

PHILOSOPHY · SCIENCE · RELIGION · THE ARTS

TheoSophia

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**THE ANCIENT
WISDOM**

New Light on Old Ideas

The Power of Awareness

**High Time to
Change Our Minds**

TheoSophia



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

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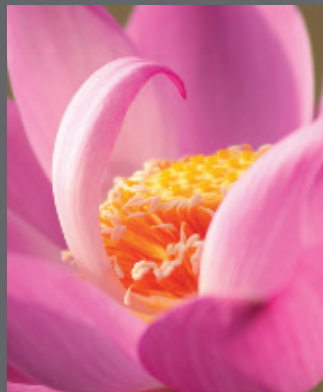
THE MISSION OF THE THEOSOPHICAL SOCIETY

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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FROM HELENA PETROVNA BLAVATSKY

In one of her last messages to the Convention of the Theosophical Society in America, HPB alerted members about the dangers to which the TS is exposed when members allow forces of divisiveness, suspicion and ill will to take root in their minds and hearts:

No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the member of the TS to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our brotherhood.

Helena Petrovna Blavatsky 1891

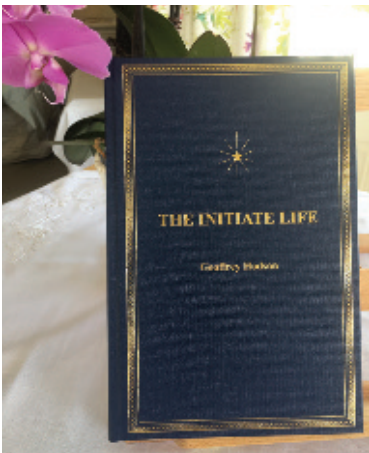
CALL FOR TSNZ NOMINATIONS FOR NATIONAL VICE-PRESIDENT AND TWO GOVERNANCE BOARD MEMBERS

Nominations for the position of National Vice-President for a one-year term and for two Governance Board members for a three-year term, commencing after the Convention in January 2022, are now open and must be made in writing, with each nomination being proposed by five members of the Society in good standing.

Candidate nominations should be accompanied by a photograph, short curriculum vitae, relevant biographical data, personal statement (all to fit on one A4 page) and the agreement of the candidate to stand. Details of prerequisites for these roles are outlined in bylaw 1.1 and 1.2. Full details, including outlines of job requirements, required nomination forms and candidate statement template to be filled out, are available on the website at <https://theosophy.nz/about/jobs>

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

*Nominations must reach the Returning Officer by
4pm, Thursday 30 September 2021 at
18 Belvedere St, Epsom, Auckland 1051.*



The Initiate Life

A Guide to the Path of Hastened Unfoldment by Geoffrey Hodson

The Path of Hastened Unfoldment is one of Geoffrey Hodson's key teachings and this new book, compiled from his talks and study notes, contains material on this very subject. It is relevant for the serious student, aspirant, disciple, or initiate. While many of the talks were addressed to Theosophical Society members and audiences, the message of the Ancient Wisdom and the Path of Swift Unfoldment is applicable to all humanity.

Geoffrey Hodson is acknowledged the world over for his near lifelong dedication to spreading the Ancient Wisdom, Theosophia, and for his depth of knowledge of its multifaceted aspects. He was so highly regarded that wherever he travelled, people sought his counsel and were guided by his unique insight.



Order online at: <https://theosophy.nz> Email: nvp@theosophy.org.nz

Book cost: NZD \$85; free postage within New Zealand;
postage overseas: NZD \$40

The Theosophical Publishing House, Auckland (2018).

Ancient, Ageless and Divine

Wisdom, Ancient, Ageless and Divine is the great core of Theosophy. In her 1889 book, *Key to Theosophy*, Helena Petrovna Blavatsky described Theosophy as the Divine Wisdom 'such as possessed by the gods.' In this issue of *TheoSophia*, we highlight some aspects of this boundless energy.

Writing on theme and shining light on the subject are John Vorstermans (p.4) and Radha Burnier (p.12), while others consider related topics such as awareness: Vicente Hao Chin Jr (p.8), planet Earth: Tim Wyatt (p.20), life itself: Ynys Douglas (p.23) and mind and matter: Titus Steenhuisen (p.24). Tim Boyd ponders the power of story (p.6) and Jane Irving shares insights expressed poetically (p.18), and from Theosophy archives we have David B. Duggin's *Divine Healing* (p.22).

Theosophy in action around the branches is reported on pages 26 and 27 while it is time to think about the next annual convention of the TSNZ in January next year (p.17).

As spring comes to Aotearoa New Zealand, may we all awake to the potential within ourselves and the power of Theosophy, today's Ancient Wisdom.

Pamela Zane Keys
Editor

MEDITATION ON A CHERRY TREE

Swaying gently in the insistent breeze,
Glowing pink, gold, scarlet, with touch of green.
Encompassing all with wonder, inspirational,
Leaves erupt in breath-taking splendour,
As they tumble, dancing, dreaming to their final fall.

Can we be like those leaves
Cascading in beauty and brilliance,
Before our journey to heights unknown?
Living fully in loveliness and joy
To our last moment, when we ascend and float
Away to realms anew.

Beauty never dies but deep within
Aspires towards fulfilment of our purpose here.
May we leave behind the beauty of our joy,
Gratitude and outflowing
Love as we say goodbye, to steal
Some moments of replenishment...

Until we meet again once more!

Elizabeth Sell

DIARY DATES

2021

Aug 07 Presidents' Forum
Sept 30 Close of nominations for the Governance Board
and National Vice-President

2022

Jan 13-18 TSNZ Annual Convention – in Auckland
Jan 14 AGM of The Theosophical Society in NZ Inc.

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

FUTURE ISSUES 2021

Date	Theme	Deadline
2021		
December	<i>Unity</i>	1 October
2022		
March	<i>Harmony</i>	1 January
June	<i>The Inspiration Behind the TS</i>	1 April

Email: editor@theosophy.org.nz

National President of the Theosophical Society in New Zealand, John Vorstermans examines the Ancient or Divine Truth.

THEOSOPHY *the Ageless Wisdom*



The term *Theosophy* is derived from two Greek words, *theos*: 'god' and *sophia*: 'wisdom' and generally translated as Divine or Ancient or Ageless Wisdom. This Wisdom dwells within the human spirit, unfolding gradually through the process of evolution, until eventually a stirring from within calls us to open up to this inner reality. *Theosophy* was first used in English in 1650 for the teachings of some ancient sages, and was later applied to the thought of Ammonius Saccas and Plotinus, who founded the Alexandrian school of Neoplatonism in Egypt in the early third century. For them *Theosophy* was the divine knowledge that explained experiences initiates had in the Greek Mysteries.

The term was later used by Protestant mystic Jakob Böhme, early Swedenborgians in England and other 17th and 18th century spiritual writers. It was applied to such schools of thought as Pythagoreanism, Gnosticism, Hermeticism, Alchemy, Advaita Vedanta and Mahayana Buddhism and to philosophers like Nicholas of Cusa (1401-64), Paracelsus (1490-1541) and Giordano Bruno (1548-1600) seeking to answer the big questions.

The Ancient Wisdom in India is called *Brahmavidya*, The Wisdom of Ultimate Reality or *Sanâtana Dharma*, The Eternal Teaching. In Judaism it is called *Kabbalah*, That Which Has Been Received. In China it is called *Tao Hsueh*, The Teaching of the Way. In Islam it is called *Sufism*, The Way of Those Who Wear Wool (the pure or wise). In Christianity it has been called *Prisca Theologia*, The Ancient Thought about Divine Matters. It is also the Wisdom Tradition, the Perennial Philosophy, the Secret Doctrine and the Ancient Wisdom.

BRAHMA VIDYA: A Sanskrit compound with Brahma meaning "The ultimate reality" and *Vidyā* "wisdom"; thus it means "Divine wisdom." Helena Petrovna Blavatsky wrote, "The word 'Veda' is derived from the root *vid*, 'to know' or 'to cognize.'ⁱ

KABALA, QABALAH: Jewish mysticism and esotericism. The word derives from Hebrew *QBL* or *Qibel*, "to receive." The Kabbalah probably dates back to the second or third century CE in Palestine, flourished in Babylonia in the sixth to eleventh centuries and spread to Europe. Its earliest major source of teaching was the *Sefer ha-Zohar* (Book of Splendour), first published in the 13th century by Moses de Leon but traditionally attributed to second century Rabbi Shimon ben Yohai. A second book that played a major role in kabbalistic mysticism was the *Sefer Yetzirah* (Book of Formation). A third is *Sefer Ha-Bahir*.ⁱⁱ

TAOISM: H. P. Blavatsky mentions "the sacred scripture of the *Tao-Se*" — in all probability she means the *Tao Tsang* — which she says contains "nine hundred and thirty books on ethics and religions, and seventy on magic, one thousand in all."ⁱⁱⁱ

SUFISM is the esoteric school of Islam, founded in the pursuit of spiritual truth as a definite and attainable goal. Sufi practices, including meditation and spiritual disciplines, are towards understanding the truth of Being, as knowledge, or *maarefat*, perfect self-understanding which leads to perception of the Divine; its philosophical foundation found in the basic Muslim doctrine of *Shahadah: la illaha illa Allah*: all there is, is but the Divine, there is nothing but the Divine.^{iv}

PRISCA THEOLOGIA holds that one true theology, the basis for all religions, was given to man in antiquity. The term is believed to have first been used by 15th century Marsilio Ficino. The concept of a common thread running through all religions is shared with Neoplatonism, Hermeticism, Rosicrucianism and the Chaldean Oracles. Many like Ficino, who wanted to unite all religions under one banner, relied on the concept of *prisca theologia*. Prisca theologia should not be confused with the perennial philosophy, both of which agree that there is such a thing as "a true religion" that was given to man in ancient times. Prisca theologia holds that the philosophy has undergone declining change and dilution through time. The oldest principle was the purest. The perennial philosophy does not claim such a decline, it simply states that this "true religion" periodically shows itself at different times, places and in different ways.^v

THE ANCIENT WISDOM cannot be defined. N Sri Ram, a past International President of the Theosophical Society (Adyar) in *Why Theosophy is Left Undefined* said:

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 like an open way or space. That is the reason why Theosophy is left free of all definitions, all limitations."^{vi}

Ancient Wisdom is the aggregate of the knowledge and

insights underlying all esoteric traditions in all civilisations, its source is through the faculty of *Buddhi* (the spiritual soul) seeing things as they really are. According to theosophical principles, its development depends on living a pure life as well as having unselfish motives and humility.

Knowledge is not Wisdom. Wisdom lies in action in accordance with Truth, the truth of all things in life. If we act in a way which contradicts that truth, we are acting in ignorance or illusion and are bound to come to grief. All illusions must inevitably mislead and fail. To know the Truth requires going into things very deeply. Knowledge of truth in its essence, the heart of truth, is of that nature or Principle present in all that exists and is also in our hearts, making it possible to know the truth of everything, in a flash.

The search for the Ancient Wisdom usually starts with studying writings that present themselves to the enquirer. Such information, when combined with reflection, helps the reader gain a wider knowledge that can lead to the self-enquiry required to open the connection with our spiritual-soul and direct perception of wisdom. Such wisdom, it is said, cannot be written. However, glimpses are given to those who can understand the sacred language of the sacred texts. The process involves turning our attention inwards.

In many of the Ancient Wisdom texts clues are given as to how to find Truth. This generally includes a life lived emphasising respect for all life, honesty, purity in habits, compassion and altruism, for example. Attention must shift from the outer world to the inner world which generally requires a reflecting practice such as meditation. This might start with simply observing and learning about the nature of mind and its conditioning. As the mind quietens, there is space to hear the inner voice and glimpse of ancient wisdom. These steps do not happen overnight. They require time for old patterns to be replaced with new ones and the necessary intention, attention or mindfulness to become a constant part of daily lives.

Very little in life happens by accident. The most relevant clues come to us through daily experiences. Through the practice of mindfulness, we begin to become more aware of them. If we are trying to know the Self then watching and becoming aware of our reactions to what happens in our daily life, reflecting on why we react, gives us insight into ourselves, our personality or what is sometimes called the not-self. Letting go of the not-self helps us to come closer to the Inner-Self. Watch and observe nature and its laws; they give us an understanding of how the universe works. The ancient wisdom suggests that we are mirrors of the universe, and the universe is a mirror of us. What we resist we need to embrace. Resistance often indicates a blockage in the energy flow we are immersed in. We learn to walk through the doors of our fears.

THE LAW OF PERIODICITY (CYCLES). The Ancient Wisdom proposes that the universe and all that is created is subject to constant evolving cycles. Observing nature, we see this law in action everywhere, such as through the season, cycles of the moon and its effect on us. This evolution implies concepts such as karma and reincarnation. Nothing ever truly dies.

Finally, as we begin to recognise what Ancient Wisdom is, we learn that knowledge is a tool lifting us out of ignorance. However, knowledge learned is not necessarily always accurate, so we must develop discrimination, an essential tool to build correct understanding. The realisation of the Ancient Wisdom takes us inward through Self-discovery aided through such practices as meditation. There is one United Whole (Spirit) that lies hidden in each of us that we are endeavouring to realise. Everything in the universe manifests in a cyclic evolutionary process (periodicity), and progress at the human level comes through personal effort. Life itself is a great teacher; observing what happens each day is an essential part of Self-discovery and full appreciation of the Ageless, Ancient, Divine Wisdom.

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- i *The Theosophical Encyclopaedia*: <https://www.theosophy.world/encyclopedia/brama-vidya>
 - ii *The Theosophical Encyclopaedia*: <https://www.theosophy.world/encyclopedia/kabbalah>
 - iii *The Theosophical Encyclopaedia*: <https://www.theosophy.world/encyclopedia/taoism>
 - iv *The Theosophical Encyclopaedia*: <https://www.theosophy.world/encyclopedia/sufism>
 - v *Theosophical Wiki*: https://theosophy.wiki/en/Prisca_theologia
 - vi Why Theosophy is Left Undefined (*The Theosophist*, October 1964) by N Sri Ram.



Tim Boyd, International President of the Theosophical Society, considers the importance of a place beyond story telling...

The Untold Story

I had an uncle, my favorite uncle, who died several years ago. Uncle John was a remarkable man in terms of his accomplishments in life, but more so because of his generosity of spirit and unconventional ways of thinking. As a student he worked long hours in very difficult circumstances to put himself through college and then medical school. In his fifties he decided that family practice was no longer satisfying, went back to school for three years, and became what he had always been in his heart of hearts – a psychiatrist. He was the uncle that would take us fishing, show us how to build a bicycle, and tell us stories about his life and the things he had seen.

After years of hearing his stories, it got to the point that once a story started I knew where it was going. I had heard it all before, multiple times. For my brothers, cousins and me, we could almost mouth the words: “this may be your fishing line, but it’s my ocean,” when he was recounting an angry fellow-fisherman’s remarks about whose fish was at the end of their tangled lines; “pumping out oil and pumping in seawater has to affect the fault,” spoken each time we passed the oil rigs near a break in the earth where the San Andreas fault surfaced on the way to Los Angeles airport. What amazed me was, each time he told a familiar tale, how fresh it would be for him, as if it were the first time these words had crossed his lips.

Then there was a completely different category of stories he would tell – enigmatic stories. He would often recount incidents that we had been involved in together, drawing out the motivations of the various characters. These stories were more along the “call and response” line, where he requested and expected input, listeners would be called upon to remember not just the story line but their thoughts and motivation for the part they played. These were more challenging because they demanded a level of inner attention and awareness that often eluded me. As kids will do, we mostly just did things first and maybe thought about it later. Just to move things along, I often found myself nodding my head in agreement as my uncle talked.

All of this introspective participation could be a little demanding. After one of these sessions I would walk away feeling stretched and sometimes even a little unsettled, as if I had been reaching for something I could not quite grasp. These stories would end, but you never had the feeling that they were finished. No solid conclusion had been reached, and you were left with more questions than when they began.

Later in life I would encounter a letter written by the mystical poet Rainer Maria Rilke that put these story sessions into perspective:

I beg you to have patience with everything unresolved in your heart and try to love the questions themselves as if they were locked rooms, or books written in a very foreign language. Don’t search for the answers which could not be given you now because you would not be able to live them. And the point is, to live everything. Live the questions now, perhaps then, someday far in the future, you will gradually, without ever noticing it, live your way into the answer.

Uncle John was a good storyteller and whether it was the repetition of the stories and their themes or the poignancy of the stories themselves, much of what he said stuck with me into my adult life.

It has been a long time since those childhood days, and much has changed. One thing that has remained is that I still love a good story, well told. In fact, my sense of the need and value of good stories has increased since I have become consciously involved in a spiritual path. When I think about the people that I have known who show signs of being touched by a higher consciousness, one of the qualities they all seem to have is a love of story. Much of the literature that forms the scriptural foundations for the world's spiritual traditions are in large part storybooks: *The Bible*, *Ramayana*, *Mahabharata*, *Qur'an*, *Talmud*. Why is that? What is it about stories that makes them so universally employed to communicate deep things?

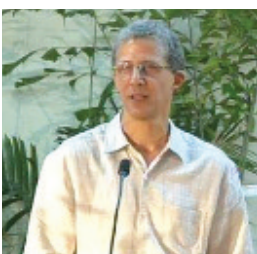
Genuine spiritual teachers, past and present, encounter the same problem: recognising the limits of language. How can we communicate something of the nature of the inner life? Lao Tzu, in the first verse of the *Tao Te Ching*, states that "the Tao [Truth or Way] that can be spoken is not the eternal Tao." H.P. Blavatsky, in the proem to *The Secret Doctrine*, speaks of "an Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible... It is beyond the range and reach of thought... 'unthinkable and unspeakable.'" In the legends of Buddha's life, when he had his experience of enlightenment, he determined that the expanse of his realisation could not be communicated and decided that he would make no attempt to teach. Ultimately, Buddha, like other great teachers, took it upon himself to make the attempt. Much of that effort involved the symbolic language of story.

The beauty and the problem of stories that address spiritual realities is that they adopt familiar figures and relationships as symbols for deeper truths. Take the example of the first stanza from the *Book of Dzyan*: "The eternal parent wrapped in her ever-invisible robes had slumbered once again for seven eternities." We all know what a parent is; we know what robes are and what sleep is. So even though this stanza is addressing an utterly abstract phase of the unfoldment of the cosmos, before anything has come into being, we have some indication of the process. This is not something that lends itself to the normal analytic turns of thinking. Stories of this type not only require a higher faculty for a proper understanding, but seem to call it out of us.

I have come to feel that the people who first told these stories, the great spiritual teachers, were not only wise but clever. They had a deep understanding of the human mind and its limitations, and developed ways to address it. Many of the most profound stories are simple tales, much like the children's stories parents around the world recite to kids to fire their imaginations. Throughout history the great teachers have recognised that, in spite of our own inordinately high regard for our level of advancement, we are essentially a childlike humanity, filled with fears of the dark and unknown, and with a fascination for toys. And so they tell us stories that relieve our fears; they speak to us about divine parental figures; they give us toys, games, and costumes for religious performances; they tell us about other worlds and superhuman powers. As if we were climbing a ladder, they lead us step by step to a place where the rungs end, to a place that goes beyond storytelling to the untold story. Like the finger pointing at the moon, the value of a deep story lies beyond itself. It demands from us a "leap of faith," an opening of the spiritual intuition. One of the great strengths of the Theosophical tradition has been its unwavering focus on the importance of accessing the intuition. Regardless of our religious approach, or lack of one, genuine understanding begins somewhere past where normal thinking ends.

Within each of us there is a story waiting to be heard. It speaks about who we are and how we came to be. It speaks softly, its voice drowned out by the press of our daily concerns shouting their needs like a chorus in our minds – family needs, happenings at the job, bills to pay, places to go, people to meet. The chorus of voices calling for our attention can seem almost endless, but still our story whispers, and sometimes we hear a word or two. It is mostly hidden and forgotten, but every now and then something spurs us to remember some fragment of it. When we do, we feel strong, whole. Like in so many tales about the hero's journey, after great struggles, for a moment we feel reunited with our lost love. This is the great value of story. To remind us of what we already know in our depths; to help us to remember; to quiet us so that the "still, small voice," the "voice of the silence" can once again be heard. Nothing new is added. Nothing has to be done. Only listen, and hear.

..... ❖❖❖



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.

The Power of Awareness

International theosophist, **Vicente Hao Chin Jr** illuminates the meaning and application of this potent capacity.

There is perhaps nothing more powerful than awareness as a key element in human growth and the nurturing of the spiritual life. Without it, growth is basically mechanical, biological or instinctive. With it, new possibilities are unveiled. The capacity for conscious transcendence emerges and new, untapped levels of consciousness can then be scaled.

Human life has two basic preoccupations: first is the ending of pain and sorrow, and second is the pursuit of one's highest potential.

The cessation of pain and sorrow covers perhaps more than 90% of the preoccupations of the average person. We work and earn a living to avert poverty, economic deprivation or physical discomfort. We are driven, consciously or subconsciously, to protect ourselves from hurt, defeat, failure, rejection, humiliation, criticism, stress, distress, fear and a hundred other forms of vexations. A major world religion, Buddhism, is rooted in this basic issue of resolving the problem of human sorrow.

After one has attained a certain degree of stability in the balance between the pressures of living and the presence of inner equanimity, a person innately begins the pursuit of one's higher potentials – what Abraham Maslow called the drive towards Self-Actualisation and eventually, Self-Transcendence.

The role of awareness is vital in facing distress, pain or sorrow; one can either apply palliatives to ease the distress – which usually means dealing with the symptoms only – or go to the roots of the issue and resolve it permanently. Awareness plays an essential function in dealing with the root causes of distress, because the latter is ultimately a psychological reaction or state that can be resolved by transformation of consciousness rather than a change in external circumstances.

It is important to know the difference between *being aware* of something and *knowing* something. I may *know* that I am afraid, but I may not *be aware* of my fear. Knowing that I fear snakes makes me run away from snakes. Being aware of my fear makes me become conscious of, for example: my muscle tension, anxious breathing, weakening of legs, butterflies in the stomach. The awareness of these states is a key to dissipating these symptoms of fear, leading to a state of relaxation and equanimity. Knowing does not result in such a calm state.

Unlike opinions and knowledge, awareness is non-judgmental and non-analytical. It neither likes nor dislikes, accepts nor rejects. It is simply aware. But this uncommitted state of consciousness has such a power that it is the single most important element in human transformation.

Let us look into specific examples of how the presence of awareness can bring about fundamental transformation in the life of an individual, not only in relieving distress but also in the pursuit of the transcendent or spiritual life. We will see that awareness plays a pivotal

The capacity to be aware on a moment-to-moment basis is a powerful antidote to stress and psychological strain...

role in all human levels of consciousness: physical, etheric, emotional, lower mental, higher mental and spiritual.

Body pain and discomfort bring about psychological distress and unhappiness. Such pain can be alleviated or removed medically (for example, with drugs) which is temporary and may also have side effects. But the ultimate solution to the distress caused by biological pain is awareness. In awareness, we do not remove or avoid the pain. When it is unavoidable, we are able to go through it without feeling miserable. Try inflicting a safe kind of pain on yourself (such as pinching yourself in the inside of your upper forearm), first quickly, and second, with awareness, where you feel the gradual intensification of the pain-sensation with full awareness. You will note that while the body feels the pain and the consciousness perceives it, within the consciousness there is no suffering or misery. When there is no awareness, consciousness (or sense of self) automatically identifies with the physical pain and then one says or feels "I am in pain" (not just the body being in pain, but also the "I"). Many people may recall the self-immolation of a Buddhist monk prior to the Vietnam War where the monk maintained equanimity of body in a lotus posture while his body was burning. He did not move or utter a sound. This is possible when in a state of awareness.

Stress is the result of a complex combination of psychological pressure and physiological tension, resulting in strain, distress and unhappiness. When there is no awareness, stress accumulates and becomes chronic, leading to more severe disorders, both psychological and physical.

When awareness is introduced into daily life, something important happens. Tension or distress does not become chronic. Awareness of a tension leads to the subsiding of the tension. In the *Self-Transformation Seminars*, participants are taught how to scan the body for such tensions and discomforts. With awareness and deep breathing, rigid body parts soften, congealed energy flows naturally and the person attains a state of relaxation. The capacity to be aware on a moment-to-moment basis is a powerful antidote to stress and psychological strain.

Emotional distress of sorrow and unhappiness is caused for example by fear, depression, resentment, anger, hurt, grief, aversion or guilt. The factor that makes these distressful is the psycho-physical stress associated with these feelings. Without them, there is no unhappiness or misery. Such stressful reactions to situations (public speaking) or objects (snakes) dissipate with awareness of these states.

Awareness is an extremely potent solution to the problem of human unhappiness because unhappiness is basically caused by such push-button reactions that have become automatic and subconscious. These reaction patterns have been built or created through years of conditioning and trauma. They are essentially congealed psychic energy that has not been allowed to flow naturally during the experience and has become a template for future reactions to similar situations. Awareness allows these bottled-up energies to be released and one is able to go back to a normal unconditioned state.

Control of the mind is key. Now we come to the problem of the undisciplined and conditioned mind. From childhood to the present moment, our minds have been conditioned to think according to certain patterns and we may find ourselves unable to control them. For example, when focusing on a certain task, the mind may keep on going elsewhere. Or in the evening, we may be unable to sleep because disturbing thoughts keep intruding into our consciousness.

Our mind basically determines our destiny. We are what we think. Our actions are dictated

by the most dominant thoughts in our mind. When these are habitually linked up with desire and bodily state, then we are virtually imprisoned by the conditioned pattern of our thoughts and habits *unless we become consciously aware of the situation* and deliberately institute changes within ourselves.

The basic technique of bringing back control over the mind constitutes the taming part of meditational practice. There are two stages in meditational practice. The first stage is the taming part, and the second is the awareness stage. This is because the mind has a dual nature: a gross part that produces images or words (called *rupa-manas* or mind of forms) and the subtle part that produces formless ideas (called *arupa-manas* or mind of no-forms), including abstract ideas, concepts or intentions. The first stage must be mastered before the second can be achieved.

The taming stage involves awareness of the activities of the mind, but at the same time makes use of techniques that instill in the grosser mind a new habit of thinking that is responsive to the inner will. Whereas previously thoughts may jump wildly like a monkey, they will eventually be brought into line through meditative practice. Standard meditational practices may involve the use of a mantra or of counting to focus the mind.

Awareness of Ideas and Intentions can be compared to a theatrical play, where we see the actors and actresses performing on the stage but we do not see the directors, scriptwriters, choreographers and other people who tell the actors what to say or do. Yet they are in a sense more important and influential in determining the outcome of the play than the actors and actresses. In our minds, we have the equivalent of these invisible directors and coaches. Behind our gross thoughts, there are subtle thoughts that determine what kind of thoughts will

be produced. These are our prejudgments, ideas, intentions and other subtle thoughts that have no form or size. Yet they are there, powerful and influential. The only way to take charge of them is through awareness. This is the second stage of meditational practice. It is a constant state of awareness that sees the fleeting nature of things in the world and dwells more and more on the boundless and the objectless. This is the type of meditation that was taught by H. P. Blavatsky as outlined in her *Diagram of Meditation*.

Rationality and Impersonality are goals. It is after we have gained this mastery that we can truly become rational and impersonal through becoming aware of subconscious or subliminal influences that tend to warp our perception and judgment. We are then in a position to see their undue influence on our views and decisions. It is upon reaching this level that we begin to step into the portals of wisdom, where we see things as they are, undistorted by desires of the emotions or by prejudices of the mind.

In these ethereal levels of the consciousness, awareness opens up a new dimension in human life. It is the spiritual or mystical life. Its emergence is not like a sudden, blazing opening of the heavens but like the gentle creeping of the soft light of early dawn. This light of spiritual consciousness shines upon and influences the mind, such that the mind now becomes more responsive to intuition. Blavatsky calls this the *manas taijasi*, or the Radiant Mind. Life and the world are now seen in a vastly different manner. In Hindu and Buddhist spirituality, this intuitive faculty is *prajna*. Awareness has made possible the quieting of the worldly mind and awareness is needed to sustain the link with the transcendent and to deepen realisation. The *Yoga Sutras of Patanjali* speaks of seven stages of this transcendent wisdom.

Transcendence of the Ego is achievable. The final bastion that prevents the consciousness from fully realising spiritual reality is the ego –

The presence of awareness is crucial in pivotal stages of human growth.

the self-centre that has been necessary in the evolutionary growth of the human being. There will come a time when this centre must let go of itself. Meditative awareness will include seeing the very nature of the meditator themselves. The sage Ramana Maharshi recommended a meditation approach called *vichara* that keeps on inquiring “Who am I?”

The presence of awareness is crucial in pivotal stages of human growth. In the spiritual life, it is the beginning and the end. Krishnamurti calls it *The first and last freedom*. It is the key to the mastery over our personal (or ‘lower’) nature, as well as our mind. Whatever meditational approach we use, it is essential that awareness should be present. When a technique is mechanical and we lose awareness, such as in a trance, then we must beware of it. Awareness is in fact the best assurance that we are adopting the right meditational approach.



Vicente (Vic) Hao Chin Jr, acclaimed international theosophical leader, speaker, educationalist and writer, is the past President of the Theosophical Society in the Philippines as well as the Indo-Pacific Federation of the TS. Author of *The Process of Self-Transformation*, Vic has also compiled and edited the chronological edition of *The Mahatma Letters to A. P. Sinnett*. He is Editor-in-Chief of the *Theosophical Digest* and Associate Editor of the *Theosophical Encyclopedia*. Vic is President of Golden Link College he initiated and established in 2002 as a theosophical school in the Philippines, envisioning the integration of self-transformation and academic learning.

Radha Burnier highlighted the power of the Ancient Wisdom.

New Light on Old Ideas

Motion, according to Madame Blavatsky, is the attribute of ultimate Reality. The word 'Reality' could suggest something inert because our own minds are inert. But according to those who know, ultimate Being is unimaginable, boundless dynamism and creative energy. Eastern tradition speaks of it as pulsation (*spanda*) and as *Brahman* which is breath, the breath which blows out into manifestation of this incredible universe – with all its beauty and endless new creations: forms, colours, sounds, everything that we know with the senses and much we do not know.

Motion or movement is everywhere, for the source in its essence is infinite energy. It passes continually from one form to another. Every living thing is in a flux, changing all the time. Existence is in fact not possible without taking and giving. We breathe in what comes from outside and breathe out to others. Particles of our body are being frequently replaced, while we regularly shed some part of ourselves. Annie Besant referred to an ancient truth when saying that all of the manifested universe is a sacrifice. Everything depends for its life on something else because all draw energy from elsewhere.

In the course of conversion, we are told, there is loss of energy. Each time a change occurs, there is some decay and disintegration. Nothing ever becomes younger, neither the tree nor we, neither the planets, nor the universe. Wood rots, metals rust, bodies die, mountains and galaxies too change and disappear. This is *Siva* at work, the great principle of disintegration, who uses as his instrument *kala* (death and time). *Siva* means 'good', for disintegration and decay are necessary and good.

Modern thinkers point out that the process of ageing is the direction of time. Supposing we become older one year and younger another year, there would be confusion about time. But as time is the direction of disintegration, that is loss of energy, the ancients were justified in using the word *kala* for both death and time. The Buddha was categorical that what is put together must fall apart. Since all organisms are made up of particles of matter, physical or super-physical, they are all only temporary aggregates held together for a time by the life-energy passing through them. This principle of sustenance is *Vishnu*, the preserver. Without it, there would be too quick and constant a change for things to exist. No forms would remain long enough to be known as such. When there is no energy to keep an organism together, disintegration begins, which means disorder. However, we may note that in the cosmic process, even what we see as disorder, may be a movement within a grand order. Scientists say everything is reduced to disorder when left to itself. This means that the particular forms and temporary characteristics of mountains, mouse, man or stars disappear in time. The extraordinary thing is, they are not left to themselves and there is never a complete chaos. The ultimate fate of universes may be what they call 'heat death', when galaxies and solar systems become a homogeneous soup of particles. In this *pralaya* (dissolution) all forms are demolished, but never that which gives form its coherence for a temporary period of two days as in the case of a butterfly, or of two billion years as in a stellar body. Energy never diminishes and, as far as anybody knows, is without beginning and end. Timeless energy, creative and

The process is a marvel, for there is neither randomness, nor predetermination.

Theosophy is essentially a living wisdom.

supremely conscious, whether manifest or unmanifest, was called by the ancient by names such as *Sakti*, *Siva*, *Purusha* and *Prakriti*.

What that energy is, we cannot conceive. We have only a peep into its effects in the field of manifestation: a man dies, a baby is born; a flower withers, new blooms come up; particular forms disappear, others take over. Whether we call this Life or Consciousness or God, it is continually building new forms. This is *Brahma*, the creative principle ever releasing in new shapes some part of the energy of the One Existence. Perhaps we need to realise that the only real, timeless thing is energy. All forms are transient, arising like waves on the sea, like reflections of one great light. Dew sparkles in the morning only with the light of the sun. It has no permanence, but shines for a time with borrowed light. Similarly, the entire universe with its myriad forms, functions, and movements of both matter and consciousness may be a reflection, which scientist could indicate by saying: 'The material universe swims as it were on the surface of a deep reservoir of potential energy.'

Evolution is said to be unmindful of individuals, and careful only of species. Even species may matter little: they too die out. What matters may be the great design or plan of which they are a part, a vast harmonious movement which works towards a grand aim about which we have only intimations or guesses. As things die and patterns change, with the ending of certain sequences and the beginning of others, new levels of order are established. The process is a marvel, there is neither randomness, nor predetermination. In a random universe, there cannot be a steady development to higher levels, yet nothing is predetermined in a monotonous pattern of predictability. The creative power at work has no limits to its creativity, spontaneity and freedom.

No one knows the why of all this. Why are electrons alike? Why are roses similar? Some people answer by saying that there is memory in other 'fields' of energy, which shapes the forms, reminding us of Plato's teaching about archetypes and the theosophical concept of *akasic* records. Patterns, moulds, designs, ideals exist at an invisible level like the design of the architect which first arises in his mind, is then put on paper, then actually executed in brick or stone. The bricks may deteriorate, the building will collapse, but the mind can give birth to other creations. What is in the field of mind or consciousness is more real than other structures. Madame Blavatsky wrote that everything proceeds from within outwards, from intangible planes to manifested material levels. The reality of the universe is rooted in other unmanifest fields.

It is possible for us to catch glimpses of ideal forms, but not with the senses, or by thinking and projecting ideas. Ideas are only pictures thrown up by the mind, based on sensory experiences. These thought-forms or ideas are as transient and unreal as the forms that we touch and see. They also disintegrate and become chaotic, and many evils result from distorted ideas.

Why do ideas which in the beginning uplift human consciousness later degenerate and do harm? It may be because ideas and thought are material forms. At the material level everything decays and loses energy when transferred. As mathematician, philosopher and spiritual evolutionary theorist, Alfred North Whitehead said:

When the idea is new, its custodians have fervour; live for it and if need be, die for it. Their inheritors receive the ideas, perhaps now strong and successful, but without inheriting the fervour. So, the idea settles down to a comfortable middle age, turns senile and dies; but the institutions organised around it do not stop. They go on by sheer force of acquired momentum, like the dead knight borne on his horse.

This refers to when knights wore heavy armour and even after being pierced to death, the armour kept the lifeless body upright on the horse, deceiving onlookers. Movements and institutions which have lost the original 'fervour' or energy continue like the dead knight on the horse. They may survive for a comparatively shorter or longer time, but they all corrupt society. Persistence of a tradition, institution or idea is no proof of its vitality, value or validity. Initially lofty ideas can get converted into superstition and then perpetuate evil and exploitation.

The basis of science is enquiry into the fundamental substances of the universe, their mutual relationship, and so forth. But it degenerates into pursuit of cumulative knowledge for the purpose of destruction. The scientists, technologists and experts engaged in arms industries and war machines is stunning. Some of them do not care to what use their knowledge and discoveries are put. Commercialism overcomes scientific research, its fundamental aim is forgotten, and they seek only money and celebrity.

In the religious field it can be the same. Religions begun with noble ideas, embodying realised truth, ideas of universal love, compassion, tenderness and service, teachings about purifying the mind of its egotism and sense of separateness, were communicated to ordinary people by great minds. However, being transferred from generation to generation, they have degenerated into forms of bigotry and fanaticism, systems for controlling lives, teaching distrust and murder.

Noble ideas about human dignity have been one of the motive impulses of revolutionary social movements

also. Many revolutions began with high idealism, and a recognition of the precious nature of individual life. Marxism began with the desire to preserve human dignity and rights, but it ended as an excuse for suppression of freedom of thought, and liquidation of citizens on a mass scale.

Travesties exist in the field of art too. Great works of art may begin with a profoundly moving experience and vision of the truth below the surface of things. Great artists see external beauty as the reflection of an inner, immortal loveliness, and convey something of spiritual value through their work. But the ideas get repeated, forms are duplicated, expertise replaces inspiration and there is travesty, not art.

Even simple ideas about daily life are corrupted beyond recognition. The Christian commandment not to kill makes no distinction between human and other lives, but people arrogate to themselves the right to kill all non-human life. Mechanical transmission of ideas involves continual loss of energy, and therefore corruption in human society. Society is rampant with violence and superstition, because the light of truth is absent, and forms dominate. Because ideas like 'might is right', 'money and position make a man superior' remain in circulation, they deceive people, like the dead knight on the horse.

German philosopher, playwright and poet, Johann (von) Schiller wrote:

The universe is a Thought of the Deity. This ideal Thought-form has overflowed into actuality...It is the calling of all thinking beings to rediscover in this existent Whole the original design – the unity of the composite.

Here he provides the clue to ideas being regenerative, and not destructive. Ideas are noble, uplifting when they mirror the design, the thought-form of the deity. All great ideas involve rediscovery through communion with the mind of the immortal designer, the deathless energy which forever expresses itself in creative movement. Great ideas must invariably reflect something of eternal truth.

Ideas are not truth. As soon as truth is spoken, it ceases to be wholly true although it may be a noble idea, truth given form, suffering the limitation of form, stepped down in conversion, yet carrying with it something of the energy of truth. This is the 'fervour' or power, which it has, although the listener may not hear fully the significance or see the truth behind the idea.

All great movements founded on great ideas had the energy of truth, and therefore they expanded and grew. The Buddha spoke only to the few whom he could meet during journeys made by foot, but the teaching became the light not only of Asia, but of the world. Certain ideas recur again and again through human history: freedom, brotherhood, sacrifice, compassion. Why does not humanity utterly repudiate them? Why are there always some people who, against all odds, are compassionate, brave, generous? The idea of freedom, for example, has never been suppressed. There have always been and will be a Socrates or Bruno ready to go to the stake. No dictator or tyrant can abolish these ideas, because they are inherent in consciousness, life, deity, whatever we call the energy that never fades. This energy is ancient yet ever new, it has no beginning or end. It is old because all truths are flashes of its

light. It is new because truth is like light, experienced only in the present. Ideas which reflect truth are a means to bring about good.

To quote Whitehead again: 'There are ideas which have been in their tombs for centuries and rising again have revolutionised human society...the old idea has been seen freshly in a new aspect.' All religions speak old truth, but each new religion teaches them in new forms. They all speak for instance of unity and love, but with a new force and in a fresh idiom.

What is needed for human progress is not new ideas. A fund of ideas may produce inventions and novelties, but not goodness. What we need therefore is new light on old ideas, fresh perceptions of ancient truths. The world does not benefit from ideas that are repeated, but ideas which are re-seen, with a mind open to the design in the timeless field of deity.

Intuition is the opening of the mind, which does not take place when it is loaded with preconceptions, with what Whitehead called inert ideas. All desire is preconception, the urge to satisfy an idea already in the mind. The mind must be free of both desire and prejudice to contact divine forms and designs. Hence Plotinus said that knowing demands the organ fitted to the object; eyes to see, ears to hear and so forth. The organ fitted to see the Ideal Forms in the intangible field of Reality is a pure mind free of desire, harmonised, not grasping, sensitive to the within as well as to the outside.

Theosophy is not a matter of having ideas about brotherhood, reincarnation or karma. All these ideas become stale, achieve nothing, and decay when communicated. The concept of brotherhood is based on the truth of unbreakable harmony, the music of the eternal energy. That harmony cannot be heard by a self-enclosed mind full of its own noise. Something must break down in that mind. Japanese Nobel Laureate scientist *Hideki Yukawa* noted that prior to creativity there must be a struggle within oneself, a breaking down of the egotistic composition of the mind. When the mind is open, free, perceptive, it sees brotherhood as a truth.

Karma also is often a cliché, especially in the orient. Hence Jiddu Krishnamurti said that we do not believe in karma, for he who does is very careful about how he behaves and thinks. But most people who speak about karma, go on doing foolish, harmful things. The concept of karma takes on a different meaning when it is lighted by an actual glimpse into the relationship of the part and the whole. When the mind rises above its divisiveness, it has intuition of the truth behind the idea of karma. Then we know how to relate ourselves to others and how to act rightly.

Theosophy is essentially a living wisdom. If it is not, then it is not really Theosophy. Wisdom cannot be dead, a mere clutter of ideas. Theosophy will regenerate human society only if we have insight into the divine Ideas or thoughts manifest everywhere in nature and in life.

Lecture delivered at the 116th International Convention at Adyar, December 1991.

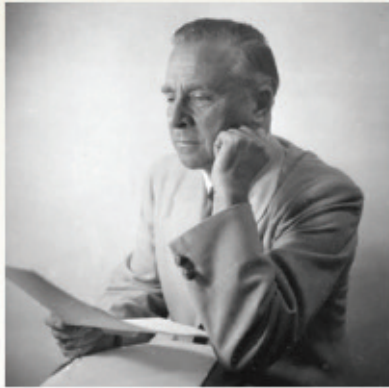
Originally published in The Theosophist, February 1992.

Great artists see external beauty as the reflection of an inner, immortal loveliness, and convey something of spiritual value through their work.



Radha Burnier (1923-2013) became seventh International President of the Theosophical Society in 1980, following the lead of her father, N. Sri Ram, fifth President and close associate of Annie Besant. Radha served in many capacities, including Director of Research and Publications of the Adyar Library and Research Centre. She held a Master's degree in Sanskrit and was an honorary Doctor of Literature. Radha lectured internationally and is known for her clarity of thought and depth of vision.

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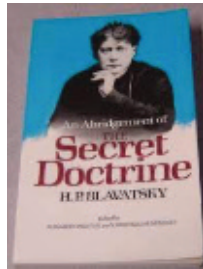
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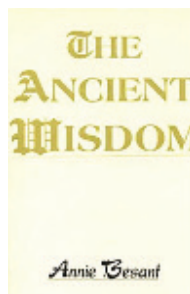
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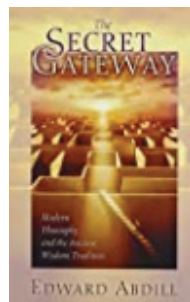
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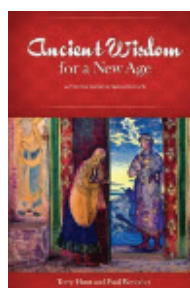
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John Vorstermans



Renée Sell



Richard Sell



For further information see TSNZ website: www.theosophy.nz/

A Yellow Jellybean

Jane Irving lives in Nelson and writes poetry. Here are some of her thoughts about being different...

I am part of a family of jellybeans, who live in a packet.

We are all differing colours, some red, some orange, some other colours. Well, you know what a packet of jellybeans looks like.

I have observed all my family of jellybeans around me, and I have seen how they conform: they act and behave as they should, and the packet was not rejected as it passed the line of inspection at the factory. We all appeared to be 'normal' jellybeans.

I am a yellow jellybean. All my life others have expected me to taste right. And if I do not taste right, I will be judged and destroyed.

But I have a secret. You see I am a yellow jellybean, but I am not like all the other yellow jellybeans for I am purple inside. I don't really fit the mould.

Because I am frightened of being discovered I prefer to hide myself away.

And I pretend to be everything a yellow jellybean should be, to conform.

How I wish I had the courage to allow someone to taste me and see me for who I am!

But if they did, I may be judged and thrown out of the packet and squashed upon the ground, and I would be injured, deeply hurt, and all the beauty and plumpness of myself would be no more. So it is easier and safer to remain plump and round and yellow and untasted is it not?

So I have to pretend that I taste yellow you see, so I will be liked, so I will be seen as one of the band, accepted, uniform, PERFECT!

When I am alone, just with myself, I feel safe. There is no-one there to judge me, and I do not have to hide my true self to anyone.

During these times the purple comes through and the jellybean becomes a mixture of purple and yellow. The people that are closest to me are able to see a little of the purple at times, but if someone

comes in the door, I would be yellow again. And I would try to pretend that I'm not purple.

What does it take to become free? What does it take to reveal my purple inside without fear? What does it take so that I may act and be real instead of having to put on a face to suit? I am an individual, am I not? Why am I so frightened of revealing the beauty of myself to others for surely I must trust that if I revealed this part of myself they would not really squash me on the floor.

Why am I afraid that they will not like what they taste?

Maybe they might like a jellybean who tastes purple and looks yellow? Maybe I could just take time and really feel what it is like to be purple inside a yellow jellybean. Feel myself from the depths of me, and know that I am real and I am wonderful.

My first step is to feel it and know it, and learn to love myself for being me.

I know that in the future I will have to allow people to come into my life and taste me, and I will have to trust that they will like what they taste, and not throw me out of the packet and squash me on the ground.

I am a yellow jellybean - see me shine!

No-one knows I am purple inside but myself. I am a yellow jellybean. No-one can change me. No-one can make my insides yellow.

And from the purple interior me there comes so much wisdom, so much truth, so much knowledge, so much love that has been so suppressed, so much peace, so much laughter and joy. It is there inside the yellow case.

You can't see the purple inside, can you? I am glad I am purple inside.



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.

For 99.9 per cent of people for 99.9 per cent of the time 99.9 per cent of their perception is focused exclusively on the physical matrix of our planet, says British theosophist, Tim Wyatt.

High Time to Change Our Minds

Although this is a slight exaggeration, it does mean that attention is almost solely locked on to the material causes and effects of pollution, resource depletion, species extinction, climate change and the numerous other critical crunch-points currently facing a bewildered humanity.

Most people are entirely unaware of the fact that Earth – just like ourselves and indeed everything else on it – also consists of subtler energy bodies which ultimately are controlling agents of the physical plane. We are in blissful ignorance of this. But it's time we wised up.

So, the task of cleansing and healing a wounded and abused planet is not just a physical task. It is a metaphysical one. It needs to first unfold in non-material realms and it needs to have a morality usually absent from an exclusively materially-based world view. That means a change of attitude.

Materialism is a curse not just because it turns people into consumerist zombies who believe that all the Earth's bounty is up for grabs. It is even worse than that. Materialism shrinks higher consciousness. It turns everyone into short-term profiteers fuelled by greed, acquisition and ambition for more. It denies the existence of a soul or that life can exist in non-physical realms. It encourages selfishness and it creates perma-conflict. Materialism is not our future.

Let us remind ourselves of the way that the Ageless Wisdom teachings – theosophy and similar traditions – regard the constitution of matter. Remember that these ancient assertions involve a body of cosmic laws which govern the entire evolution of the universe. And us, too. They aren't trendy, modern speculations but timeless truths.

According to esoteric interpretation, the physical spectrum consists not just of solids, liquids and gases (and maybe plasma) but four additional, even finer states known as etheric matter. Members of all kingdoms of nature – mineral, plant, animal and human – all possess etheric bodies directing influences from higher astral and mental planes. Humans' etheric bodies contain energetic meridians governing seven chakras or wheels of energy connected to our vital organs. They dictate health and well-being. Earth has similar key nodes.

Humans are the only department of nature capable of producing occasionally creative but often catastrophic effects on our world...

The astral plane is an exact mirror image of the physical world, reflecting it in every detail. This is its prototyping department where the blueprints and plans from the mental world begin to form templates ultimately destined to materialise physically.

Unless and until there is a wider understanding and acceptance of life beyond the physical, there is only a minimal chance of our even identifying pressing environmental issues, let alone solving them. But this requires a sea-change in our understanding of the world. Will there be time for such a mass revelation?

The important message for everyone to learn is: *Thoughts are things. Thoughts have enormous power. Thoughts shape the world.* Thoughts produce the energies of desire which ferment in their own unique world – the astral.

Comparatively few people accept this notion at the moment. It goes against everything that science, politics, religions and a possession-obsessed society have dictated and conditioned us to unquestioningly believe. Therefore, it's assumed that only physical measures can be deployed to deal with problems caused by a purely physical understanding of the world. Wrong. Think about it for a moment. All physical actions are preceded by mental activity (thoughts, dreams, plans or aspirations) which are then fuelled by the desire and emotion to see these things actualised. So, thought precedes activity. As occultists always assert: *energy follows thought.*

Like us, Planet Earth has an etheric body, an invisible matrix which animates, protects and communicates vital energies received from the wider cosmos. Earth also has its astral realm extending from somewhere beneath its surface to near the moon. It possesses a mental body – or to be precise, two such bodies, a lower body controlling mundane and concrete thoughts and a higher one displaying a more elevated consciousness of truth, beauty and appreciation of grandeur.

Remedial work needs to begin on these inner planes of reality and this work needs to begin with an assessment of not just how we poison the oceans, de-forest entire countries or drive species to extinction – but why? What has given us the belief that we have the right to rape Mother Earth and trash the classrooms of this planetary place of learning? Is our arrogance due to our ignorance?

Before we can behave differently, we first need to think differently and desire differently. It is essential to remove selfishness and ingrained notions of personal gain from this process. Our solutions must be based on the fact that this Earth is a single, unified, interconnected and interdependent living entity and we are just some of its components.

Humans are the only department of nature capable of producing occasionally creative but often catastrophic effects on our world – and human beings are the only ones who can remedy this.

As well as understanding that we are more than lumps of flesh and bone, it is also vital that humans understand that these subtler bodies are the vehicles for us to reincarnate in different physical forms as part of our evolution. The way to counteract short-termism is to promote the truth that every human being is part of an eternal continuum and on an endless journey. We will all be back here again on Earth at some point in new bodies and since karma dictates that we shall reap what we have sown in the past, do we come back to a paradise or a wasteland?

Eco-hysteria is no longer enough. What is called for now is a more precise and sophisticated appreciation of how we and our world are made. And a different way of thinking and applying those thoughts.

This may not just be desirable but necessary for our very survival.




Tim Wyatt, journalist, writer, broadcaster, musician and actor with more than four decades' media experience is a keen esotericist and researcher of the Ageless Wisdom, since the 1960s. Tim lectures at TS lodges in England and runs *The School of Applied Wisdom* in Leeds. He co-founded esoteric publishing Nosegay Books and is a current member of the National Council. Former BBC, ITV and Sky reporter and award-winning documentary film maker, Tim is currently a freelance writer and founder of music company and label Hummadruz Records.



Well-known healer and Naturopath, David B. Duggin left this writing found in theosophical archives.

DIVINE HEALING

I am now aware of Divine Consciousness which pervades my whole being giving me the awareness that I am no longer limited by time and space.

I am pure spirit, imprinted with the divine image and likeness of God.

I am a soul within a body that is subject to universal perfect laws.

I now set my Universal Time Clock to Eternal Youth, Life Energy and Power. I am free of the pull of gravity, age, sickness and death.

Every cell of my being is impregnated with the divine energy of perfection.

I shall keep myself vital and young and able to fulfil my life's work perfectly.

My soul is in the eternal springtime of life and

I shall live forever in God's lifetime, which is Eternity.

WHAT IS LIFE ALL ABOUT?

Ynys Douglas gives her take on that tricky question...

Spaghetti ropes of love bind or bond people together: as couples, as groups, as nations. Like spaghetti, love can be frail and easily damaged but as a rope, love is the most powerful known force. Love is hence a paradox.

Humans upon Earth are here to learn the many intricacies and aspects of unconditional love. When we can demonstrate unconditional love, then like Jesus, we have mastered ourselves.

Gender has two forms: male and female. Each gender expresses itself differently, which is why we people are born to, and so experience life from, the two view-points. This is why many folk today are struggling with gender issues. Gender has something to do with magnetic fields for example, the attraction between men and women. Basically, soul gender may not be the same as the physical expression, hence many who struggle with being homosexual are really having conflict because their physical gender and soul gender are not the same. They consider they ought to be the same.

However, people need to experience incarnation in each gender because there is a different expression of living contained in the two types of being. Sometimes a remarkable balance of male/female occurs such that an individual's true soul gender is difficult to determine. Most times male/female balance occurs such that an individual is one or other gender but showing a remarkable diversity along the spectrum of gender expression. A well-rounded person can find a balance of these.

Unconditional love, which Jesus displayed to us by his example, demonstrated the totality of love for he was our example of that state of being. We achieve that by attempting to bring together love and forgiveness. Hatred and anger do not belong where love rules over fear.

Hatred and anger do not belong where love rules over fear.



Ynys Douglas was mainly educated in Cambridge, later attending Otago University where she qualified as a doctor. However, she decided not to continue in the medical field, spent several years with her grandmother until she died, then shifted to Tauranga. Ynys joined the TS ten years ago and was the Tauranga Branch secretary.

Where Mind and Material Meet

Titus Steenhuisen reflects on latent powers...

Theosophists are aware that karma responds to what we chose to do. When investigating unexplained laws of nature and the powers latent in humans, it is nice to have knowledge helping us to see what is happening.

When I was a teenager, I read about a course to learn to levitate, to hop. Previously I read about the dangers and futility of such a practice. I thought 'This isn't going to work' but was still intrigued by what they proposed. I never did the course. Almost 25 years ago I followed my own intuition. That following is what I know. This is not an invitation to try to levitate, hop or fly but an invitation to have a think about the living forces that make this possible. How the power of mind can overcome gravity.

We have heard about *prana*, *chi* and *kundalini*. These words say something about the Life Force, although we may not know what Life Force actually is. Often there are warnings not to practise with these forces but in reality, these forces operate every day in our lives.

Extreme stimulation can cause undesirable effects in some individuals. Western psychology knows the force of archetypes. Eastern traditions speak of an underlying reservoir/sea of forces. The western archetype can be part of this sea of love, compassion, consciousness, logic coming from the unity/one/universal god... These are the basic forces of mind underlying the physical, personal world.

My conclusion is that levitation is a manipulation/ stimulation of Life Force in a particular way. In some people it is no problem, in others it will result in death, not by falling out of the sky but by life exhaustion, this is not just a tiredness. Tiredness is of the body; this exhaustion is of the path the mind follows in the present incarnation.

Many years after the above-mentioned course *Learn to Hop*, I met two course students. They asked my opinion about their experience. They did many exercises which they could not tell me about because of confidentiality. One student never had any levitation experience, the other did, after he gave up, and was still wondering why.

My answer: one had the selfless desire to show the world that levitation is possible, but after years of exercising, no result. He gave up his desire to hop fly. The release of the selfless generated energy made it possible for the Life Force to temporarily overcome normal reality and use the mind energy as pure mind to overcome 'reality' (gravity). His mind was already occupied with new projects. This released energy to temporarily overcome gravity. A person bound with love (Life Force) to another can share in this release of energy and be able to fly without having done the work necessary to release the selfless generated energy. I think that Love-selflessness has nothing to do with mother, father, grandparent, priest, submission

Thoughts of selfless intention are the energy source...

or grace – they are all human constructs. Love is life and life is love, the others are not reversible.

It is for every participating individual to be careful not to deplete the flow of Life Force. My explanation is that one student generated a better selfless intention and a more complete release of wanting to do levitation than the other and this explains the difference between them as they had both done the same preparation exercises.

The second story is from a wise man in India and his followers. He wanted to bring change to society by following a selfless path and living/giving an example that more harmony is possible in this world. After many years he came to the conclusion that society could not accept the change. He wanted to show how powerful the human mind can be and that pure mind energy is extremely powerful. Overcoming gravity by mind is something that looks impossible but it can be done and shown in a spectacular way. He set up a show with two towers. He would fly on a carpet between them. He asked his disciples if they wanted to follow until death and organised one of them to go last. This was the person who wrote the account of what happened. After the leader had done rounds of flying, he died. Then someone else took his place. Their personal energies were different which resulted in a difference in the number of days each person was able to fly. It could happen that the person died while in the air but the carpet still reached the next tower. It was noted that when the flying person saw a black shadow coming up, he knew this life would be near the end. After they all died ropes were strung between the towers so a fake spectacle could continue.

This is a synopsis from only a handful of levitate, hop, fly accounts, which is not scientific or statistically significant. It only points to the force that makes it possible.

The desire to selflessly benefit society (compassion – *bodhicitta*) is a given. When it does not work out, it can be given up and a different project may follow to benefit society. This abandoned pure mind energy can be used for overcoming normal reality (for example, gravity).

Some yogic exercises might be used to create a healthy body but no specific exercises are necessary for levitation. Other people can be included in the levitation ‘session’.

Any person in the group must immediately discontinue when a dark shadow appears.

Western psychology focuses on the individual or ego. Levitation requires mind energy focusing on the benefit for the group so it is unlikely that much levitation will occur in western society. Some famous international leaders can be important representatives of ego, demonstrating western psychology focusing on an individual who lies, cheats and mesmerises. I think western academic psychology is due for an overhaul in this respect. Ego and selfless thought (compassion) are important.

Thoughts of selfless intention are the energy source of levitation. Other esoteric phenomena, like traversing long distances in a trance, require specific exercises and an athletic body. Compassion can be explained as accommodating other thoughts, being flexible in judgments. Compassion in its extreme is focusing solely on others. This can connect with pure mind and, if desired, produce magic.



Titus Steenhuisen has been interested in Theosophy, Buddhism and reincarnation since childhood. He uses observation and intuition skills to develop ideas about how the world and the mind work; asking himself: How? Why? What? to form logical explanations. Titus lives in Nelson.



Easter Seminar 2021

Carol Collier recounts a time of learning and discovery...

The Waikato Theosophical Study Centre was delighted to welcome Bill Keidan and Sylvia Soto-Bussard to our Easter Weekend Seminar held in Hamilton, 3-4 April.

Bill shared how Theosophy came to him at the age of 15, his theosophical journey from England to Australia then New Zealand and the close, special relationship he developed with Sandra and Geoffrey Hodson while they lived in Perth. During the weekend, Bill also covered the basic ideas of reincarnation and how to have a fortunate rebirth; advice on kundalini, the serpent power, from a seminar by Geoffrey Hodson; healing energies and the spiritual life; the secret life of Sir Francis Bacon; Theosophy in Richard Wagner's music and *The Masters and The Path* by C. W. Leadbeater.

Bill's presentations were a treasure trove of knowledge and wisdom. They were well received with several members sending cards of appreciation to him, expressing how much his insights had helped them. We were able to raise money for the TOS, with a raffle held over the weekend and Bill, to his great surprise, won two of the three prizes!

It was a fantastic weekend for all who attended, with the conversation, food and brother/sisterhood flowing in abundance. A reminder to us all that Theosophy is alive and well in Aotearoa, New Zealand.



Bill Keidan

Central Region Event

TSNZ Governance Board member, Chris Hensley reports an inspirational gathering in the capital...

Wellington Branch hosted another very successful event in May with a weekend celebrating the life and work of Geoffrey Hodson. Two Governance Board representatives and thirty plus members from eight Branches throughout NZ attended.

Wellington member Bill Keidan, who had the distinction of being personally mentored by Geoffrey Hodson, was able to share an intimate knowledge of the work of this great sage of the Theosophical Society. Bill recalled Geoffrey's wisdom and guidance for aspirants on their spiritual journeys and shared anecdotes providing fascinating insights into both the disciplined manner of Geoffrey's life and the sense of humour of this very advanced soul.

National lecturer and accomplished musician, Murray Stentiford, spoke about his participation in Geoffrey's research into the beautiful forms created in the ethers as a result of sound, involving the effects of various musical instruments and the human singing voice. Murray also talked about the super-physical investigations Geoffrey did in the areas of archaeology, science and medical research. All those endeavours were well supported and verified by credible academics in their fields.

Delightful light entertainment was provided by flautist Becky from Palmerston North and Widge from Whanganui, on his mouth organ. Many thanks to Wellington for their usual warm and generous hosting.



In Wellington Lodge Hall

Notes from the School of Theosophy

The Spiritual Path in Daily Life: Exploring the Mahatma Letters

Another successful event was held in April this year and Lia Kortas attended to increase her knowledge and understanding of Theosophy. Some extracts from her notes describe this special student experience...

At the April School of Theosophy, we enjoyed a great weekend of study and companionship. Friday night started with welcome and introductions and the video: *The Mahatmas and Their Letters*, narrated by Tim Boyd. The focus was looking at the spiritual way of life from the perspectives given in the *Mahatma Letters* received in the early years of the Society's formation.

We began with the first letters received by Col. H.S. Olcott from the Master of the Luxor Lodge, addressed to "Esteemed Brother and Friend," then later letters to "My Brother". The central theme was the importance of never giving up and continuing to "Try," whatever you do or study, keep trying. The letter talked about occult science, penetrating behind the veil of matter, learning to obey inward impulses and discovering the blending of macrocosms and microcosms, knowing everything is connected, all is one and nothing is separate. We also explored the concepts of Chela (a disciple of a Master) and Probation. (Letters 92, 94, 131, 74, 110 and 134 from *The Mahatma Letters to A.P. Sinnett* – Chronological edition.)

Two fundamental principles underlie all letters: Study of occult science requires a different mode of thinking from what Sinnett and Hume were familiar with, and teaching is not for the personal gratification but to use in benefiting others. Prove to yourself what is the truth, what is correct. Some of the highlights that came through from the study were:

- Importance of understanding motive. First, we need to know our own motives and ask how can we help humanity? Who are we serving? (Letter 11)
- Irony of the intellect and its nature of distracting us. We looked at the material impediment, such as we and the Masters are on different planes of consciousness. The spiritual impediment we meet in the astral form, mostly during sleep. The auditory impediment: to hear the Master's voice, our spiritual senses must be open and we must master the great secret of abolishing the impediments. Another great difficulty is the terminology or finding words to convey occult theosophy. (Letter 15)

- For homework, we studied letter 20, the bond between disciple and Mahatma. We answered three questions, which I thoroughly enjoyed. The following day we discussed our answers. Highlights were: illumination must come from within; the Masters bring themselves into full rapport with the trainee. Those who genuinely desire to learn, should abandon all and come to the Master. The Master will be with the student all the time. It was interesting to hear all the different answers. The one I enjoyed the most: TS weekends are our cave now.

- The Masters see cause and effect in a glance; we see reactions, not deeper causes. Everything is perfect, even if we cannot see it. Masters can see our karma and put thoughts and ideas in the mental plane to help humanity in the future; for example, their influence on some modern movies today. (Letters 29 & 42)

We also studied the 12 *Nidanas* (Wheel of life). H.P. Blavatsky calls them the moral agents in the universe. We discussed three poisons: anger, greed, foolishness/delusion and five obscurities: envy, passion, vacillation, sloth, unbelief.

We need purified hearts. The Master says: "I can come near you, but you must draw me by a purified heart and a gradually developing will." (49). When we evolve, humanity evolves. Never stop trying. It is repeatedly mentioned that we are responsible for our own growth, understanding, wisdom and transformation along the spiritual path. We learnt about the doctrine of the heart (inwards) or doctrine of the eye (knowledge, study). Each life comes with a purpose; follow your intuition. (74 & 92). Illumination comes from within. We are accountable for our motives; action follows thoughts. The Masters say: "We are all students."

A true Master points the way. Initiation is awakening, expansion of consciousness. Probation is something every chela who does not want to remain ornamental, undergoes for a prolonged period, willingly or unwillingly. Chelas under Probation are allowed to think and do whatever they like. We ask: are our motives truthful and honest? When we join the TS, we attract the attention of Masters. After all, we are all, even the Masters, students.





Renée Sell, National Coordinator for the Theosophical Order of Service in New Zealand, sends greetings to all members and friends of the TOS in New Zealand.



It is very heartening to have a number of local, newly initiated projects coming to the fore in New Zealand. I have received two reports: one from Sue Harrison in the Hawke's Bay who has initiated a project for disadvantaged children in her local area and a special letter of thanks from the Waipukurau School which received the funds for this project. Secondly, Carol Collier, from the Waikato TOS group shared their various activities and a special thank you to the TS and community members who supported their projects. There is a space to tick and donate to these new projects at the bottom of page 29.

Thank you to those who responded and supported the Silent Auction we recently held for the TS emblem and pins. Items have now gone to happy homes.

Recently I was speaking at Whanganui branch when a member shared a special affirmation for a walking meditation given by Zen Master, poet and peace activist, Thich Nhat Hanh. Some may find it helpful in their spiritual practice:

Breathing in I calm my body, breathing out I smile.

Dwelling in this present moment, I KNOW this moment.

The Ancient Wisdom, beautiful theme in this issue of *TheoSophia*, is a reminder for us to reconnect with the purpose of the Society. With our Mission Statement in mind, and The Three Objects of the Society, all point towards actions to be taken. The Theosophical Society is a vessel formed to carry the Ancient Wisdom teachings forward in these times. It could not be more needed in the world today. People are feeling isolated and anxious with threats and disruptions to their lives and are looking to reach out to others in meaningful ways, sharing with like minds to help navigate these uncertain times. In our world, where almost everything is taking us away from who we really are and from finding true and lasting peace, the Ancient Wisdom teachings offer hope. One of the aims of the Theosophical Order of Service is to support the Society in helping people realise the Oneness of all Life and to provide an avenue to service, by both inner and outer action.

The Ancient Wisdom offers a unique universal worldview reflected in the way we think, act and react to life situations. Quoting well known student of the Ancient Wisdom, Dorothy Bell, a universal worldview would be consistent with:

Love of truth for its own sake, and altruism; reverence for all life forms in Nature; acknowledging the hidden Reality, spiritual ground of the material world, the laws and orderliness of the universe; problem-solving from this universal standpoint; seeing adversity as education for growth; seeing uniqueness and

unlimited potential in every human being to become enlightened; respect for all religions and pathways on the journey to higher consciousness; compassionate understanding of the human condition.

We have the opportunity to live meaningful lives based on wisdom – not merely conceptual knowledge. Theosophical knowledge must be truth that transforms, that frees the mind of its prejudices and self-centredness and is certainly not dry knowledge. As always, the choice is ours to engage and do the work. Let us keep at the forefront of our minds that the Society was founded for this purpose: to help in the uplifting of Humanity's vibration. To quote one of the Masters of the Wisdom: "We want true and unselfish hearts; fearless and confiding souls."

HAWKE'S BAY CHILDREN'S PROJECT

A special thank-you letter received in June for those who donated to this local project in the Hawke's Bay from Waipukurau School Principal, Bex Skerman:

On behalf of Waipukurau School we would like to say a huge thank you for your support over the past six months. We have truly appreciated the kindness and thoughtfulness of Sue and the generous donors.

We have been able to provide families with delicious, healthy kai for breakfast and lunches to keep their bellies full throughout the day, which in turn supports their learning and focus. It has been a huge help to these families and to these kids.

We have also been very fortunate to have had some scooter and bike helmets donated after concerns were shared with Sue around some of our kids not having scooter and bike helmets yet still riding around town and going to the scooter park after school and putting themselves at major risk of getting hurt. These kids now wear these helmets with pride and it is fantastic to drive around both during the week and on the weekends and see these kids wearing their helmets with a big smile on their face!

The polar fleeces donated have been greatly appreciated, especially as the temperature begins to plummet! Just this morning I saw a wee girl who was given one of these polar fleeces and was saying she was "so snuggly and warm." We thank you for these and we know they will be well looked after by these tamariki.

Finally, thank you for your generous donations. We could not do these things without your support and they have made a huge difference to the wellbeing of our kids. They are nourished, they are protected and they are warm. Thank you.

REPORT RECEIVED FROM THE WAIKATO TOS GROUP

In *The Sanctuary on Marama*, home to the Waikato Theosophical Study Centre, we have been running several projects to raise money for the TOS. Due to the support of our group and TS members, we are now able to raise funds through the following activities held at the centre:

MUSIC AFTERNOONS – Monthly events to which we invite local Waikato musicians to share their musical talents. We especially like to encourage the younger generation, some who have never performed before an audience previously. This helps to raise their confidence and is always well-received. We also invite some older members of the community who would otherwise be on their own. There is some wonderful talent in the community, and we are grateful they give their time freely to share it with us.

SPEAKERS – We invite a guest speaker each month who has an interesting life or journey to share which we can relate to and view through a theosophical lens. Buddhist teacher, Venerable Tenzin Chosang gives a dharma talk every Tuesday evening.

STALL – We have a stall at the local markets twice a month helping us to connect with the community and raise awareness of the TS. All proceeds go to the TOS.

TWO NEW COMMUNITY PROJECTS – Support for the He Puaawai Teen Parent Unit (TPA) which is a ‘school within a school’ based at a secondary school in Hamilton. They offer up to 30 places for young women who have become teenage parents and would like the opportunity to complete their secondary schooling N.C.E.A. qualifications. Their school motto is: *Lead with Purpose, Engage with Pride, Act with Respect, Dare to Succeed*. They work very hard to complete their education whilst raising their children.

The other community project is The Waikato Women’s Refuge. When a woman first arrives at a refuge centre, both she and her

children often have nothing but the clothes they are wearing. Our packages help to support them in their first steps towards a better life for the family. It is estimated that the annual cost of domestic violence is \$8 billion a year. Five hundred thousand New Zealanders are directly affected by family violence a year, and 80 percent of incidents are not reported. Although these statistics may seem overwhelming, the journey to freedom from violence for these women and children begins with one small step.

We are deeply grateful to all those TS and community members who support our projects, through either donations or personal input. We could not do this work without your support. Individually, we are one drop; TOGETHER we are an ocean.

If you would like any information or have any queries on TOS work, you are most welcome to call me, Renée or email: tos@theosophy.org.nz



To help contact:
RENÉE SELL

Phone:
021 1755 170

or

Email:
tos@theosophy.org.nz

Please donate to help the work:

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

Vegetarians Today



From the New Zealand Vegetarian Society, Margaret Johns considers plant milks, strong bones and more...

A week of frosts certainly kills off bugs and gives beautiful fine days! We have started tidying up our garden to get it ready for spring planting although I see daffodils are already fighting their way to the surface and will no doubt be blooming soon.

We have had a few changes in the Vegetarian Society's office staff over the last few months and are delighted to welcome Nelson and Sharon as Office Administrator and Trademark Manager respectively. When you read this they will be able to help with any enquiries regarding vegetarian and vegan food and lifestyle.

The NZ Vegetarian Society *Think Kind* competition is now under way and will be judged soon. Students come up with some wonderful projects and produce thought-provoking entries, so watch for more information on this competition on the NZ Vegetarian Society website and bear it in mind for young people to get involved with next year.

An interesting article came across my desk recently about plant milks and how nutritious and eco-friendly, or not, they

all are. The article listed a variety and interviewed a dietitian concerning milk nutrients. This particular dietitian was very keen on dairy milk as providing all the nutrients she thought were needed, including calcium. I remember doing research, some time ago, which showed that calcium in milk was not absorbed well by the human body and also that, despite the New Zealand and American populations at that time being among the highest consumers of milk, they also had the highest rates of osteoporosis. However, those interviewed in the article did agree that from an environmental point of view, plant foods, particularly soy milk which contains more protein, are on the whole more sustainable than dairy. Different plant milks offer a variety of nutrients and are said by some to be best if they have been calcium-fortified – something extra to look out for when reading labels.

Here is a delicious casserole to warm up your winter days and cheer up the blustery Spring weather that is bound to beset us later in the year. It comes from a very old *Women's Weekly Vegetarian Recipe Book*.

EGGPLANT CASSEROLE (serves 4)

- | | |
|-----------------------------|---|
| 1 large eggplant | 3 medium tomatoes, sliced |
| 1 Tbsp cider vinegar | 1 Tbsp chopped fresh basil |
| ¼ cup wholemeal plain flour | 1 cup stale wholemeal breadcrumbs |
| 1 Tbsp sesame seeds | ¼ cup grated parmesan cheese or use Angel Food non-dairy parmesan |
| ¼ cup oil | 2 medium zucchinis grated |
| 100g mushrooms, sliced | 30g butter (or margarine), melted |
| 2 green shallots, chopped | |



1. Cut eggplant into 1cm slices, place in large bowl, cover with boiling water, add cider vinegar. Stand for 15 minutes.
2. Drain, pat dry then dip slices in combined flour and sesame seeds.
3. Heat half the oil in large frying pan, add half the eggplant in single layer, cook for about 2 minutes on each side or until lightly browned, drain on absorbent paper; then repeat with remaining oil and eggplant.
4. Place half the eggplant in shallow ovenproof dish (6 cup capacity), top with mushrooms and tomatoes, sprinkle with basil.
5. Combine breadcrumbs and cheese in small bowl, sprinkle half the mixture over tomatoes.
6. Top with combined zucchini and shallots, cover with remaining eggplant, then sprinkle with remaining breadcrumb mixture.
7. Drizzle with melted butter.
8. Bake in moderate oven for about 30 minutes or until golden.

See www.vegetarian.org.nz for a variety of recipes, including immune booster recipes from Anna Valentine (*The Veggie Tree*), which have appeared in *Vegetarian Living NZ*.

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 \$10.

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

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<input type="checkbox"/>	A4 The first step – H.S. Olcott.....	___	<input type="checkbox"/>	C2 The Dew is on the Lotus – Sir Edwin Arnold	___
<input type="checkbox"/>	A5 Only as we go out (blue font) – N. Sri Ram.....	___	<input type="checkbox"/>	C3 The Golden Stairs – H. P. Blavatsky	___
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<input type="checkbox"/>	B2 Only as we go out (white font) – N. Sri Ram.....	___	<input type="checkbox"/>	C5 Unity – A. Besant.....	___
<input type="checkbox"/>	B3 O Hidden Life – A. Besant	___			

Cost: \$2.50 each or \$2.00 if bought in quantity

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Send to: Theosophical Order of Service, c/o Richard and Renée Sell, HPB Lodge, Theosophical Society, 4 Warborough Avenue, Epsom, Auckland 1051. (Please refer to issue *TheoSophia* SEPTEMBER 2007, Vol. 68 No. 1 inside back cover for samples.)

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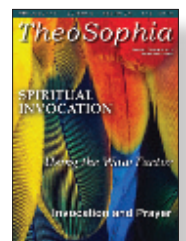
TS September 2020



TS December 2020



TS March 2021



TS June 2021

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Theosophy

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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BRANCHES

AUCKLAND

Venue: 4 Warborough Ave, Epsom
Meetings: Theosophy Exploration - Mondays 7.30pm
Members Meeting: 4th Wednesday of month 7.30pm
Contact: Ph 09 524 7994 / hpbpres@theosophy.org.nz
Website: <https://hpb.theosophy.org.nz>

CANTERBURY

Venue: WEA Canterbury
59 Gloucester Street, Christchurch
Public Talks: 1st Thursday of month 7.30pm
Contact: theosophycanterbury@gmail.com
Website: <https://theosophy.nz/centres/canterbury>

DUNEDIN

Venue: 469 Hillside Road, Caversham
Meetings: Wednesdays 7.30pm
Contact: Marie 027 499 1770 /
theosophy.dn@actrix.co.nz
Website: <https://theosophy.nz/centres/dunedin-lodge>

FAR NORTH

Venue: Theosophy Centre, Waikare Ave, Kaeo
Contact: Maureen Paterson (09) 405 0707 /
farnorththeosophy.president@gmail.com
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

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 /
tsnewplymouth@gmail.com
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
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
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 /
tswlgtm@gmail.com
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
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 /
mjclose2014@gmail.com
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.co.nz

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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VASANTA GARDEN SCHOOL website: www.vasantagardenschool.weebly.com

The Song of Freedom

I am not the body that has served me for so long,
I am the Spiritual Self of Light.

I am not the emotional nature that has caused such sorrow,
I am the Spiritual Self of Love.

I am not the mind that has entangled me with its goals,
I am the Spiritual Self of Light and Love and Power.

For I am

A manifestation of the Eternal, Ever-present, Ever-loving God,
A Radiant Child of the Most High,
A Ray of the Pure Light of the Golden Sun that never sets,
I am a spark of the One Flame that lasts throughout Eternity,
The Immortal and Ever-youthful Dweller in the body,
The birthless, deathless, blissful, Ever-glorious Soul.

I walk forward into the Heart of Love,
To be enveloped in an ever-increasing tide of Glory,
I will become One with that mighty ocean of Love which flows
Endlessly throughout the Cosmos.

I walk joyfully into the Light and become the Light,
The Pure Light that streams from the One Ever-stainless Source.
I enter the Radiant Heart of Light and love
And find the Peace that passeth understanding.

For I am

A Child of the Universe, ever one with the Father, the One Alone,
My Spiritual Self is identical
With the Eternal Immortal Spiritual Self of the Universe,
For the Solar logos is not someone else.

Becoming aware of Oneness with him, the glorious waves of bliss
Will blaze forth within and around me and my Destiny will be fulfilled.

May the Peace and Love and Blessings of the Holy Ones
Flow to all beings.

John Sell

What writes history is the power of ideas.
And every moment offers the potential
to write something new.

Helena Blavatsky



September 2021