

PHILOSOPHY · SCIENCE · RELIGION · THE ARTS

TheoSophia

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DISCERNMENT
The Discriminating Mind

*The Dawning of
Self-Illumination*

*The Power of
Awareness*

**Wells of
Living Water**

TheoSophia



FREEDOM OF THE SOCIETY

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organisation entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title 'The Theosophical Society'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organisation.

Resolution passed by the General Council of The Theosophical Society in 1949.

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 all Life.

July 2018 General Council meeting of the Theosophical Society.

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

EXECUTIVE OFFICERS

President Richard Sell

Vice-President Melanie Closs

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18 Belvedere Street, Epsom, Auckland 1051, New Zealand

Telephone: +64 9 523 1797

Email: office@theosophy.nz

Website: www.theosophy.nz/

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Cover
Spring Flowers
Pexabay

In this issue

DISCERNMENT: THE DISCRIMINATING MIND

From the Editor's Desk	3
Poem: <i>Similar Journeys</i> by Valentina Teclici	3

FEATURES

The Dawning of Self-Illumination	10
<i>Linda Oliveira</i>	
What We Do	14
<i>Theosophy New Zealand</i>	
The Power of Awareness	18
<i>Vicente Hao Chin Jr</i>	
The Quest for Meaning	22
<i>Joy Mills</i>	
Wells of Living Water	26
<i>Richard Smoley</i>	
<i>Suffering in the World</i>	Inside back cover
<i>H.P. Blavatsky</i>	

BOOKS

Recommended Reading	13
---------------------------	----

THEOSOPHY IN ACTION

Diary Dates	3
President's Perspective: <i>Discerning Another Way</i>	4
International President: <i>Ten People</i>	7
Feedback from the TSNZ School of Theosophy	16
Theosophical Order of Service	28
Vegetarians Today	30
Resources	31
Directory	32

NOTICES

Annual TSNZ Convention 2026	2
-----------------------------------	---



THE DAWNING OF
SELF-ILLUMINATION

10



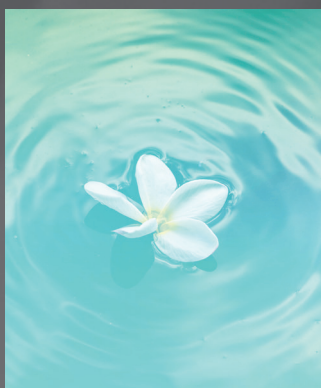
FEEDBACK FROM THE
TSNZ SCHOOL OF THEOSOPHY

16



THE POWER OF AWARENESS

18



WELLS OF LIVING WATER

26

129th National Convention of the Theosophical Society in NZ Inc.

THEME: THE SPIRITUAL JOURNEY AND THE UNFOLDING OF CONSCIOUSNESS

DATE: 15 – 20 January 2026

VENUE: Longburn Adventist College, Palmerston North



As we travel our own unique paths on the spiritual journey, we each contribute to the greater story of the unfolding of consciousness of Humanity. We might well enquire, 'What is this great unfolding and how do we play our part?'

At the 2026 National Convention, we will explore the many facets of the spiritual journey – examining the stages, insights and practices that shape our growth, both individually and collectively. Through inspiring talks, experiential workshops and heartfelt discussions, we will delve into the nature of consciousness and how we can be active participants in this shared adventure of awakening.

SPECIAL GUEST: DR GRAHAM MEAD

Graham is a South African-born former medical doctor whose career path has evolved into an exploration of consciousness, the mind, and the essential connection between physiological awareness and personal well-being. He has three decades of martial arts experience, along with post-graduate studies in Traditional Chinese Medicine and Acupuncture.

Graham's work synthesizes breathwork, movement, subtle energy therapy, and meditation, offering a holistic perspective on health and self-awareness. He sees the body-mind as a dynamic, sensory and vibrational phenomenon, with an innate drive to thrive and an infinite capacity to do so.

His work is inspired by a sincere pursuit of truth and embodied self-awareness, through which he cultivates

practical methods that lead to measurable experiential insight.

We are fortunate to have Graham presenting as well as facilitating an experiential workshop at the 2026 National Convention.

VENUE

The 2026 National Convention will be held at Longburn Adventist College, located in the rural town of Longburn, 7 kilometres south of central Palmerston North.

Longburn Adventist College is set on expansive park-like grounds, in a peaceful environment surrounded by neighbouring farms. Accommodation is twin-share in the school's dormitory rooms, also located on the school grounds. Meals are available during the convention and are included with the cost of accommodation, or can be purchased separately as required. There is ample free car parking on site.

ALSO

- A variety of presentations, guided meditations and workshops
- Evening entertainment and supper
- A special Theosophical Order of Service update
- An outing in Palmerston North
- Time to share and chat over a cup of tea



REGISTRATION: To register for the 2026 National Convention, complete the registration form in this issue, or visit www.theosophy.nz/2026-convention

DISCERNMENT

The Discriminating Mind

In the hearts of discerning people, wisdom makes her home...

So it says in the book of Proverbs*. As students of theosophy, we not only want to learn about the Ancient Wisdom, we also seek to obtain wisdom to develop spiritually and mentally, within ourselves. It behoves us then, to develop discernment through a discriminating mind. *The Pocket Oxford Dictionary* defines 'discernment' as having good judgement and 'discrimination' as making or seeing distinctions. Used wisely, having discernment means that we can tell the difference between right and wrong – at every level. Surely, this type of wisdom is much needed in the world today.

In this spring issue of *TheoSophia*, writers who have focussed on discernment and the discriminating mind, include Richard Sell (p.4), Tim Boyd (p.7), Linda Oliveira (p.10), Vicente Hao Chin Jr (p.18), Joy Mills (p.22) and Richard Smoley (p.26). There is also an article on this theme from the website of Theosophy New Zealand (p.14). Themed library books are also featured (p.13).

We have positive feedback from The School of Theosophy (p.16) and a notice about the next annual TSNZ Convention (p.2). Reserve your place early.

May the renewal of spring bring bright new days and energy to you as you consider the theme of discernment and apply wisdom to your own life.

Pamela Zane

Editor

editor@theosophy.nz

Contributions of poems or articles are welcome. Articles will be considered if up to 1,500 words, and sent as an email attachment to the editor. Note that *TheoSophia* articles will also be used in part or whole on the website: www.theosophy.nz

TSNZ YouTube site: <https://www.youtube.com/@theosophynz>

SIMILAR JOURNEYS

We are white lotus flowers
with similar journeys,
coming from light to be born
in the dark soil of our mum's womb,
nourishing our strengths and shaping
our leaves and petals.

We dive through commitment, sacrifice, devotion,
rising above the mirror of water
to the holy fire of our aspirations,
beauty and authenticity.

We are rising up to the spirituality –
a road paved with unconditional love –
on which we'll continue travelling until
we have improved enough to be one with the Gods.

But we are already one!
In our Spiritual and Earthly lives
the power of love never becomes ashes.
Our flesh has its chemistry like other creatures,
our mind is wired up to everyone and everything,
to the worst or to the best.

We are all white lotus flowers
searching for the truth of light.
Resilient, pure, amazing
white lotus flowers
full of the energy of thoughts,
full of the song of emotions,
full of heaven.

But not all of us know or believe it.

Valentina Teclici

DIARY DATES

2025

November 16 150 years of Theosophy - Trans-Tasman online panel

2026

January 15-20 129th National Convention in Palmerston North

January 16 TSNZ Annual General Meeting

Information can be found on our website under *events*:
<https://theosophy.nz/events>

FUTURE ISSUES

Date	Theme	Deadline
2025		
December	Living the Spiritual Life	1 October
2026		
March	Ahimsa / kindness	1 January
June	Healing	1 April

Contact the editor at editor@theosophy.org.nz or
visit our website for the guidelines: www.theosophy.nz

National President of TSNZ, **Richard Sell** suggests a better road forward...



DISCERNING ANOTHER WAY

One of the greats of the 20th Century, Mahatma Gandhi wrote:

I have naturally formed the habit of restraining my thoughts. A thoughtless word hardly ever escaped my tongue or pen. Experience has taught me that silence is part of the spiritual discipline of a votary of truth. We find so many people impatient to talk. All this talking can hardly be said to be of any benefit to the world. It is so much waste of time. My shyness has been in reality my shield and buckler. It has allowed me to grow. It has helped me in my discernment of truth.

Our search for truth in the spiritual life and indeed, our ability to navigate in the world at large, is greatly aided by a faculty all human beings possess but use only to varying degrees: discernment.

Discernment is in essence the ability to judge well, to perceive truth from falsehood and to understand the true nature of things. Discernment is closely linked to our mind and its wondrous abilities. Madame Blavatsky wrote about *Manas*, which is Sanskrit for 'mind'. 'Man' the species, is a thinker and the 'mind principle' is 'an Entity and individuality or Ego (Soul)'¹, the connecting link between our pure, eternal, spiritual nature and our mortal, physical, material, personal nature.

But what exactly is 'mind' as we understand it in Theosophy? It encompasses that which we call lower mind and higher mind. Lower, being the more mechanical part of analytical thinking, is a bridge to the personality and material world. It enables us to live and get around with our daily tasks in life, with reasoning, memory and mental agility. The higher mind of ideation and abstract thought leans towards spiritual realms and connects us with our higher Buddhic nature, such as intuition and wisdom. At this level we are more concerned with concepts than specifics. In reality, they are both a duality of the same one human mind.

But is our Mind really our mind? There is what is called the 'Universal Mind, also known as *Mahat*, Cosmic Ideation or Divine Thought and it is the principle of intelligence that holds the plan for the manifestation of the universe'². This concept of 'mind sharing' can be a little difficult to understand as we have been brought up to consider all our abilities and faculties to be ours and ours alone – those of the individual person. Perhaps we could view it like a master painter's canvas and we each carve out a little bit of space on the canvas and say, 'This is mine', while being unaware that the larger canvas exists at all, and a Divine painter (plan) is directing all beyond our small grasp of understanding. Mother Teresa grasped the essence of this Universality when she said "I don't claim anything of the work. It's His work. I'm like a little pencil in His hand. That's all. He does the thinking. He does the writing. The pencil has nothing to do with it. The pencil has only to be allowed to be used."

The lower mind is a channel for the Soul (which resides on the Mental plane). It is the seat of intellect that has need of cultivation as much as the heart centre, which in its turn, opens up our ability to realise and experience the qualities of love and compassion and so forth. The Higher Mind expresses intelligence, which understands the significance of the knowledge gathered from the Lower Mind and then it distils it, blending it with experience, to come to a ripe understanding or subtle essence which is often called 'wisdom'. Discernment is part of this important distilling process.

During these difficult times we are experiencing in world affairs, it is vitally important that humans expand their thinking processes to ask questions, validate what they hear and make rational and moral decisions based on deeper enquiry beyond a newspaper, TV headline or hearsay.

Developing the discerning mind is an imperative of our time, yet we struggle at the same time with our mind. It is after all, a chatterbox that ceaselessly churns around thoughts inside our head without consideration to the poor sufferer, the human that is subject to this whirlwind of thought mash. Eckhart Tolle tells us we over-think things, that we do too much thinking, most of which is not only useless but very distracting. Tolle views excessive thinking as a form of addiction, where we become overly identified with our thoughts and narratives. We make up stories about people, events and circumstances and these play out in many variations, most of which are fantasy because they do not come to fruition at all. And have you noticed that the play is largely of a negative nature more than a positive one, outworking themselves as worry, anxiety and self-doubt etc. These insecurities take hold of the internal conversation going on inside the head. Mahatma K.H. wrote on this very aspect, offering this advice:

Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance.

We find that thoughts seem to have their own life, our own thoughts repeating in well-worn patterns and grooves of past thinking. We are subject to stray thoughts of other people floating around in our vicinity which we pick up because we have resonance with them and take them on-board as our own. We move from place to place and are also influenced by group thoughts such as those that build up around places like churches, old buildings and even modern places of work. Who we associate with even moulds particular thought patterns. What can we do about this? We can keep as open-minded as we are able, as encouraged to do so in Madame Blavatsky's *Golden Stairs*. We can be observant of our patterns of thinking and challenge ourselves when we notice these engaging as habit and auto-reaction. Awareness is key in this process.

As this battle wages, the Mind can be nurtured to greater awareness and discernment by bringing through into daily life the Higher aspects of our nature. We apply spiritual and ethical principles to our actions, develop one's character and guide our choices and decisions by these parameters; striving for the Eternal, rather than the worldly and transitory. Along the way we find excellent advice and help from those who have trodden that same way before us. Having processed this through the lens of discernment, and not blind faith, we find if it resonates deep inside, we may take it on board. In a strange way however, this advice also causes us some strife because sometimes we hear and read what we perceive as conflicting advice and instruction. Applying discernment in our spiritual enquiry leads to the discovery of many paradoxes as we seek answers to problems of life. Delving deeply into such enquiry, we are confronted with these paradoxes particularly in literature. I am sure each of us has read very interesting passages and thought 'how true' but at the same time thought, 'that is not what so-and-so author or book said'. In *The Initiate Life* by occultist Geoffrey Hodson, he refers to this great puzzle:

A series of paradoxes confront one seeking to tread this Path. On the one hand there can be said to be no hurry because all time is ours; yet every minute matters. The aspirant must cultivate self-forgetfulness, yet every individual attainment is important to the race as a whole. Disinterestedness with self, or selflessness, is another qualification. "Grow as the flower grows, unconsciously", is suggested on the

'...the wise man
never fights
misfortune
in advance.'

Mahatma Koot Hoomi

one hand, yet to make of oneself the “subject for grave experiment”³, to develop faculty, and to perfect character is advised. Again: “Kill out all sense of separateness”, yet “stand alone and isolated, because nothing that is embodied ... nothing that is out of the Eternal, can aid you”⁴. Paradoxes indeed, yet each a challenge to intuition wherein alone the full solution lies.

These are for the aspirant to solve on their own, allowing for intuition and wisdom, both faculties of our Buddhist nature, to work their quiet wonders. The Buddhist nature allows direct perception and deeper insight, and as we gradually develop the ability to bring it down into our waking consciousness, the paradoxes will dissolve away because penetrating into the very heart of the matter will increasingly be available to the personality. Then there will no longer be the need for confusion, allegories and written words that obscure the truth almost as much as they try to describe it.

Emerging from this will be a more sure-footed personality that utilises the mind as the powerful tool that it is, in its right place and therefore the Spirit within, can reach and guide the now more thoughtful personality to a much greater degree. Developing and engaging a discerning mind is important for the individual on their spiritual journey but equally for Humanity as a whole, as it travels on its unswerving way through the spiralling wheels of evolution.

Through testing times, we cannot always see clearly the pathway before us, however we can nurture discernment to find another way of looking at things. The compiler of *The Mahatma Letters*, Trevor Barker wrote in *The Hill of Discernment*:

We can climb the pathway to the mountain tops and walk there, serene perhaps in the consciousness of work well done, but the road will inevitably descend again into the valley, and well for us that it is so. One of the most valuable lessons that comes to us as we travel onward, is the equanimity and detachment that come from the recognition that there would be no peaceful valleys if there were no hills on each side of them, and we thus learn to accept both the mountain of difficulty and the valley of fulfilment, and realise that even the pleasant vale can be shadowed and dark until the sun rises over the mountain tops to chase away the terrors of the night.

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1. *The Key to Theosophy*, H. P. Blavatsky
 2. https://theosophy.wiki/en/Universal_Mind
 3. *Light on the Path*, Mabel Collins
 4. *Light on the Path*, Mabel Collins

*Koot Hoomi (also spelt Kuthumi, and frequently referred to simply as K.H.) is one of the Mahatmas who inspired the founding of the Theosophical Society in 1875. He engaged in correspondence with two English Theosophists living in India, A. P. Sinnett and A. O. Hume.



TEN PEOPLE

Tim Boyd, International President of the Theosophical Society,
focuses on consciousness, wisdom and more.

I am told that J. Krishnamurti once made the comment that if there were ten people in the world like him, the world would be transformed. Regardless of one's opinion of Krishnamurti's history or status as a "World Teacher", the statement is worth considering. Coming from the mouth of an average person a normal reaction to hearing such a statement brings the idea of delusion or extreme boastfulness. "Who does he think he is?" is the question that would arise. Given the more than seven decades of Krishnamurti's life of teaching and speaking and the numerous books by him and about him, we have some sense of who he was and what he might have meant. Clearly the ten transformative people he was talking about were not determined by their personalities, circumstances, or popular regard. Although these are the tags most of us normally use to identify ourselves, to him they were meaningless attributes. The "ten people" referred to something deeper. That something is consciousness.

The ability to solve and explain the processes and phenomena of the natural world is rightfully the pride of the scientific endeavour. However, its inadequacy to address the fact of consciousness has been a continuing problem. No-one denies its existence, that would not be possible. The act of denial itself is a function of consciousness. But how to explain it? Although the effects of consciousness can be measured, currently consciousness itself cannot. Acupuncture, therapeutic touch, and other energy-based healing modalities have been accepted and taught in universities of the Western world, not because they are understood, but because their measurable effects in promoting health have been repeatedly demonstrated. Meditation and mystical states have been examined in laboratory settings and found to have dramatic effects on the brain and the rest of the body. The inescapable conclusion is that activities of consciousness affect the material world. The unseen influences what is seen.

From the point of view of the Ageless Wisdom everything

is endowed with consciousness. Its expansiveness is what differentiates the mineral, vegetable, animal, human, and all the higher and lower kingdoms from each other. The factor that makes a human being human is a specific centre of consciousness, the soul, which accompanies and, when allowed, directs the human experience. At the end of the little book, *The Idyll of the White Lotus*, "three truths" are given. The first is "The soul ... is immortal, and its future is the future of a thing whose growth and splendour has no limit." Sometimes called the spark of the Divine, the higher self, or inner self, it is the soul that associates itself with the body and personality in life after life. Because the soul is not separate from the Universal, or Divine, it is a centre of genuine power. During their lifetimes most people have glimpses of its splendour, but they tend to remain in the background as fleeting reminders of an indwelling wisdom potential. Some find themselves so moved by these brief encounters with genuine "soul power" that they commit to finding some path that leads to the soul's full expression in their lives. Ultimately these ones find their way through religions, practices, ashrams, and orders to the "Temple of Divine Wisdom" where truth, beauty, power, love, and freedom become their experience. The complete focus of any spiritual path is to remove the personal obstacles to the soul's active presence in one's life. Of these few, at various times in human history, one will emerge in the world, normally to attempt some "course correction" to humanity's current misguided direction. Jesus, Buddha, Mohammed, Krishna, Shankaracharya and others are examples of this exalted consciousness. Their words and life story are the message intended to awaken us to our own deep potential – a shared potential which, according to them, is in every way equal to their own. They are the souls whose "growth and splendour" have moved beyond all limits with which we are familiar. Other disciples, outposts of their all-embracing consciousness, follow them to ground their vision in the human family. These are the "ten people" to whom Krishnamurti referred



– the rare flowering of generations of seekers who have learned to truly see.

There is an idea expressed in the book *Power vs Force* by David Hawkins MD, about the relationship between power and force. He makes the point that “power arises from meaning” and “always supports the significance of life”. Force on the other hand “always moves against something”. It “is incomplete and therefore has to be fed energy constantly” and “its effect is to polarise rather than unify”. David Hawkins developed a model, mapping the progression from the lower forceful states to the highest expressions of power. Whether or not one accepts his model, it is a useful mapping for something we already intuitively know; that love, joy, peace and enlightenment are the highest, most powerful states for the human being.

When we read or are told words of wisdom that go beyond our personal experience we are faced with a choice. What to do with them? For many, it is clear that the message exceeds their grasp, but it is accepted because the source is deemed to be reliable. Often such things become a matter of belief, or blind faith. Buddha’s advice to his disciples was “Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense.” The approach that H. P. Blavatsky prescribed was based[?] on the Hermetic Axiom – an expression of the Law of Correspondences, or Analogy. The axiom is rooted in the idea that there is an all-encompassing, undivided consciousness within which “we live, move, and have our being”. There is no separation between high and low, near and far, caste, gender, species, or any other categories of difference we create. Its fullness is accessible at every point. The Hermetic Axiom is normally stated thus: “As it is above, so it is below. As it is within, so it is without.” It is a tool that can be applied to align our ‘normal’ experience with that which is as yet beyond our grasp – hidden behind self-created walls of personal preferences.

Let me share a story that, for me, is an example of

the Hermetic Axiom in action. During the time I was in college, outdoor concerts were a big thing. It was just a couple of years after the iconic Woodstock Festival, “Three Days of Peace and Music”, that marked a generation. I was still living in New York and had bought a ticket to attend a “blanket concert” – no seats, no chairs, just bring a blanket and enjoy the music. Many of my favourite music groups of that time were scheduled to perform. The only problem for me was that I had been given medical advice that I should not attend. I had injured my knee and was awaiting surgery. Basically, I could not walk, but I could limp, and that was good enough for me. I was going.

Ten thousand people showed up for the concert. For some unknown reason the concert was delayed. Announcements were made to be patient; it would start soon. The delay continued and people in the audience started getting impatient, restless. I was standing on the edge of the crowd nursing my knee. At one point, the way it appeared to me, the entire crowd suddenly turned and started running directly at me. It was a stampede. What started it? I don’t know. The next thing I remember, I was 100 metres down the road, having outrun everyone. As I came back to my senses I realised a couple of things. The first was that, like a leaf in a storm, the fear generated by a mass mind had overwhelmed me, literally it had propelled me to act in a way that was supposedly medically impossible. Surprisingly the crowd did not disperse, but went back to waiting for the show to begin. I, too, decided to stay. The next realisation for me was that the crowd was still restless and likely this stampede would happen again. Like the light bulb that shines above the head of a comic book character when he suddenly gets an idea – a thought came into my mind. This time I moved into the centre of the crowd and waited. As expected, it happened again. The crowd turned and started running. This time I was ready. I grabbed the two people in front of me and shouted “Why are you running?” Somehow that broke the spell they were under and they stopped. Of course, they had no idea why they were running. They were



running because everybody else was. The effect of their stopping was that the people immediately behind them had to stop, and the ones behind them. Although drones did not exist at that time, a drone's view of the crowd at that moment would have shown a surging stream of people and in its centre a small unmoving fan around which all of the rest were streaming.

That experience marked me in important ways. At the time I was newly exposed to the Ageless Wisdom teachings. The power of thought and the capacity to be centred were a strong focus in those early days. Certainly now, I would not do what I did then. I mark it up to the excesses of youth, but that experience changed me. The deepest realisation for me was that if in that crowd of ten thousand people there had been just ten people who were centred, present and aware, no stampede would have been possible. The fear would not have been able to overwhelm; the mass hysteria would have been calmed at its beginnings; hell could become heaven. It defined a direction for me, a path along which at ever-deepening levels I could become one of the "ten".

To get back to Krishnamurti's statement: whether the number of people is 10, or 20, or 100, some small number, functioning from the level of the unimpeded soul, can radically change society. The founding of the Theosophical Society was intended to address this need – the creation of a body of people who through "self-induced and self-devised efforts" enter into the soul's orbit with all that means in terms of transformative, radiant power. We don't have to stand in the middle of fear-filled, stampeding people in the physical sense, but each of us has the power to refuse to be caught up and swept away in the stream of fearful, force-filled, destructive currents active in the world today. In our homes, among our friends, in our communities, in every place we are present we can be powerful. Even in silence.

First published in *The Theosophist*, June 2024.



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 Dawning of Self-Illumination

Linda Oliveira looks at the development of the illumined self and its potency.

In recent years, the excessive use of the Internet, and especially of social media, has become one of the greatest causes of inaction. In this era of scrolling down, which has given the index finger a power it never dreamed of, the amount of time we spend watching videos on food recipes, political statements, fitness routines, outdoor wonders, and so on has replaced much of the time we actually dedicate to these activities.

To illuminate means to 'give light', 'to decorate'. So, an illumined being can be thought of as a source of self-generated, potent and burnished light energy, rather than one who borrows or reflects light from elsewhere.

We sometimes hear the phrase 'lightness of being', which is a way of describing a consciousness which is buoyant, joyous, not weighed down. Lightness implies an absence of darkness; that which can be perceived only when one has first known darkness; a source of illumination; that which throws something else into relief so that it can be perceived; expansion; and a certain ease of being.

AN IMAGE OF DAWN

It is salutary to remember the connection between the light and mind – that mind is enfolded by, and ultimately connected to, a realm of light. This is where an image with which every human on the planet is familiar can help us understand some of the truths about ourselves and our evolution.

Picture this time, in your mind's eye, the process of a beautiful sunrise, the stirring of a new day. Before dawn not only the sky, but everything is dark. On a cloudy night when the stars and moon are not visible, and we are not near an artificial light source, it is absolutely inky black. Eventually, almost imperceptibly, there is a change in the quality of that blackness, reminiscent of the extremely subtle changes prior to manifestation mentioned in the *Stanzas of Dzyan* – which could hardly be recognised as changes at all.

Eventually there is a faint light on the horizon which slowly takes colour. The process of sunrise may become a moment-by-moment play of supreme artistry, stirringly beautiful, filled with the potential of the day to come. The world around which was formerly shrouded in mystery is now gradually brought to life. One may begin to perceive trees, houses, vast fields, tracts of water, and so forth. These shapes initially do not have a great deal of definition and seem greyish. They appear in their fullness only when the sun eventually reaches its zenith, and in a completely cloudless sky – when there is true clarity and the light illuminates each object in its totality.

By analogy, from the process of the dawning of a new day we can appreciate a few corresponding truths of the human condition.

- We can only know light when we have known darkness. Degrees of pain and suffering are inevitable components of our journey towards Self-illumination. They have an important purifying function.

- Dawn happens gradually and so too glimpses of Self may only be subtle hints at first, slowly stirring the consciousness.
- A sunrise colours and heralds each new day in a different way, for no two sunrises are the same. Likewise, no two humans are the same. As the dawn and development of each new day is different, so each of us is unique. Our spiritual sunrise and subsequent inner journey can never be cloned or repeated in any other.
- The sun traverses the heavens, reaching its zenith on a clear day, lighting up everything in its fullness. Similarly, the process of Self-illumination implies seeing the physical world increasingly clearly as a new consciousness dawns but, perhaps more importantly, 'seeing' beyond this world, apprehending the subtleties, the radical connections, the spirit within all. This is a new kind of seeing, reflecting the growing light of Truth within.

PERCEPTION

The enlightened human has quality of perception which is all-pervading, apprehending every object and being as an expression of divinity. Let us imagine, for a moment, some examples of what it would be like to actually experience the spirit in all, not as a boxed mental construct obtained from theosophical teachings, but as a reality. Even the relatively early stages of such an awakening could make mundane aspects of life utterly extraordinary. For example, a chance encounter with a stranger could have a totally different quality. All people would be both our friends and our teachers, viewed with an equal eye. Our treatment of the most mundane everyday objects in the home would be marked with a certain reverence, consideration and care. Also, the temptation to judge by appearances would diminish markedly.

A wonderful instance of the potential falsehood of appearances was provided in *The Mahatma Letters to A. P. Sinnett* in reference to a Mr Bennett, an American whose unwashed hands, unclean nails and coarse language could easily have masked to Mr Sinnett the fact that he was actually one of the Mahatma's agents. The Mahatma commented that "few have a more kind, unselfish and truthful heart," which was what really mattered.

INSPIRATION AND HOPE

Throughout human history interiorly illuminated beings have helped provide humanity's much needed spiritual food, inspiring those who are receptive, enhancing their sense of connection with each other as well as their Source. These great beings have manifested like pearls on a necklace of gossamer thread, a thread which is apparently fragile yet deceptively strong. That thread has deeply and inextricably held such personages throughout ages, who remain beacons of hope and inspiration in a world which is in many ways adrift, riding the tides of materialism in all its moods.

A PRIMARY PORTAL

One can consider various teachings about the spiritual life such as Pantanjali's system of yoga, sacred scriptures from the great religious traditions and theosophical teachings about the possibility of a series of initiations. But is there, perhaps, one primary portal to Self-illumination? The following familiar passage from *Light on the Path* makes our spiritual compass very clear:

Regard most earnestly your own heart. For through your own heart comes the one light which can

Throughout
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food...

Self-illumination
implies a certain
faculty of seeing,
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vantage point
of the sun at its
zenith...

illumine life and make clear to your eyes all things.

Recall also: That point of faultless light is the splendour of completed love. It is the brightness that is at the heart of brightness. Unflawed, undivided, seamless, it is the One that is All.

When heart and mind are fused, even momentarily, then the light that enfolds mind can shine in its fullness and there is seamlessness. St John of the Cross wrote of the soul possessing degrees of love. In the soul's last degree, he commented that the love of God will transform and enlighten the soul, causing it to be like a clear and pure crystal. Eventually the soul cannot actually be distinguished from the light, but appears to be the light itself.

What is this one light, mentioned in the quotation from *Light on the Path*, which can illuminate life? Mr N. Sri Ram described it as the light of perfect comprehension, which feels the nature of every nuance and variation and guides life's expression. It may be hidden by the darkening effect of conflicting currents but it exists, hidden within life itself. It is in many ways a great mystery, hidden from ordinary sight, as conveyed so beautifully in the universal invocation written by Annie Besant, which is still used throughout the world. She reminded us that this light shines in every creature.

So, to draw the strands together, Self-illumination implies a certain faculty of seeing, similar to the vantage point of the sun at its zenith, but in this case through the clear and transparent sky of our consciousness. Its dawning may extend over many lives, may initially be a stop-start affair, may be punctuated with periods of pain, yet also with periods of increasing peace and joy. Its essence can be thought of as the flourishing of a pristine heart, a consciousness which does not seek anything for itself. The process requires external help, perhaps for a long time, before illumination proceeds as a fuller interior process.

A sublime passage by Sri Krishna Prem and Sri Madhava Ashish is a fitting note on which to conclude, highlighting both our relative insignificance, yet also the way in which we are each ultimately a perfect hologram of the Light of Universal Mind:

We are motes of dust dancing within its Light which surrounds us everywhere. We are but moments of that Light; it is our very Self. Inside and outside we are nothing but that Light; even our outer structure is the impress of its thought and it is for this reason that, in actual truth, man is the measure of all things and contains within himself – even within his physical body – all the wonders of the universe.

From an article which originally appeared in *The Theosophist*, February 2008 and was condensed for the *Theosophical Digest* Volume 21, No. 4. It is published here with kind permission.



Linda Oliveira joined the Theosophical Society in 1971 in Canberra, Australia. Her Arts degree is from the Australian National University. Linda spent a year in the American Section mainly as a student at Krotona School of Theosophy, California, and working at the National Headquarters of the American Section. She is a former International Vice-President and member of the General Council, National President of the Australian Section and editor of *Theosophy in Australia* magazine. Linda holds a conviction that genuine reflection upon the Wisdom teachings provides an opportunity for spiritual transformation.

Recommended Reading

THE HILL OF DISCERNMENT by A. Trevor Barker

Alfred Trevor Barker (1893-1941) Theosophist, writer and lecturer, is known for his transcription and compilation of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*. *The Hill of Discernment* is a compilation of his lectures. Barker speaks about discernment amidst the turmoil of world events, personal responsibility and individual development, the teachings of H.P.B. and the Mahatma letters and more. Everyone will find a gem here, applicable to their own journey today.

EYES WIDE OPEN by Mariana Caplan

Writer Mariana Caplan, professor of yogic and transpersonal psychologies, focuses on the cultivation of discernment in *Eyes Wide Open*. She addresses the need to understand our own shadows and illusions and fully integrate our spiritual practices into daily life. This grounded, practical book teaches us how to live a spiritual life with intelligence, clarity and authenticity. Highly recommended!

THE POWER OF THOUGHT by John Algeo and Shirley J. Nicholson

This is an adaptation of Annie Besant's book *Thought Power* which is also available through the Geoffrey Hodson library. Updating the original material to bring it in line with modern scientific and psychological advancements, John Algeo and Shirley Nicholson drill down into the workings of the mind, nature of thought, illusion, memory, concentration and 'peace of mind'. Annie Besant's book presents thought power as real and objective and thoughts as having 'a life of their own'. Examples and practical exercises make this material clear and contemporary, aiming to help increase consciousness, concentration and memory and develop what is 'best in our nature' to further develop our personal spiritual life and be a positive force in the world.

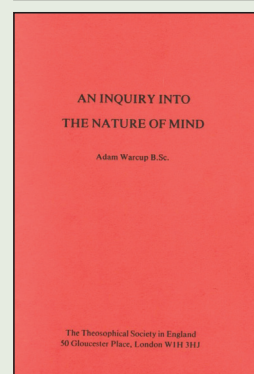
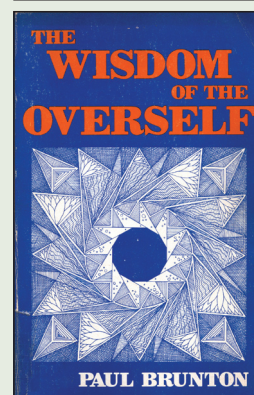
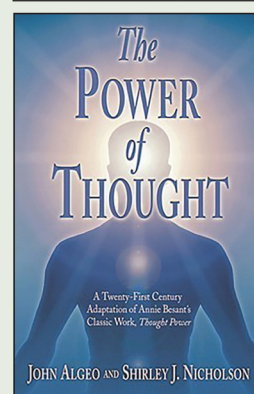
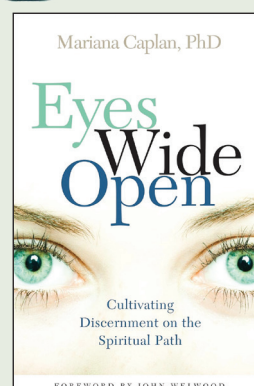
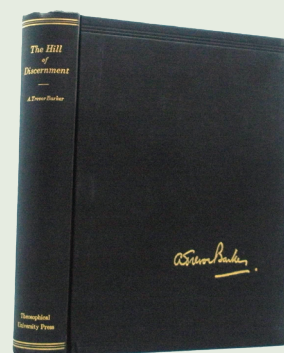
THE WISDOM OF THE OVERSELF by Paul Brunton

Paul Brunton's ninth best-selling book dwells on the spiritual and metaphysical value of sleep and dreams, the nature and function of the personality in the process of spiritual evolution, development of intuition and the nature of universal mind; also, different stages of meditation and the unfoldment of intuition and how to master surrendering the lower mind and personality to the higher guidance of the 'over-self'. He presents deep insight into the blending of the conscious, unconscious and superconscious mind in practical ways.

AN INQUIRY INTO THE NATURE OF MIND by Adam Warcup

This is the transcript of the 1981 Blavatsky Lecture given by Adam Warcup. He begins by calling the human mind both 'a blessing and a curse' but emphasises the human mind's 'divine possibilities.' This lecture traverses the origin of mind, the relationship between *manasaputras* and humans, the differences between the higher and lower mind, the vehicles or modes of mental consciousness as well as the faculties of memory, imagination and reason. This little (32 pages) book is a great synopsis of Theosophical teachings on the origin and workings of the mind.

To borrow any of these books, please email library@theosophy.nz or call/visit the library from 10am-3pm on Wednesdays and Thursdays. The online catalogue can be accessed from the library page on the TSNZ website www.theosophy.nz



Theosophists need to develop discrimination to discern true wisdom

WHAT WE DO

- We are explorers, we endeavour to understand some of the hard questions of life, coming to a personal understanding of such questions as:

- o Who am I?

- o Why am I here?

- o What is the purpose of life?

- We come together and share with others our understanding of life and its mysteries.

- We explore religions in a comparative manner so that we may reveal the essential teachings we find in them all. We look for the common message and essence of Truth.

- We also study modern science, psychology and philosophy which gives us wider insight into the nature of reality. Theosophy suggests that we are a mirror of the universe and thus in understanding the universe we learn to understand ourselves, or learning to understand ourselves we learn to understand the universe.

- We study nature and learn its cycles which gives us insight into our own cycles as a Human Being and as a species.

- We study the mind and that which lies beyond the mind, which many seekers believe is our true Self.

- We put into practice methods to help us understand all these things in our lives.

- We serve the world through our understanding that to change the world, to make it a better place, we must start with ourselves.

- We encourage meditation to better understand ourselves and the world we live in.

These are some of the things that members of our organisation do. However above all we hold to the important concept that each of us is a reflection of the universe itself. We all express an aspect of the universal reality which is unique to where we are on our journey in life today. We respect each person's journey, our expression of this being our understanding at this present point in time, based on our experiences which will continue to grow and develop. Above all we believe in the freedom of thought for each person to accept or reject the teachings offered for consideration, as part of their theosophical journey.

As an organisation we have Centres throughout the country. Each is unique in their approach to the study of Theosophy, fulfilment of our Objects.

As individuals we can study theosophy of the ages, search through the myths, legends, the writings of the past, we search through modern science; we find that wisdom flows like a river from one generation to the next. Yet for the beginner it is not so easy to find. It requires effort to be able to distinguish the wisdom from the mental condition of life. It requires one to develop real discrimination between the false and the true wisdom.

Wisdom has been defined as an ability to make right choices, often these decisions are made without complete information. Yet, the wise men and women of history knew that we must turn to faculties beyond those of sense and reason in dealing with questions of truths and values. Feeling and intuition are as important faculties, as are sensation and intellect, if not more so. Is wisdom as easy as making good choices?

Theosophical wisdom points to realities exceeding the power of human words and concepts. Yet it employs words, for it indicates that the answer to the problems of human existence do lie, so to speak, in certain directions.^[1]



Robert Ellwood
Deva as depicted by G. Hodson

These "words" that Robert Ellwood refers to, give us clues of how to look, where to focus attention and how to live to enable us to awaken an inner perception that can comprehend the realities

of Theosophical Wisdom. Words themselves, for many of us, speak only to the rational mind where we look at their meanings to convey understanding; however, in the universal language, words represent symbols which speak to a different faculty of comprehension from the rational mind when it is awakened. It is the awakening of this part of ourselves which is one of the first steps we take if we are to experience the Theosophical wisdom we talk of. Some of our original Theosophical texts and many of the Sacred Texts of the world give clear instructions of how to awake, how to centre our consciousness in our true Self. This awakening comes about through our ethic, the kind of life we live and the deliberate placement our attention – being mindful or fully present, as the Buddhists would say. For example, if our attention is constantly through our senses and rooted in desire, it becomes all but impossible to awaken because our senses move our attention to the world of the senses and away from our higher faculties. Our attention must be turned in a different direction and our focus moved to that which we have lost or is hidden in the shadows of our Self.

We use words to describe concepts like oneness, the unity of life, periodicity or the cycles of nature, karma: the universal law of balance or cause and effect. These give us some intellectual understanding of the deeper wisdom underlying Theosophy. How can we understand these concepts if we have not truly experienced them, perceived their reality?

We can look at the concept of periodicity or the law of cycles as an example. If we look at nature we see the ever-repeating cycles of summer, autumn, winter, spring. We look at the moon and we see how the phases of the moon's cycles affect us psychologically, how the full moon affects our moods and emotions and how the new moon brings a calmness which quietens the mind and allows for focused meditation. When we look around us and observe nature, can we see the cycles of its separate parts? Even the concept of reincarnation is built upon this concept of periodicity, the continual cycle of birth, life, death, birth, life, death... always repeating; however never exactly the same, for there is also an aspect of growth, of evolution, of transformation in all this.

When it comes to theosophical principles there are many lists of the basic concepts. They do not all agree, however it is surprising how much commonality we do find in such lists which suggests that there are indeed some core ideas held by many of the people in the theosophical tradition.^[ii] That there is a difference in the wording of these lists shows that theosophy is understood and expressed in different ways and from individual perspectives.

Modern theosophy was introduced to the world by Helena Petrovna Blavatsky with three fundamental propositions put forward at the beginning of her work, *The Secret Doctrine*, where she suggests we endeavour to fathom the depths of theosophy.

Briefly they are summarised by Robert Ellwood as follows:^[iii]

Ellwood gives us a list, which is central to today's approach to Theosophy, and includes such things as:

- We are part of one incomprehensible Reality which underlines and unites all that is or can be.
- Galaxies, solar systems and planets evolve over immense cycles.
- The individual human, sometimes called 'The Pilgrim', moves through these galaxies and worlds over many lifetimes in response to karma and the necessity of experiencing many aspects of reality, before returning to the Source, the One.
- There are those who are well advanced on the path of human evolution who have amongst them a reservoir of the wisdom of the world. This wisdom is accessible to all earnest seekers.
- Growth is more than intellectual learning. It involves also initiation or inward transformation and living in accordance with universal harmony, and the realisation of our Unity.

Within the above lie some core foundations of Theosophy, which we investigate and endeavour to understand; for example, reincarnation, evolution of humanity, the growth of the soul, self-transformation, the conditioned nature of our personalities.

If one pursues these studies and investigates with honesty and depth, one will come to realise, in one's own way, the Unity of all in the universe and the depth of awakened consciousness; and further come to understand for themselves, the broad consensus points of the traditions. The point to understand is that these are the truths that one must learn for oneself rather than be accepted through dogma. Taking them simply on the authority of others, or of an organisation, is accepting them in blind faith where one does not know for oneself, what is true or not. We must investigate.

Theosophical teachings point to realities exceeding the power of human words and concepts. Theosophy is not the final Truth, but points the seeker towards Truth and each must find this for themselves.

From the website of Theosophy New Zealand

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- i. *Theosophy: A modern expression of the ages*; Robert Ellwood; First Edition, p.19.
- ii. One of the many lists of Theosophical Principles: <https://blavatsky.net/checklist-principles-theosophy/>
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School of Theosophy 2025

FROM MEMBERS' FEEDBACK ...

It was a wonderful experience to attend *The Three-fold Path to Self-Discovery* with Juliana Cesano at HPB Lodge in Auckland in May. Over five days Juliana presented Three Primary Paths from the *Bhagavad Gita*.

Juliana interwove many different practices and teachings including Meditation, Silence, Purification, Surrender with an excellent handout and teaching of the Seven Human Temperaments by Geoffrey Hodson, all designed to assist us in understanding which approach we are best suited to and how to consciously integrate them all.

Juliana's beautiful energy and many years of exploring the transformational power of contemplative practices was very evident and I felt validated and affirmed. She is a wonderful wise, contemporary woman who brought us new insights and experiences. Thank you to Juliana and your beautiful daughter Dharma. We were all very touched by your presence.

While many others had more knowledge than me, Juliana's talks were very clear and accessible, and she always spoke from the heart. With her deep knowledge of Theosophy, she was able to blend in the knowledge and practices of Christian Mysticism, Buddhism and Sufism. The group bonded and grew together from the beginning and we had wonderful meditations and beautiful group interaction. It was also great to see a number of beautiful young people contributing at the retreat.

I must also mention the group chants which were led by Leo Ta, our Australian guest, with her beautiful voice and piano playing. Many of us inexplicably found ourselves with tears streaming down our faces after these sessions. We were also treated to some wonderful performances of Indian classical dancing and Indian classical music. We all participated in the dancing. I must also make special mention of our president Richard Sell whose joy on the dance-floor was infectious and inspired us all.

Many thanks to National Section and HPB Lodge for hosting this event. It was magical.

Wendy Rapp



Director of Studies, Juliana Cesano



Donna Willard Moore, Francis Lim from Singapore, Leo Ta from Australia

I thoroughly enjoyed Juliana Cesano's delivered material on three paths of Jnana, Bhakti and Karma Yoga. We were guided through meditation applying each of these paths to ultimately being able to choose our own preference.

Juliana was extremely knowledgeable and a very skilled facilitator involving those attending to participate and share their knowledge with all. We even performed walking Yoga.

We were also privileged to experience and be entertained with Indian dance song/hymn, chanting, mandalas, poetry, Indian music and instruments.

All amazing acts to complement the tone of the five-day course.

Robert Anderson



Relaxing at lunch



Participation was strong



Meditative Mandala Evening



Sitar and drum entertainment



Sandra Harcourt

I particularly responded to Juliana's inclusive, all-embracing approach and her understanding and reference to the embodied experience. I have found the impact of this learning very evocative and relevant to my life. The work continues to have reverberation for me. A profound experience! Thank you.

Suzanne Vesty



The Power of Awareness

International Theosophist, **Vincente Hao Chin Jr**
examines this crucial component of life.

...this
uncommitted
state of
consciousness
has such a power
that it is the single
most important
element in human
transformation.

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, hardness of breathing, weakening of legs, butterflies in the stomach. The awareness of these states is a key to the dissipating of 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 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 by medical means (e.g. 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, the hardened body part softens, the 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 conditionings and traumas. They are essentially congealed psychic energy that has not been allowed to flow naturally during the

In these ethereal levels of the consciousness, awareness opens up a new dimension in human life.

Whatever
meditational
approach
we use, it is
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should be
present.

experience and has become a template for future reactions to similar situations. Awareness allows these bottled up energies to be released and one goes back to the 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 tajjasi*, 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

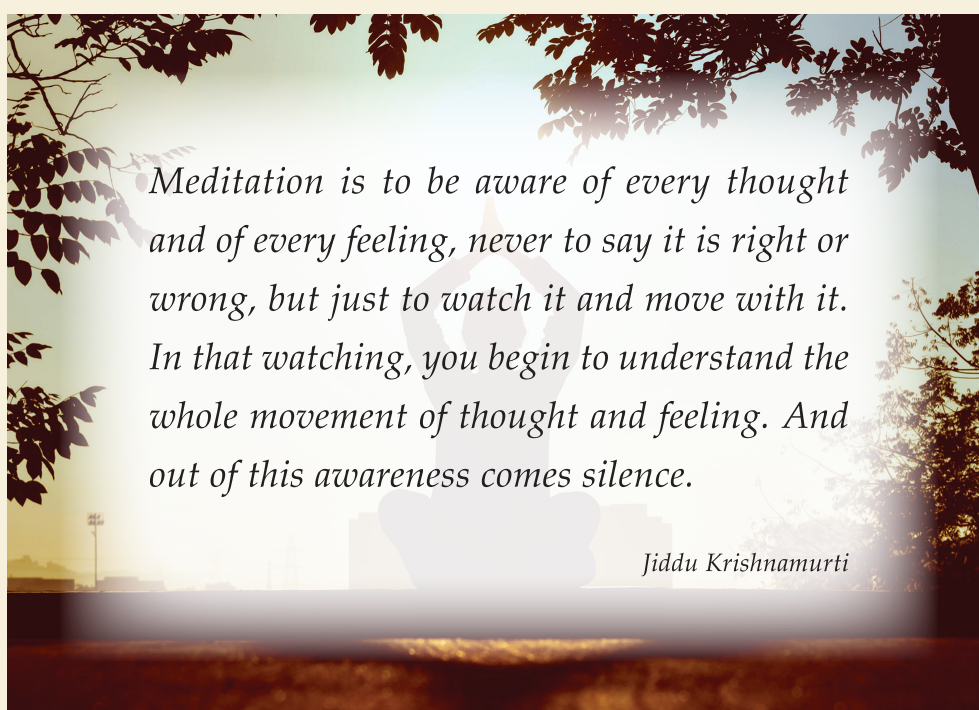
and to deepen realisation. *The Yoga Sutras of Patanjali* speaks of seven stages of this transcendent wisdom.

Transcendence of the Ego is achievable. The final bastion that prevents the consciousness from fully realising spiritual reality is the ego – the 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 is an acclaimed international theosophical leader, speaker, educationalist and writer. He is the past President of the Theosophical Society in the Philippines as well as the Indo-Pacific Federation of the TS. Acclaimed author, Vic is Editor-in-Chief of the *Theosophical Digest* and Associate Editor of the *Theosophical Encyclopedia*. He is the President of Golden Link College, a theosophical school in the Philippines, envisioning the integration of self-transformation and academic learning, which he initiated and established in 2002.



Jiddu Krishnamurti

The Quest for Meaning

Famed international theosophist Joy Mills concludes her insightful exploration.

Part Two

...in the quest for meaning we can only proceed in accordance with our own karma-dharma...

THE STARTING POINT

The term 'adventure', as used in the Grail legends, derives from the French, and indicates that our search must proceed in accordance with two fundamental principles well known in Eastern philosophy as *dharma* and *karma*. For example, in the Grail legends, to accept an adventure meant simply the acceptance of a challenge which, resulting from one's own past, was inherent in one's own nature. So, to 'go where adventure leads' symbolised the willingness to obey the inner directive to act in accordance with the pattern established by one's own past, and also to fulfil one's true mission, or dharma.

In this respect, the legend records the difficulties encountered when one individual attempts to follow the adventure of another, reminding us sharply that 'Better one's own duty, though destitute of merit, than the duty of another, well discharged.' This is not always an easy lesson to learn, yet in the quest for meaning we can only proceed in accordance with our own karma-dharma complex, following our own adventure.

This means, also, that we must start where we are – a fact beautifully symbolised in all the Grail legends. When Galahad appears at the court of King Arthur, he addresses the knights of the Round Table: 'I came because I must, for this is to be the starting-point for all who would join fellowship in the Quest of the Holy Grail.' So speaks the eternal Self to the personality: the starting point is here in physical incarnation, equipped with what we have, however inadequately prepared to face the rigours of the search. And if we think the road will be an easy one and the goal one to be swiftly achieved, we may well remember Arthur's words: 'I am well aware that of those who leave my court when the hour comes, all will not return: on the contrary, many will fall in this Quest, and success will not come so swiftly as you think.' *The Voice of the Silence* counsels the aspirant: 'Have patience, candidate, as one who fears no failure, courts no success.'

Those who heard the call of Galahad, (whose name, it has been said, is one of the mystical designations of Christ) rose from the Round Table, symbol of the world and its collective consciousness, and 'each one went the way upon which he had decided, and they set out into the forest at one point and another, there where they saw it to be thickest.'

The road is a lonely one and it is forged through the thickets of the personality which must be cleared away if the 'vision splendid' is to be attained. Commenting on the commencement of the journey, the eminent student of comparative mythology, Joseph Campbell, has written: 'each, entering of his own volition, leaving behind the known good company of

Arthur's towered court, would experience the unknown pathless forest in his own heroic way... Today, the walls and towers of the culture-world that then were in the building are dissolving; and whereas heroes then set forth of their own will from the known to the unknown, we, today, willy-nilly, must enter the forest... and, like it or not, the pathless way is the only way now before us.'

WANDERING FROM THE PATH

For those who can, as Campbell has put it, 'contrive to live within the fold of a traditional mythology of some kind', the established systems of thought in religion and culture are quite sufficient. The search for meaning is not yet for them, since they are content with second-hand knowledge handed down by priest or guru. But there are others (and we ourselves may be of their company) for whom the protective tradition is no longer adequate to meet an expanding awareness, and who must therefore walk out – again to use Campbell's words – into 'the uncharted forest night, where the terrible wind of God blows directly on the questing undefended soul...' The tangled ways may, at times, confuse and bewilder, and we may often go astray down blind alleys of our own false searching, beguiled by sense experience, englamoured by psychic displays that we mistake for the genuinely mystical moment of knowing. But we must advance, saying with Parsifal, 'Go I will, cost what it may.'

The search – the quest for meaning – lies before us, that adventure which is compounded of both karma and dharma. The German philosopher, Schopenhauer, perceived this very clearly when he wrote: 'Everyone, during the course of his lifetime, becomes aware of certain events that, on the one hand, bear the mark of a moral or inner necessity, because of their especially decisive importance to him and yet, on the other hand, have clearly the character of outward, wholly accidental, chance. The frequent occurrence of such events may lead gradually to the notion, which often becomes a conviction, that the life course of the individual, confused as it may seem, is an essential whole, having within itself

a certain self-consistent, definite direction, and a certain instructive meaning – no less than the best thought-out of epics.'

It is for this reason (because in one sense our lives themselves are hero-stories with their successes and failures), that we can find in legend and myth the paradigms of our own human experiences in a depth dimension. Just as the legends recount the perils on the way (usually in exaggerated form), so we may find in our daily lives the semblance of those conflicts, difficulties and problems, even when we do not recognise the same elements within them. A fact that emerges from all this is that the peril or problem in every instance is precisely in accordance with the nature of the hero; similarly, each difficulty we face is commensurate with our own destiny, both as a result of past actions (karma) and in preparation for our future work (dharma). If we examine closely any one of the great adventures of the Grail heroes we will see, magnified as on a cinema screen, some small adventure of our own.

Perhaps no hero in those stories represents us better than the aspiring, well-meaning Lancelot, confronted again and again by a certain paralysis of will. Loving overmuch his sovereign's queen, representing his desire for physical and psychic experience, Lancelot yet repeatedly resolves to reform himself. Full of self-reproach when he is shown, as in a dream, the effects of his actions, he laments: 'I have gone to my death down that wide road which at the outset seems so smooth and honeyed and is the portal and the path of sin. The devil showed me the sweets and the honey, but he hid from my eyes the everlasting woe that lies in store for him who treads that road to its end.'

FAILURE ON THE WAY

Lancelot who, again and again, finds himself back in the forest from which he had thought to emerge – thrown back, into a condition in which he excuses his failures as actions that are no different from other men's – is still given aid on the way. He knows all too well his own weaknesses. In his extremity he cries out, as each of us may

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well do when we honestly confront our natures: 'Ah, God, my sin and the wickedness of my life now stand revealed. Now I see that above all else my weakness has been my undoing. For when I should have mended my ways, then did the enemy destroy me, blinding me so effectually that I could not discern the things of God.'

The language may be exaggerated in its self-reproach, but we may see, as in a mirror, our own failures and weaknesses as we are drawn by desire, prejudice, passion, and even simple expedience, into a way of life that is not wholly consonant with our own ideals.

Yet we are never left without assistance, for humanity has always had its Teachers, and there is still that race of King-Adepts who are the guardians of the Grail, the Eternal Wisdom. To Lancelot, one of that race, disguised as a hermit, spoke: 'Just as you may see a man wander at times from his path when he falls asleep and retrace his steps at once on waking, so also is it with the sinner who falls asleep...' We must, indeed, come awake and give our attention to the journey we have undertaken.

In the Parsifal version of the Grail legend, one further step is required: the hero must return from the mysterious adventure, for now he has the power to bestow boons on his fellow-men. The ultimate boon is said to be the inauguration of a new age of the human spirit, an era sustained by self-responsible individuals acting not in accordance with collective values but in terms of ever-expanding conscious realisation of that moral imperative which Plato termed the Good. Such a step reminds us that we have a responsibility not only for ourselves but for the world; if we have been vouchsafed the vision splendid we have an obligation to become bearers of that vision, transmitters of the wisdom, to all who are still struggling on the upward path. We must awaken those who still slumber, assist those who are only coming awake, extend the hand of sympathy and courage to all who falter as we ourselves once did.

For us, as for Lancelot, it is a slow ascent, and we often become impatient with the process. We come to many a fork in the road and, sometimes taking the wrong turning, we must retrace our steps and set out to try again with renewed courage. The quest for meaning must be undertaken.

The word 'try' recurs frequently in letters to the President-Founder of the Theosophical Society, H. S. Olcott, letters which bear the signatures of Adept-Teachers who took an interest in the founding of this movement. And in the words of that memorable classic, *The Voice of the Silence*, given us by Colonel Olcott's great colleague, H.P.B.: 'If thou has tried and failed, O dauntless fighter, yet lose not courage; fight on and to the charge return again, and yet again ... Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.'

NO TURNING BACK

Once we have embarked on the quest for meaning, there can be no turning back. The Grail legends represent that quest as a call, the eternal summons of the Self to the self, of the monad to the individuality, of the individuality to the personality, of immortal soul (so often disguised as a maiden in distress) to the incarnate man (the knight in all his armour). It is a call to the heights as well as a call to the depths within us. The King, whether Arthur presiding over his Round Table or the Fisher King or the Maimed King, is that Immortal Self – the one Atman – who sends forth his knights errant (representations of himself in the fields of manifestation) into the forests of incarnate experience to seek the Gnosis,

the Grail, which is meaning in its fullness. The summons to the great adventure comes to each of us and there is then that solitary journey to fulfilment, that lonely, dangerous quest, which is the only way to an individual life; there is the One Path to be taken which alone leads to the realm of the Adept-Teachers of humankind.

TREASURE HARD TO ATTAIN

Our task today is the same as it has always been – the task prefigured in myth and legend, in scripture and in the lives of the world's saints and saviours, humanity's noblest men and women. The Gnostic Sophia, whether called Kundry or Oregluse or by some other name, spellbound by illusion, entrapped in the magic garden of the world's unknowing, must be set free to work in the world as the wisdom which can carry man into a new era of sanity, an age of brotherhood and peace. As always, it is through amor, divine, eternal love and compassion, that Sophia is freed, joined with the eternal godhead, Theos, to become that *Theosophia* of which modern Theosophy is representative in the world today.

The Grail is not to be identified with some vessel known to history nor is it to be seen as a purely Western symbol. It is but another name for that 'treasure hard to attain' which is Theosophy itself, the forgotten truth whose very nature defies delimitation and whose full definition can only be exhibited in a life that is wholly given in service because one has encountered, in their total numinosity, the abiding principles of the Wisdom. It is the cup from which one must drink deeply in order to be restored to one's true nature, for it contains the Wisdom which alone imparts ultimate meaning to life and which must be assimilated and made our own if it is to become meaningful in existence.

Although the philosopher Nietzsche would have denied the spiritual implication of his own words, he may have expressed it best when he wrote in *Also Sprach Zarathustra*: 'That the Great Man should be able to appear and dwell among you again, again, and again, that is the sense of all your efforts here on earth. That there should ever and again be men among you able to elevate you to your heights: that is the prize for which you strive. For it is only through the occasional coming to light of such human beings that your own existence can be justified.... And if you are not yourself a great exception, well then be a small one at least, and so you will foster on earth that holy fire from which genius may arise.'

The 'holy fire' is that which enkindles among all peoples that genuine brotherhood which is truly the 'genius' of humanity.

Magazine article: *The Theosophist*, March 1981



Joy Mills (1920-2015), was an International Vice-President of The Theosophical Society and a National President of its American and Australian Sections. For over 60 years she was an international lecturer for the TS and spoke in many countries. She was also a Director of the Krotana School of Theosophy, in Ojai, California. Joy was the author of numerous articles and books. In 2011 she was awarded the Subba Row Medal for contributions to Theosophical literature.

Richard Smoley, discerning theosophist, philosopher and author, shares some of his reflections.

WELLS OF LIVING WATER

In his play *Our Town*, Thornton Wilder writes, “Everybody knows in their bones that *something* is eternal, and that something has to do with human beings. All the greatest people who ever lived have been telling us that for five thousand years and yet you’d be surprised how people are always losing hold of it. There’s something way down deep that’s eternal about every human being.”

When I think about this “something eternal,” one image that comes to mind is that of a water table. I would say that this something eternal is like a water table underlying everything that we call reality. It is a vibrant, moving presence, and it is there whether we know it or not. The world of the five senses is simply a crust that floats on this eternal presence. And it is this presence that gives life to this crust that we call reality, which would not exist without it.

What name shall we give this underlying presence? Some have called it the Ground of Being. Another common term is Spirit. Yet another is God.

Let us take the metaphor further. There are areas where it does not rain. If people live there, they have to rely on the water table for their water supply. Let’s say that our earthly reality is like a region of this kind. It has no life, no energy of its own. All the life it has is drawn from this Ground of Being, this Spirit.

To live, in any true sense, is to have a connection with this Spirit. We can imagine this process as involving wells, or springs, that connect the two levels of being. At certain points the water of the Spirit breaks through the crust, forming wells. These “wells,” shall we say, are moments of encounter with the sacred.

To take this analogy a step further, let’s say that there are places where the water arises more often. People are attracted to these places. They come repeatedly. Hotels and other accommodations are built for them. Someone notices that this water seems to surface more often at certain times, so the place attracts even more people then. These become regular occurrences, and, like all other forms of human activity, they become formalised.

This groundwater does not belong to anybody. It comes and goes as it will, sometimes in a predictable pattern, often unexpectedly. But the land around the spots where the water comes up can be owned; it is real estate just like anything else. The property is bought up by the devout and by the shrewd, and they start to limit people’s access to the water.

These owners set themselves on high. They say the water rises because of certain things that they themselves do. They will let others take part – if these others will do as they say and pay them a price for the privilege.



Say also that this groundwater of the Spirit erupts in an especially powerful way at a particular place and time. These are the revelations known to world history. Those who experience them have not only seen – and seen in a very powerful way – but often believe that they are inspired to guide humanity on the right path. Usually, one individual encounters this eruption most directly and powerfully. He becomes the founder, the lawgiver. He gives commandments about how to pray and how to live with our fellow humans.

This eruption of the groundwater of the Spirit revives and nourishes the land around it for many years. Life becomes possible there. The water continues to bubble up in varying quantities – sometimes enough for a group, sometimes for an individual only.

Over the centuries, it bubbles up less often. Soon the land is dry again; only the tiniest trickles appear from time to time. But people still live there, remembering when the water was abundant. Some even eat dirt and tell themselves they are drinking water.

We could also liken the Ancient Wisdom to this groundwater. It does not belong to anybody; no one can claim it, though plenty of people try. The impulse comes with great force, then over the centuries it weakens. Its truths are diluted, its ideas are subtly changed, until it has only the faintest resemblance to what it originally was.

It would be foolish to mistake one of the dry wells for the living water underneath, yet people do this regularly. The water itself becomes a matter of memory and legend. Scoffers deny that there was ever such a thing. Those of us who devote ourselves to the Ancient Wisdom should, I believe, reflect on these ideas. Every form that embodies this wisdom can dry up. At the very least we ought to avoid mistaking the wells for the water. Perhaps their ultimate value is as reminders to dig our own wells for ourselves.

From Richard Smoley's book *How God Became God: What Scholars Are Really Saying about God and the Bible*.

Those of us who devote ourselves to the Ancient Wisdom should, I believe, reflect on these ideas.



Richard Smoley, one of the world's leading authorities on the Western esoteric traditions, with degrees from both Harvard and Oxford, has over 35 years' experience of studying and practising esoteric spirituality. Richard is editor of *Quest: Journal of the Theosophical Society in America* and of *Quest Books*.

Everything that is, was, and will be, eternally IS,
even the countless forms,
which are finite and perishable only in their objective,
not in their ideal Form.

H.P. Blavatsky





'A Union of those who Love, in the service of all that suffers'



Carol Collier, TOS New Zealand's National Director has been hearing from the coalface...

The Theosophical Order of Service in New Zealand has recently sent a much needed and welcome donation to support the efforts of the TOS and TS in Ukraine where there is a humanitarian crisis. TOS volunteers are doing much needed compassionate service in this country and the stories coming out from there are heart wrenching.

The TOS not only provides carefully prepared nutritious food, clothing, hand sewn items, but also writes letters, assists those in need and volunteers in hospitals and other spaces. There is much caring also in the form of emotional and mental comfort and encouragement to those suffering. It must be a source of comfort and cheer knowing that someone, many 'someones', do actually care, at home and internationally. I'm sure this provides hope to carry on, despite the terrible ordeals that the Ukrainians have faced and are still facing.

The helpers in service are also rewarded as a natural counterpart from this two-way human interaction. There is a beautiful quote from Albert Schweitzer, 'One thing I know; the only ones among you who will be really happy are those who have sought and found how to serve.' There is true insight in these words and we would like to share a story from the perspective of TOS volunteers in Ukraine, showing what service means in their hearts. Please note, this article has been translated from Ukrainian to English and is not a perfect transcription of the original article.

THEOSOPHY IN ACTION: OUR SERVICE THROUGH VOLUNTEER WORK

We, members of the Laya Branch Theosophical Society in the city of Kropyvnytskyi, we are not limited to studying Theosophical ideas. As H.P. Blavatsky wrote: "True theosophy is altruism... It's fraternal love, mutual assistance and unwavering devotion to the Truth." These words are not just a quote for us. This is an internal compass that points the way. This is a living source of inspiration and a guide in everyday life. We strive to live in accordance with these principles, to be conscious co-creators of the Divine plan of evolution. And the main condition for such co-operation — service to your neighbour, compassion, support, active help to those who are in need.

More than two and a half years ago we received a call for help from the volunteer initiative VULYK, which sews clothes for our defenders. This information came to us, it would seem, by chance — Although, as we know, there are no coincidences. Every morning we appeal mentally to Space with a simple but deep question: "Who can we help today? Where are we most needed?" And the answers come. Come Possibilities. And we try not to miss them. Because it is in these answers — a specific task through which we can alleviate someone's suffering. This is ours, the practice of theosophy in action.

First, we joined the team insecure, without experience, but with a big heart and a sincere desire to be useful. Volunteer work gives a feeling of deep joy and fullness — one that it is impossible to compare with work for a fee. It is especially clearly felt unity, benevolence, sacrifice, humanity, mutual assistance are manifested. Everything is done with love — not ostentatious, but quiet, sincere and strong.

Over time, we gained experience, mastered different operations, learned to work quickly and easily. Work cyclic: bought materials, cutting is done, we sew, we wait for new donations — and again to work. The range changes according to the season. In the summer, especially relevant mosquito nets — they are not just protection against insects, but a way to keep calm and concentration in the field.

We recently completed sewing another batch of things: T-shirts with short sleeves, balaclavas, hats made of thin "pixel" tissue, light protective nets for the face and neck.

The echo of our work is back to us in the form of letters, photos, short videos, full of sincere gratitude from those, for whom we work. It inspires and strengthens us. And also — new requests are received, new requests that we try not to leave unanswered. Because it is in this — Our service in modern realities.

This volunteer project exists solely because of the goodwill of caring people. We work for free, in our free time, and all materials are purchased for charitable contributions. We sincerely thank everyone who is already supported our work and continues to do so. You are part of this ministry, part of the common good field.

TOS New Zealand will continue our support of our sisters and

brothers in Ukraine. If you wish to donate to this humanitarian cause, please fill out the donation slip and drop us an email at tos@theosophy.org.nz

The joyful server is one who is infused with love and is therefore rendering service which could be called ‘love in action’. This adds a deeper and more spiritual dimension to such work and shows that service is the spontaneous outflow of a loving heart and an intelligent mind.



Photos and text from TOS Ukraine Blog: HEARTS WITHOUT BORDERS June, 2025
<https://ukr-tos.blogspot.com/>

The purpose of life is not to be happy. It is to be useful, to be honourable, to be compassionate, to have it make some difference that you have lived and lived well.

Ralph Waldo Emerson

The Theosophical Order of Service encourages self-forgetful service, and is the natural counterpart of the Theosophical Society’s work to guide people to wisdom.

Radha Burnier

TOS in NZ

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Vegetarians Today

From the New Zealand Vegetarian Society, Margaret Johns welcomes spring and all its health benefits.



Spring brings new life with flowers bursting into bloom, days getting longer, another chance to make a new beginning – maybe check out the 21-day plant-based challenge on the NZ Vegetarian Society website, if you haven't already!

October is a special month in the Vegetarian Society calendar celebrated as Reverence for Life Month, with World Vegetarian Day on the 1st, World Day for Animals (St Francis Day) on the 4th. World Vegan Day is on the 1st November. Interestingly, World Iron Awareness Week is set for 13-20 October this year. Of course, iron is essential for life – it makes haemoglobin, the protein that carries oxygen around the body, to the brain and muscles and is essential for energy and physical and mental activity.

There are two types of iron, haeme iron (obtained from animal products) and non-haeme (obtained from plant-based foods). It is especially important for veg~ns to get sufficient. To ensure you obtain a good supply of iron, include these foods in your menu for the week (these foods supply other nutrients as well as iron): Lentils (also contain B vitamins, fibre, magnesium,

zinc, and powerful antioxidants); chickpeas (they contain other essential nutrients like magnesium, potassium, zinc, phosphorus and folate and are a great source of protein); soy beans – tofu, edamame (green soy beans) (both a source of iron and a protein); spinach and other leafy greens (silverbeet, kale etc.); beans (both a protein and a source of iron); pumpkin seeds and other seeds; cashews and other nuts; mushrooms; olives and whole grains (amaranth, spelt, quinoa) and porridge for breakfast! Include vitamin C such as kiwifruit, broccoli, tomatoes and citrus fruit in the same meal to help absorption of iron. Look for organic, good quality, fresh foods. Variety is the spice of life; eat a rainbow and enjoy your food!

The other exciting project in the NZVS calendar is the voting for the Think Kind competition – for students up to the age of 17. It encourages young people to enter their posters, essays, poems, speeches, videos etc. Public voting on the finalists opens on 1st October and the winner is announced on 1st November. For more information check the website www.vegetarian.org

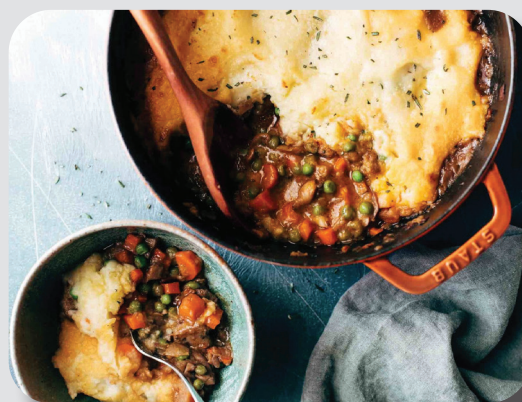
SHEPHERD'S PIE – an iron-rich recipe from our *Home Tried Favourites* Recipe Book

- 2 Tbsp oil
- 1 clove garlic (crushed)
- 2 Tbsp tomato paste
- 1x 400g tin savoury lentils/beans*/vegetarian mince
- ¼ cup parsley (chopped)
- 1 medium onion (chopped)
- 1x 415g tin crushed tomatoes
- 2 carrots (sliced in rounds or dices)
- ½ cup peas
- 2 cups mashed potato

* Red kidney beans go well in this dish!

1. Gently fry onion and garlic in oil until soft.
2. Add tomatoes, tomato paste, carrots and bring to the boil.
3. Add the peas, lentils and parsley and cook for a further 5 minutes.
4. Transfer vegetable mixture into a casserole dish.
5. Spread the mashed potato on top. Bake at 200°C for 20 minutes.

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 lending library at TSNZ national office by contacting the librarian by email: library@theosophy.nz or telephone (09) 523 1797. The library is open on Wednesdays or by appointment on a Thursday.

Cost to members is the return postage of books. Non-members may join the library for a joining fee of \$50.

Vasanta House Accommodation

Short stay accommodation is available at TSNZ National Section, Vasanta House in Epsom, Auckland. Rates vary for members and non-members. The house requirements are vegetarian, smoke-free and alcohol-free. At certain times of the year Vasanta House is closed for events, Board and Management meetings etc. For bookings and more information please email the office at: office@theosophy.org.nz

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

H. P. Blavatsky

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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>

DIRECTORY OF THEOSOPHY IN NEW ZEALAND

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Venue: 4 Warborough Ave, Epsom
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WHANGAREI

Venue: Red Cross Rooms, 46 John Street, Whangarei
Contact: Paul Henderson (09) 436 2661
whangarei@theosophy.org.nz
Website: theosophy.nz/centres/whangarei

For details of meetings and other events, see website:
www.theosophy.nz

NELSON

Contact: Joy Breasley 027 420 0383
joyb@xtra.co.nz
Website: theosophy.nz/centres/nelson-study-centre

TAKAKA

Venue: Members' homes
Contact: Murray Rogers 022 072 4569 /
jmrwordplay@gmail.co.nz

WAIKATO THEOSOPHICAL STUDY CENTRE

Venue: 40 Marama Street, Frankton, Hamilton 3204
Contact: Carol Collier 027 668 4554
Website: waikatotheosc@gmail.com

NATIONAL OFFICE

National President Richard Sell
Email: np@theosophy.org.nz
National Vice President Melanie Closs
Treasurer Graham Eden
Membership Peter Bullen
18 Belvedere St, Epsom
Auckland 1051, New Zealand
Telephone: +64 9 523 1797
Email: office@theosophy.nz

WEBSITE: www.theosophy.nz
RESOURCE: www.theosophy.world
TSNZ YouTube site: <https://www.youtube.com/@theosophynz>

TheoSophia

Editor Pamela Zane
Email: editor@theosophy.nz

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SUFFERING IN THE WORLD

Whoever does not practise altruism; whoever is not prepared to share their last morsel with one weaker or poorer than themselves; who neglects another, of whatever race, nation, or creed, whenever and wherever they meet suffering, and who turns a deaf ear to the cry of human misery; who hears an innocent person slandered, whether a theosophist or not, and does not undertake their defence as they would undertake their own – are not theosophists...

For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly and sisterly love, mutual help, unswerving devotion to Truth.

Adapted from the words of Helena Petrovna Blavatsky.

Obscurity is dispelled by augmenting
the light of discernment,
not by attacking the darkness.

Socrates



September 2025