become a true theosophist.

From *Exploring the Mysteries of Existence* published by The Theosophical Society - <http://theosophy.nz>

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Meetings: Theosophy Exploration - Mondays 7.30pm
Members Meeting: 4th Wednesday of month 7:30pm
Contact: Ph 09 524 7994 / hpbpres@theosophy.org.nz
President: Richard Sell
Website: <https://hpb.theosophy.org.nz>

CANTERBURY

Venue: Aldersgate Centre, rear entrance from Chester Street West, Christchurch
Public Talks: 1st Wednesday of month 7:30pm
Contact: theosophycanterbury@gmail.com
President: Susanna Roskilley
Website: <https://theosophy.nz/centres/canterbury>

DUNEDIN

Venue: 469 Hillside Road, Caversham
Meetings: Wednesdays 7:30pm
Contact: 03 455 6917 / theosophy.dn@actrix.co.nz
President: James Fox
Website: <https://theosophy.nz/centres/dunedin-lodge>

FAR NORTH

Venue: Theosophy Centre, Waikare Ave, Kaero
Contact: Maureen Paterson (09) 405 0707 / farnorththeosophy.president@gmail.com
President: Maureen Paterson
Website: <https://theosophy.nz/centres/far-north>

HAMILTON

Venue: 73 Anglesea Street
Meetings: Sundays 7.30 pm
Contact: hamiltontheosophy@gmail.com
Website: <https://hamiltontheosophy.weebly.com>

HAWKE'S BAY

Venue: Cedric Alexander Hall, 5 Devonshire Place, Taradale, Napier
Meetings: 2nd & 4th Thursday 7.00 pm
Contact: Don Harrison 021 532 050 / hawkesbayts@gmail.com
President: Sue Harrison

NEW PLYMOUTH

Venue: 30 Hine Street, New Plymouth 4310
Meetings: Public - see newsletter on website
Members - 1st & 3rd Wednesdays 7.30pm
Contact: Jim Scrivener 021 251 1011 / tnewplymouth@gmail.com
President: Jim Scrivener
Website: <https://theosophy.nz/centres/new-plymouth>

OREWA

Venue: 9E Forest Glen, Orewa 0931
Meetings: Varying
Contact: Heather Bell (09) 427 0149 / palumbo@xtra.co.nz
President: Heather Bell
Website: <https://theosophy.nz/centres/orewa>

PALMERSTON NORTH

Venue: 304 Church Street, Palmerston North Central 4410
Meetings: See website
Contact: Anthea Clement (06) 353 6221 or 027 240 2069 / pn@theosophy.nz
President: Helen Sussmilch
Website: <https://theosophy.nz/centres/pn>

WELLINGTON

Venue: 19 Marion Street, Te Aro, Wellington 6011
Meetings: Public - Tuesdays 7-8pm
Members - Some Sundays 2-4pm (see programme)
Contact: Sushma Webber 022 626 8381 / tswlgtn@gmail.com
President: Simon Webber
Website: <https://theosophy.nz/centres/wellington>

WHANGANUI

Venue: Community Arts Centre, Taupo Quay
Meetings: Usually 2nd Sunday of month 2.00pm
Contact: Kirsty TXT to 021 212 3819 / theosophywhanganui@gmail.com
President: Kirsty Morton
Website: <https://theosophy.nz/centres/wanganui>

WHANGAREI

Venue: 110 Handforth Street, Onerahi, Whangarei
Meetings: 3rd Sunday of the month 11:00am
Contact: Paul Henderson (09) 436 2661 / mjcloss2014@gmail.com
President: Paul Henderson
Website: <https://theosophy.nz/centres/whangarei>

STUDY CENTRES

DANNEVIRKE

Contact: Daphne Miller (06) 374 7492 / daphnemiller@slingshot.co.nz

INVERCARGILL

Contact: David Simpson (03) 213 0424

NELSON

Contact: Jan Lowe 022 123 4920 / momentumsigns@gmail.com
Website: <https://theosophy.nz/centres/nelson-study-centre>

TAKAKA

Venue: Members' homes
Meetings: Usually alternate Tuesdays
Contact: Murray Rogers 022 072 4569 / jmrwordplay@gmail.com

WAIKATO THEOSOPHICAL STUDY CENTRE

Venue: 40 Marama Street, Frankton, Hamilton 3204
Meetings: 1st and 3rd Thursdays of month 7-9 pm
Contact: Carol Collier 027 668 4554 or Sue Mitchell 027 636 6435
Website: <https://theosophy.nz/centres/waikato-theosophical-study-centre>

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Please Note: Due to Covid Restrictions, branch meetings may be postponed

Consciousness

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya [illusion].

Helena Petrovna Blavatsky



When you call yourself an Indian or a Muslim or a Christian or a European or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of humankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence.

Jiddu Krishnamurti



June 2022