

PHILOSOPHY · SCIENCE · RELIGION · THE ARTS

# *TheoSophia*

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**HARMONY AND  
TOLERANCE**

*INSPIRATIONAL  
SERVICE*

*Studying The Letters*

***Grace***

# 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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THEOSOPHY NZ ONLINE SERIES

*Exploring Consciousness*

Join us for our Theosophical Sundays Online Series. Over five consecutive Sundays in June and July 2024, we'll be joined via Zoom by five different presenters from across the globe, each taking us on a unique journey in **Exploring Consciousness**.

<u>Date</u>	<u>Presenter</u>	<u>Title</u>	<u>Time</u>
Sunday 9 June	Jude Currivan	Our Conscious (R)evolution: Why Here & Why Now	7.00PM
Sunday 16 June	Murray Stentiford	Consciousness & the Crucial Role of Meaning	3.00PM
Sunday 23 June	Pablo Sender	Scientific Validation of Theosophical Clairvoyance	3.00PM
Sunday 30 June	Dr Edi Bilimoria	Consciousness Came First	7.30PM
Sunday 7 July	Ravi Ravindra	Spiritual Search: East & West	11.00AM

**MORE INFO AND REGISTER FOR FREE AT  
THEOSOPHY.NZ/EVENTS**

## Sweet Harmony

Harmony and tolerance were so important to Nelson Mandela, that he had this to say:

I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

In the light of Mandela's willingness to die for this ideal, as well as other historic figures of similar courage and dedication, surely, we who are so blessed with living in a land of freedom and peace, can be tolerant of one another and work to create an environment of peace and harmony?

Articles around this topic of harmony and tolerance, in this issue of *TheoSophia*, are by Richard Sell (p.4), a TOS International interviewer (p.09), Michelle Osborne (p.14) and the editor (p.22). Other contributions of interest include those of Tim Boyd (p.7) and John Sell (p.24) who concludes his two-part piece. Feedback from the School of Theosophy is on page 16 and some recommended reading on page 21. Two notices to note are about Exploring Consciousness (p.2) and Immersion Weekend (p.21).

As winter draws in, may you enjoy some theosophical reading and become more mindful of ways we can all contribute to harmony and tolerance in our world.

Pamela Zane

Editor

[editor@theosophy.nz](mailto: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](http://www.theosophy.nz)

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

## All That Is

*All that is – is found in me,  
In all its vast diversity.  
The Universe is squeezed in me,  
The whole huge complex mystery.  
Whatever is in outer space,  
Whatever is on land or sea,  
What vibrates through a galaxy  
In miniature, vibrates in me.*

*A drop am I, a speck, a mite –  
An atom veiling inner light,  
A hidden singer sings in me  
The song of all eternity.  
I pulse, I throb – a key is turned.  
And all the meanings deep in me,  
The potencies asleep in me  
Unfold, so what I am – I'll be.*

*Paxye Thornhill*

Paxye Thornhill, New Zealand musician/lyricist, wrote the musical *Out of this World* performed in 1950.

This poem of hers was found recently in a 1978 HPB Newsletter by TSNZ members.

## DIARY DATES

### 2024

3-4 August Immersion Weekend – see page 21 for details  
9 June - 7 July Exploring Consciousness – see page 2 for details

Check for updates and details of these events: [www.theosophy.nz](http://www.theosophy.nz)

### FUTURE ISSUES

Date	Theme	Deadline
2024		
September	The Perfume of Theosophy	1 July
December	Theosophy, a Reconnection of all Life	1 October
2025		
March	Why Are We Here?	1 January

Contact the editor at [editor@theosophy.org.nz](mailto:editor@theosophy.org.nz) or visit our website for the guidelines: [www.theosophy.nz/](http://www.theosophy.nz/)



National President of TSNZ, Richard Sell  
has been thinking about...

## SEARCHING FOR HARMONY



If you enquire of just about anyone whether they want peace and harmony in their lives, and if they desire that for their country and the planet too, the answer will inevitably be 'Yes'. Why is it therefore, we have the opposite? Why is harmony so difficult to achieve and what do we really mean by harmony?

Harmony is essentially a relationship, in which various components exist together without destroying one another. What might these components be? Well, they could be anything. Nikola Tesla spoke of some fundamental aspects of Harmony when he wrote, "If you want to find the secrets of the universe, think in terms of *energy, frequency and vibration.*"

Thinking about music helps us understand this concept better. We have all heard the discord of multiple instruments for example, when a symphony orchestra warms up before playing. Then shortly afterwards, sublime vibrations fill the airwaves, bringing coherently together, those previously discordant notes and chords into what we call 'harmony'. They did not destroy the previous notes, but brought them together in a more pleasing and uplifting sound, that speaks to something deeper inside us.

Harmony involves working with opposites. Dealing with opposing ideas and opposites can be difficult and knowing what to confront, what to change, what to let go, is always the tricky part. It is in skilfully navigating with these polarities and often changing forces in our life, that we learn to become more harmonious with others and within our own being.

One of the ways of seeing harmony at work is through the great Law of Karma. Karma is the harmonising force of the universe. It is the adjuster that restores broken harmony playing out on a wide stage, rebalancing at different levels. We can see in action global karma; such as world wars, climate change and pandemics. This is the broad brush sweeping up millions in its effect. National karma might be adjusted through smaller wars or natural disasters but can also be favourable in nature to some nations; and we see their star of ascendancy rising in world affairs. Of course, the karmic aspect most focused upon is personal karma, which is so instructive, but also difficult to

bear at times as well. *Our actions, emotions and thoughts create energy and therefore effect.*

In *The Key to Theosophy* H. P. Blavatsky wrote:

...we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is selfishness in some form or another.

We see from this that we reap the full consequences of our actions, having to atone for suffering we have caused but equally, reaping in joy and gladness the fruits of all the happiness and harmony we helped produce. This applies at levels both macro and micro.

Also note Madame Blavatsky says that the only cause of the disturbance of harmony is selfishness. This word *selfishness* comes up often in theosophical literature. It seems to be that the root of most of the world's pain lies in human selfishness. This condition may arise because we have a need to feel safe instead of being afraid of the unknown, or feeling vulnerable – like someone lost in the dark. Control is the light switch, but this comes with ramifications of the growing stronger, of what is called *Ahamkara*, or the little 'I' and results in the building up of the personality, the small ego.

Geoffrey Hodson shows a way out of this folly of caring too much about the small self, the personality:

The part of us which suffers is *ahamkara*, the sense of I-ness, of I-am-ness, the delusion of separated, self-personality.

We can get rid of this in an utter surrender to the one Will and a complete impersonality which literally does not care about the self, then pain on our own account cannot touch us, personal accusations and affronts, injustices, gossiping, will cause us not one moment of personal sorrow.

He who has sacrificed self has found the way to peace.

Selfishness will often be strengthened by the individual's desire to achieve certain outcomes, to make the result known in one's favour or to one's benefit. We may grow frustrated when the

world doesn't behave the way we think it should and our lives don't conform to our expectations. Rather than feeling frustrated, we could 'let go', because life in fact, is a long practice of letting go.

The *Bhagavad Gita* provides sound advice here – it tells us that,

When actions are performed, renouncing attachment and desire for the fruit of actions, one becomes equal to gain and loss and experiences sameness ... which is yoga in itself.

It is in this attitude of non-attachment to outcomes, and by doing right actions with the right intent, we begin to live in a way that we do not attract Karma to ourselves – both good or bad; for each holds us firmly in the grip of cause and effect which ties us to the wheel of rebirth.

Desire itself is one of the most powerful sources of selfishness; we seek money, status, power, respect, grand housing and other trinkets of daily living. Grasping in this way does not usually satisfy us once achieved, we want more even though we still feel empty and unfulfilled. The Buddha's teachings, the *Four Noble Truths*, speaks of desire and it being the cause of human suffering. He says this is based on temporary and conditional states of Being. The Buddha shows us the way to move beyond this state, towards enlightenment through the *Eightfold Noble Path*.

In this, the first step of the eightfold noble path is *Right Understanding/view* and is most vital to the seeker. How we see the world is based on many things. These are largely to do with conditioning from religion, culture, schooling, parents and society at large, for example. Combined, these factors mould what may be called our world-view. Having a wide view, and open mind, is very important to the student treading the razor-edged path.

A way to introduce more harmony back into one's life is through the application of tolerance. This is a concept that can be easily misunderstood as having to put up with everything thrown at them in life. This is not the case. We may indeed care not for the opinion of others towards us and let gossip and disparaging remarks go unanswered. But when directed towards others we might recall Madame Blavatsky's *Golden Stairs* "a valiant defence of those unjustly attacked", for this too plays its part in re-establishing harmony. But tolerance has other aspects to it of import. Pastor, Timothy Keller wrote "Tolerance isn't about not having beliefs. It's about how your beliefs lead you to treat people who disagree with you."

This is a key argument in how we live our lives, which touches on ethics, and again from Madame Blavatsky's *Golden Stairs*, "a brave declaration of principles" and standing by them in good times and bad.

Tolerance and how to apply it rightly can be difficult to carry out. For example, we agree that people have freedom of expression and viewpoint, even if diametrically opposed to our own, and of course they should be allowed to exercise it. Philosopher Voltaire himself said tolerance "is a necessary consequence of humanity. We are all fallible, let us then pardon each other's follies. This is the first principle of natural right."

However, should that expression or viewpoint lead to the denigration of individuals or groups in the community, then tolerance has its limits. Philosopher, Karl Raimund Popper wrote in his book on the paradox of tolerance,

Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.

This paradox, clearly put to the test last century with the event of two world wars, is obviously a source for much deliberation where we call upon many theosophical principles and lines of

A way to introduce more harmony back into one's life is through the application of tolerance.

Harmony is the smooth flow of life, where we have established a balance between our inner world and the external world.

thought. As we attempt to resolve ourselves on the best course of action, the *discriminative (or discerning) mind* is being developed.

Venturing down this road, our commitment to a harmonious and tolerant approach to life can be sorely tested when it comes to interpersonal relationships. There is a certain need for discord, because as human beings we learn by meeting with adversity, and yes, even conflict. These seem to be necessary steps in our unfoldment, however by the way in which we meet these circumstances and react, we make either good or bad karma. The philosopher and writer Delia Steinberg Guzmán summarises this challenge:

Those who are incapable of living in harmony with others, are also incapable of living in harmony with themselves. What they can't achieve when working with others, they won't achieve for themselves either.

These struggles all present opportunities for personal growth. Right conduct in one's life, stemming from *Right Understanding*, brings about not only inner tranquillity and peace but also harmonious external relationships. And what occurs outside us, ever increasingly, cannot disturb the inner poise attained. There is much strength in inner calm and poise and this is a sure sign of progress.

It is only through individuals achieving harmony within themselves, that society can achieve harmony collectively. As collective harmony is restored, we will see social conditions change, wars lessen or cease, natural disasters – nature's own way of restoring equilibrium and harmony, will also lessen. From the macro viewpoint this change in world affairs is over a much longer timescale.

So the message in all this is quite clear – look within and work upon yourself, for as Marcus Aurelius wrote, “He who lives in harmony with himself, lives in harmony with the universe.”

Harmony is the smooth flow of life, where we have established a balance between our inner world and the external world. It is a place where we have made peace with ourselves and we work with the laws and forces of nature, not against them. The man in a boat who sets his sail so that he may go against the wind, is not overcoming the wind, but is harmonising his affairs with nature's laws. In working with the laws of nature, the human being gains a wider understanding, and is no longer fighting against the tide.

To sum up, we can hardly do better than Colossians in the Christian Bible, “And above all these, put on love, which binds everything together in perfect harmony.”

..... ❖❖❖ .....

REFERENCE

Karl Popper, *The Open Society and Its Enemies*, Routledge, 1945



CALL FOR NOMINATIONS FOR TSNZ GOVERNANCE BOARD

Nominations for two TSNZ Governance Board positions are now open. Terms for newly elected members commence after the AGM in January 2025. Positions are available for a three-year term.

For full details including eligibility, application and nomination forms available to download, please go online to the TSNZ website <https://theosophy.nz/membership/section-election>

Nominations must reach the Returning Officer by 4.00pm on Friday 30 August 2024, 18 Belvedere Street, Auckland 1051. For further information, contact the National President at [np@theosophy.nz](mailto:np@theosophy.nz) or telephone on (09) 523-1797 during office hours.

# Krishnamurti, Education, and Unlearning

Tim Boyd, International President of the Theosophical Society, considers how we can learn from The Master.

This brief article is the product of a perspective that incorporates a number of streams through which I have experienced Krishnamurti's message – as a beneficiary of Krishnamurti's life and teachings, a member, now President, of the Theosophical Society, and one who has recently participated in the founding of an educational institution (The Adyar Theosophical Academy) motivated by the Ageless Wisdom teachings. All of these found a powerful contemporary voice in J. Krishnamurti (K). Unless one counts his many videos, audio recordings and books, I was never in his presence. However, I have had a sense of being with him through stories and conversations with many people who worked closely with him, sat with him and discussed, shared ideas, and recited with him his beloved mantras. The importance to me of this blended perspective is that it places K. in a continuum of unfoldment. From childhood to the completion of his life, there is a dramatic unfoldment of his message and capacity to share. Being a member of the Theosophical Society roots K. in a context that adds a certain richness to his message. K's first little book, widely read, was written at the age of 14 – *At the Feet of the Master* (AFM). Although many would say that the book was the product of a "highly evolved" young man, there is no doubt that it is the product of youth with all its advantages and limitations.

The book is a summary of things that were told to K. by someone he regarded as a teacher. The teaching presented in it was not new, having been expounded by Sankaracharya in a different language more than a thousand years earlier. K's addition to the material was the simplicity and unelaborated expression of a young mind which gave it clarity and immediacy. Essentially, it was a repetition of someone else's thoughts, thoughts which profoundly resonated with him, but which could not be called original. *AFM* was a description of a path leading "from the Unreal to the Real" involving four specific "qualifications" of mind and behaviour: Discrimination, Desirelessness, Good Conduct (also known as shatsampatti), and Love.

It was at this initial stage of K's unfoldment process that many members of the Theosophical Society (TS), others around the world and I first encountered him. And it was from these youthful beginnings that an attempt has been made to follow the increasingly original and demanding nature of his message. Although later in life his sense of connection to his previous line of thought diminished, even losing the memories of that other time, the central core around which his lifetime of teaching revolved

was always the movement from "the Unreal to the Real".

To teach is to communicate in a manner that effects change. K. focused on nothing less than liberation, an "unconditional freedom" that is only possible as one becomes free from obscuring emotion and thought – what the Buddhists describe as "afflictive emotion". Freedom is not teachable, neither is liberation. But the cultivation of the observant mind that explores, questions, and is comfortable with stillness is something that can be communicated. The problem for developing educational models capable of this type of teaching is that a different approach to teaching and learning is required – one that involves both teacher and student in a common dynamic.

In the language of Maria Montessori we "educate the human potential". The TS was founded with three main objects, of which the most important was, in the language of 1875, "Brotherhood", or "Unity" and "Oneness of life". One of the other objects relates to the investigation of "powers" latent in human beings. Frequently these powers have been interpreted as psychic in nature, an idea which, while true at a certain level, diminishes a deeper understanding. What might be thought of as paranormal becomes completely normal for anyone who attains a certain level of insight.

Krishnamurti, though endowed with such abilities, rightly rejected the desire to place any focus on them, seeing them as yet another binding, personal distraction from a genuine understanding. The real powers, the powers worthy of an educational effort are utterly different in nature. Compassion, truthfulness, kindness, meditation, courage are the powers latent within us – powers which our relentless conditioning has relegated to the realm of "potential", "latent", and inactive. But what can we do about it?

The question which K. asked, and which we are asking as we begin our educational attempt, is "What is education?" and the corollary question of "How do we educate?" A literal sense of what it means to educate is the direction of our effort. Most of us who have had the experience of formal education share a common background of experience. From its earliest stages the process involves a separative approach of teacher and student in which it is the student who is to be acted upon. He is lacking in knowledge and must be filled. She is unacquainted with proper behaviour and must be shaped. They must be periodically tested to ensure that their conditioning is effective. They are compared and rewarded according to the degree of their demonstrated

## ‘Compassion, truthfulness, kindness, meditation, courage are the powers latent within us...’

embrace of this conditioning. Furthermore, they are trained to fear the consequences of inadequate acceptance, or “inappropriate” questioning of this teaching process.

By the time we arrive at the higher levels of institutional education we have not only become fully adapted to this process, but find we have developed a certain dependence, a vested interest in furthering this approach. Our career, acceptance in the community, even our sense of self-worth become so intimately linked to the conditioned view of who we are and what is of value, that any movement in an alternative direction can be fearful. Although it is a problem faced at different stages of life, often in middle age one starts to feel with an increasing severity that neither the training of a lifetime, nor the path on which it has placed us, has led to happiness. One starts to feel that, throughout the process, no guidelines or instruction have been directed toward the most fundamental desire of every person, the attainment of happiness, and the search for meaning.

Krishnamurti once commented that “It is no sign of health to be well-adjusted to a profoundly sick society”. The educational process from its inception should not be about pouring facts, information, and behaviors into students, but should be focused on the root meaning of the word “educate”, which is “to draw out”. We have to draw out the hidden potentials of life and love. It is these that ennoble facts with meaning.

At a certain point one looks at the world one inhabits and becomes acutely aware of its problems. For some it results in despair, for others the problems – personal, societal, environmental – can seem so overwhelming and one feels so ill-equipped, that denial

is the preferred response. Others willingly embark on a process of “unlearning” – identifying and removing the obscuring imprints of a lifetime of misdirected education, so that the freshness, openness, and clear seeing of an unfettered mind can reveal itself. Modern-day education necessarily involves more than unfoldment of character, self-confidence, and movement toward happiness. Academic excellence is a requirement, as is the need to prepare students to function in today’s world – motor-skills development, conceptual awareness across disciplines, in-depth exposure to arts, sciences and sports. Most important is the need to prepare students to meet and redirect the rapidly mounting consequences of our prevailing educational approach which has pitted people against each other and against the natural world. What is unlearning?

Krishnamurti envisioned a world of psychologically free individuals – people capable of responding to life in an effortless manner, beyond the laboured, thought-laden processes of a thoroughly conditioned mind. Those who found their way to his teaching normally did so long after the world and its ways had laid its heavy hand on them, requiring a tremendous effort in order to become effortless – to simply observe the flight of a bird, the smell of the rain, the movement of thought. On one occasion in Saanen, Switzerland, after seeing the same faces in the audience year after year, K. asked, “Why are you still here?” After hearing his message repeatedly, the question he was asking was, “Why haven’t you understood it yet?” This is the dilemma of unlearning.

.....◆◆◆.....  
From *The Theosophist*, Vol. 142.8, May 2021



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.

# INSPIRATIONAL SERVICE

An interview with **Rekha Nahar Shardar**,  
President of the Theosophical Order of Service in the Philippines and  
TOS Assistant International Secretary, demonstrates theosophy in action  
and personal commitment to those in need.

## THE GOLDEN LINK COLLEGE

Based on the belief that individuals must discover the core values of their lives for themselves free from fear, coercion and prejudice, the Golden Link College is committed to education as a preparation for life and not just as a means to earn a better living. Through innovative teaching methods that respect and nurture the individuality and creativity of its students, it integrates the physical, emotional, intellectual and spiritual aspects of their growth in a well-rounded programme. Teaching students to embrace their common humanity and to recognise their place in the web of life, the college strives to honour many faiths. It holds the conviction that individuals who are at peace with themselves will ultimately create a world at peace.



Rekha Nahar Shardar is TOS correspondent at the Golden Link College in the Philippines, a truly exceptional educational institution that TOS NZ has been supporting for many years.

In 1989, Rekha Nahar, a young Bangladeshi United Nations Volunteer, was asked to accept an assignment in the Philippines helping the TOS with its health and nutrition programme for malnourished children and their mothers. Rekha accepted the post and found herself handling food distribution for more than thirty economically depressed communities spread over a wide area, studying health and nutrition in her “spare” (!) time and contacting doctors to persuade them to help in the work. She had to learn Filipino and improve her English as she went along. The learning curve was steep but the name of the UN helped motivate people to participate.

Rekha became so passionate about the TOS’s work that to this day she is still in the Philippines! From health and nutrition, she went on to work in the TOS’s livelihood loan assistance and vocational training, then its Education Scholarship Programme. In 2022, she celebrated 20 years as head of the academic and administrative functions of the Golden Link School (now Golden Link College).

TOS NZ: Rekha, what an amazing life you have led so far. How did you go from your Education Scholarship Programme work, to administering the Golden Link College (GLC) which offers classes from kindergarten right through to tertiary level?

Rekha: I prefer to be known as ‘gardener’ rather than administrator of GLC. Any traditional professional title seems to limit my contribution.



The great tree of GLC started with a tiny seed planted by a small group of simple women in the remote community of Camarin, Calocan City. This group of women, inspired by the services of TOS volunteers, took the initiative of implementing various community development projects to improve both their economic and educational situation and break the cycle of poverty.



Through ‘Bayanihan’ (a spirit of unity and cooperation), the women took the initiative of establishing a TOS Learning Centre (TOSLC), a community-based preschool.

The project was supported by the Association Soeur Emmanuelle, an NGO founded in 1980 by the Franco-Belgian nun well-known for her charitable work around the globe. Soeur Emmanuelle sent a team of nine volunteers to help build the kindergarten which was inaugurated on July 26, 1996. [While the famous Soeur Emmanuelle may not be familiar to New Zealand readers, her interest in Golden Link says a great deal about the high quality of the school itself. – ed.]



At the same time, the TOS started a second joint project with Soeur Emmanuelle – the sponsoring of students who could not afford the expenses of tertiary education. In the Philippines, wherever the TOS has a scholarship programme, we always offer gatherings, activities, experience in volunteer work, talks and tutorials for the scholars on a regular basis. Upon graduating, this very first batch of scholars started teaching at the TOSLC. They went on to become our first batch of teachers at Golden



Link College. The core faculty we now have at Golden Link are the products of such a TOS scholarship programme. And it has made a huge difference to our educational work! GLC has thus grown into the great tree under which educators and students learn valuable lessons of life in addition to academics.

**TOS NZ:** On what date did the Golden Link College open its doors?

**Rekha:** GLC opened in the outskirts of Manila on June 7, 2002 – a date to remember, a date of commitment, a life-changing experience for some, and a giving-up of personal life for one. Mr Kang Dai-Guen, a dear friend from UNESCO South Korea, led the ribbon-cutting ceremony. GLC has now reached its two decades of serving from preschool to college levels inside the campus and offering various service projects outside the campus. Over this period, GLC has spread its wings to other parts of the Philippines and overseas, with the sprouting of new schools based on the same philosophy. More than 20 years ago, we never imagined that our efforts would go this far and wide.

**TOS NZ:** Starting a school from scratch must be a huge challenge. We learned from a colleague of yours that during the first two years or more of the school's existence, you slept on the couch in your office. Is this true?

**Rekha:** Yes. This was because the house I lived in was far from GLC – almost four hours' travel two ways by public transport including traffic jams. To avoid these long hours of travel, I used my office as my sleeping quarters at night.

**TOS NZ:** Is the main campus student roll finally back to its pre-pandemic level of over 900 students?

**Rekha:** Our student roll now stands at well over 1,000 students in the main campus, with several hundred students in our two branches and three affiliate schools. More than 85% of our children from preschool to college level receive scholarships covering their school fees but they still must pay for their textbooks, uniform and transportation to GLC. Some parents have already been able to bring their children back to GLC but some are still obliged to leave their children in free public schools.

**TOS NZ:** What are the enduring consequences of the pandemic, both positive and negative?

**Rekha:** They are deep and wide. Young children were affected the most because they were not able to leave their small houses for the lockdown period of almost two years! Their social horizons suddenly shrank. Some had their parents and siblings for company. Lucky them! But for most, the lockdown period was a different story altogether. They experienced a whole new world of sadness. Because their parents were busy just coping with meeting their family's basic needs, they could not give enough attention to the children, who suffered tremendously from isolation.



Many experienced physical and sexual abuse. Some did not get nutritious meals because their parents had lost their source of income. For almost two academic years, students here in the Philippines studied using different online platforms. Many experienced online bullying and as a result some dropped the classes, which only added to the mental health issues.

GLC provided online classes as effectively as was possible, given the suddenness of the total lockdown and very limited time to prepare lessons and resources. The teaching and non-teaching staff had to learn many new skills in a very short time. The horizon of our knowledge in the use of technology in teaching-learning settings has widened. Despite being locked down, many people offered their help. In fact, without their financial support, it would have been very difficult to survive the pandemic. Over 1800 private schools had to close down completely! We were very lucky.

Through the COVID-19 pandemic, we have learned lessons of a lifetime about our Responsibility towards all Beings. We learned to take care of each other, setting aside fear of catching Covid. Some of us TOS volunteers went around the community with cooked food, grocery items, health care products and school supplies for children.

TOS NZ: What gives you the greatest joy when you arrive at the school in the morning?

Rekha: The greatest joy is to know that most of the students who are coming from the marginalised sector of our society are blessed with quality education here. If it weren't for the scholarship grants from the friends of GLC, many students would not have even graduated from the secondary level of their study. The thought that each day represents the opportunity to make if only a



little difference in their lives is my greatest joy and I am eternally grateful for it.

Other sources of joy:

- to see the children happily going around the campus without fear of those in authority;
- the children's day-brightening innocent smiles without any reason;
- the times when a student will stop another from destroying a plant on the school campus;
- a time when some little ones came to see me just to say that they had seen butterflies in the garden area;
- the day when some kindergarten children came to my office on the second floor of the building and asked me to go downstairs with them on an urgent matter. I stopped working and hastened outside. They led me to the garden area and showed me a dead butterfly on the grass. They asked me why the butterfly died. My heart melted with their expression of care for nature.



**TOS NZ:** What are some personal spiritual lessons you have learned over the years in helping build GLC as an educational establishment?

**Rekha:** It is not easy to answer this question. Putting up a school is a challenging job. It requires not only huge funds but also individuals engaged over the long term in both the teaching and management aspects of the school and whose life philosophies are in harmony with the school's philosophy. Teacher and staff training is a very important factor in the success of GLC.

On this journey, some of the lessons I have learned and am still learning have been inspiring ones and others give rise to regret. All these are very personal and only for keeping in my heart. But I will say this: I have come to believe that there is more to life than living only for oneself. I try to live my life so that others may have better and brighter lives, to serve all beings for the Love of Service without any form of expectation. I have learned that social transformation starts with a transformative educational system such as we are privileged to offer at GLC.

**TOS NZ:** Thank you so much for responding to our questions, dear Rekha. We wish you and your colleagues continuing success in your rare and remarkable educational work.

**Rekha:** For my part, I would like to thank TOS NZ for faithfully helping GLC to grow and expand the horizon of its services since its inception. I am grateful to you all. We look forward to journeying with you all for many more years.



*If you wish to donate to the work of the TOS*

*contact National Director, Carol Collier at [tos@theosophy.org.nz](mailto:tos@theosophy.org.nz) or telephone: 027 668 4554.*



## An essential quality for the welfare of humanity is described by Michelle Osborne

Tolerance, it has been said, is a rare virtue. While the need to be tactful and considerate in the day-to-day management of our affairs is generally known, seldom do we have that deep feeling of connection and responsibility which enables us to appreciate one another more fully. When imbued not only with understanding and sympathy but also with reverence and respect, tolerance forms the basis of right relationships and leads to a more unified and peaceful world. In this sense tolerance may be said to be vital to the future welfare of humanity as a whole and to the continuation of the Theosophical Society in particular.

In a world beset with so much violence, cruelty and suffering it is not hard to see from a distance that tolerance is a quality greatly needed. We are bearing witness daily to the wilful persistence of warfare between nations and religious groups with complete disregard for human suffering. Also, social injustice and inequality are rife. Could not those seemingly insurmountable differences in faiths, nationalities and societies become, with true tolerance, fertile ground for commonality of purpose and mutual aid? How can we help?

There is much in the perennial wisdom teachings that can guide us. Time and again it is suggested that the answer lies closer to home, within us, in fact. To begin with, we can try to relate better to those around us by looking at small conflicts from a more charitable perspective. It is possible, we are advised, to be kind, forbearing, and genial even with companions of the most dissimilar characters and temperaments.<sup>1</sup> Becoming aware of our own conditioning and self-centredness especially sets us on a new path, one which is characterised less by the impulse of fixed ideas and more by thoughtfulness and consideration for others.

It is worthwhile noting that such an awareness does not come to us lightly. There is a deep-seated tendency in the human mind to separate people into distinct categories, often elevating oneself and denigrating others in the process. Further, a strong attachment to our own predilections makes it difficult to part with them. Can we be free of every compulsive urge, non-appropriative, non-aggressive and non-attached in our relations with people?<sup>2</sup> This is the difficult task before us if we earnestly wish to bring about a more harmonious world.

Perfect tolerance therefore implies not only a whole-hearted interest in the beliefs of others but also an entire sense of freedom from bias within oneself. This is mentioned in *At The feet of The Master* by J. Krishnamurti, where tolerance is listed as one of the six points of good conduct required on the spiritual path.<sup>3</sup> We are advised that all religions are a path to the highest, and that we must make allowances for everything, be kindly towards everything. Indeed, respecting each person's thinking processes and unique approach to the sacred is pivotal to membership of the Theosophical Society.<sup>4</sup>

This is at the heart of the Freedom of Thought Resolution which was formally adopted by the General Council of the Theosophical Society in 1924, when Annie Besant was International President. Since the inception of the Society, diversity of opinion had been regarded as indispensable to the task of keeping the Theosophical Society healthy and living. However, in response to some internal criticism, the Council decided that there was a need for re-declaration of this fundamental principle at a more official level. The Resolution has stood the test of time and continues to ensure both solidarity and adaptability within our organisation.

A sincere respect for every member of the Society also forms the basis of the democratic structure of the TS which was put in place by Col Olcott. The International headquarters at Adyar offers vital assistance and support to Sections around the world, yet it does not prescribe their activities. Each Section, similarly, aids and encourages the branches while allowing them freedom to conduct

their own programs, with the wisdom teachings as their basis. Such a structure is undoubtedly prerequisite to the wellbeing of the TS in the future.

From an inner perspective, we are not  
separate from each other but  
intimately connected and part of a  
numinous whole.

Regarding the work of the TS, I.K. Taimni describes tolerance as the lubricating oil, preventing friction, counteracting disruptive tendencies, and allowing the whole organism to function smoothly. From a deeper perspective, he notes the distinction between a kind of theoretical tolerance which may be only on the surface, and an inner feeling devoid of any contempt, however slight. The kind of tolerance we really need, he suggests, implies a clear recognition that every soul is divine in origin and is unfolding its life in its own unique way.<sup>5</sup> An understanding of the evolution of the spirit helps us to be more accepting of people and situations, to share insights and to assist one another in our search for Truth. Knowing that life after life we are each gradually unfolding to the same glorious end brings patience, quietude, and ultimately a reverent attitude to all, one that surmounts division of any kind. To this end our study of the wisdom teachings is enquiry based and not dependent on any authority.

The significance of the quality of tolerance was not lost on founder H.P. Blavatsky. From the very beginning her words were often misunderstood and misconstrued and she herself was frequently criticised. Nevertheless, in the Introductory to her magnum opus *The Secret Doctrine*, she begins with a quote from Shakespeare: “Gently to hear, kindly to judge”.<sup>6</sup> Regarding the tendency of people to form decisive opinions without due regard for all the information, she writes, “the human mind can hardly remain entirely free from bias.”

There are two official statements on Theosophy and the Theosophical Society which are regularly published in *The Theosophist*. It is noted in the first that members of the Society

extend tolerance to all, even to the intolerant, not as a privilege to bestow but a duty to perform. We seek to remove ignorance, not punish it. Yet how do we tolerate violence, corruption, hatred, and self-centredness? How do we tolerate intolerance?

In an article entitled *The Sinner and the Sin*, past International President Radha Burnier describes the delicate balance needed between justice and mercy, which true tolerance epitomises. Although we must be squarely against the wrongs of society, we should nevertheless maintain a charitable attitude to those who perpetrate them.<sup>7</sup> From an inner perspective, we are not separate from each other but intimately connected and part of a numinous whole. This is expressed in the profound truth of Srī Krishna when he states, “I am the gambling of the cheat” as well as the “splendour of splendid things.”<sup>8</sup>

As our feeling of separateness diminishes, our actions will naturally tend towards unity. This is living rightly, in accordance with natural law. Perhaps the practice of tolerance in its highest sense may be said to be the litmus test of a true theosophist. Does every thought, word and deed tend towards the good of all? When we reach an unhindered spiritual state free of every taint of prejudice and preference, our hearts will be like an open citadel, receiving and blessing all humanity.

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Michelle Osborne is a third generation member of the TS. She joined in 1978 as a student in Dunedin. She lives in Auckland, enjoying the activities of HPB Lodge. Michelle continues to be inspired by the perennial wisdom teachings and the message of unity and service at the heart of Theosophy.



School of Theosophy 2024 Attendees

## *Feedback from the School of Theosophy with Barry Bowden*

National lecturer for the Theosophical Society in Australia, Barry Bowden, says that nature has been his greatest teacher. He worked with farming for many years as a bio-dynamic farmer and found the processes of nature both challenging and rewarding. He has studied our inner processes and says sensitisation through nature always stimulates the inner life. Attendees at the April School of Theosophy responded enthusiastically to Barry's teaching and reflected with appreciation on what they learnt from him.

*Once again, the benefit of time with Barry Bowden was immeasurable. I was taken on a journey and given tools to overcome the impediments to self-awakening.*

Sue Harrison

*Spending four days with Barry, I feel like my meditation practice has progressed to another level. The unexpected gift was the experience of growing unity within the group. By the end of the four days, the feeling of peace in the room was palpable. Thank you Barry and Theosophy New Zealand organisers, for an extraordinary time.*

Wendy Rapp

*Barry is an excellent speaker and Theosophist and I will always make the time to attend an event he facilitates. I enjoyed and found the practical meditations useful as we could explore different ideas. The content of the course extended my knowledge and I am taking these key concepts and practices home to study and apply. The camaraderie was fabulous along with great food.*

Darin Dance

*The School of Theosophy was very relevant and timely for this 'time', integrating meditation into your daily practice. Barry has a great way of simplifying into plain English what appears complex for the mind to grasp. Great combination of theory, real stories and putting it all into practice.*

Virginia Innes-Jones

*The present moment; right here and yet elusive. Barry's teaching draws deeply from the mentors he studies and from many years of walking the talk. How many people do you know who can run a five-day seminar with hardly any notes? Daily meditation is our soul's work. If you are serious, it's not optional.*

Toni Weir



Barry Bowden



Julia Sawyer - TS Member from Sydney, Australia



Saturday night - creative evening



Mandalas from Saturday night's creative evening



TSNZ member **David Wattam** wonders how many Theosophy students are familiar with the treasure trove of Masters' teachings that comprise *The Mahatma Letters*

## Studying *The Letters*

**T**S members who have had a quick flick through a few pages of *The Mahatma Letters* may have considered that it would need a concentrated effort to comprehend the intent of the publication. I would agree. Some events briefly mentioned are covered fully in other theosophical publications but it becomes obvious that, in *The Letters*, the Masters are answering questions. They also say on page 494: "Comparatively few of the members of the Society occupy themselves with occult study or believe in our existence."

I had to read the whole book many times to obtain a better understanding of the subjects presented. There is an index, and the subjects listed should excite a serious student of occultism. When I read *The Letters* the first time, I found it hard going because I had not been aware of all the previous history of the Society nor of the founders. I was driven to expand my search for information to gain a more complete knowledge of the occult world.

I had started a diary entitled *Pilgrim's Progress* during 1995 to keep my enthusiasm up and hope for further experiences after having an extraordinary, realistic dream where I was a baby suspended in space. Glowing balls of light appeared in the distance but were floating towards me and slowly glided past and around me. Then I lapsed into a dreamless sleep. Over the following years predictive and mystical dreams gradually became more frequent. A very notable dream happened about 15 years ago. I was airborne travelling between snow-capped mountains. Ahead of me were two white swans or geese flying side by side. Across their backs was a red flat heart that did not appear to interfere with the beating of their wings. My body was not visible. Over the years since then I have read references to this being

a myth in *The Letters* and also in *The Voice of the Silence* (pp. 98, 109). I was introduced to these books by the TSNZ National President, John Vorstermans.

However in 2011, I was curious to know the meaning of the name Paramahansa Yogananda, author of *Autobiography of a Yogi*. Paramahansa means Supreme Swan, the vehicle of Brahma. Its flight represents the release from birth and death, moksha, and keeping above the troubles of the world.

Soon after, I began spending many hours studying. In *Letter No. 20* (p.72): "The receptivity must be equal to the desire to instruct. The illumination must come from within."

*Letter No. 20* (p.73) states: "Knowledge can only be accumulated gradually... and some of the highest secrets might sound to you insane gibberish."

It was explained on p.72 *Letter No. 20*, that the Occult Science is not one in which secrets can be communicated suddenly.

The truth is, that till the neophyte attains the condition necessary for that degree of Illumination to which, and for which he is entitled and fitted, most if not all of the secrets are incommunicable... Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intentions etc.... Such is in fact part of the course of discipline.

I made a concerted effort to understand and apply these teachings. What *The Letters* were taking pains to reveal, was a treasury of knowledge that was usually buried in old exoteric



scriptures often written in a manner intended to keep the actual true esoteric knowledge hidden from unworthy explorers. It is not possible to merely understand the mystery of how to transcend the body mind ego complex, but some categories of knowledge must be denoted otherwise true understanding could stay beyond perception.

For a better understanding of a time limit for the Society to become successful, the reminder given by Master M in *Letter 45* p.125 regarding the status of the 'Brothers' is quite clear. "In a few months the term of probation will end. The status of the Brothers must be definitely settled. I encourage members to read this Letter carefully. You can be assured of eventually realising that a gradual change is happening to you."

Of course, scattered throughout H. P. Blavatsky's 15 volumes of her *Collected Writings* are hundreds of metaphysical instructions which are the same as the lessons in 'practical occultism' given to her 'Inner Group' during 1890/91, just before her passing. The lessons were gathered together by Dutch researchers and published in 1985. One copy is in the library at HPB Lodge in Auckland: *The Inner Group Teachings of H.P. Blavatsky*. There had recently been one copy advertised on Amazon for \$100. When I checked again weeks later it was gone, but paperbacks are now available for \$407!

It is doubtful that all the students were following through on their pledge of secrecy, to be chaste and to maintain a harmonious group. HPB halted lessons twice because one person was causing disharmony. Over the next 35 or so years, various books were written by members of the Inner Group and upon the death of some of them personal papers of meetings were recovered.

I spent about six years deeply engrossed in reading these two books, *The Mahatma Letters* and *The Voice of The Silence*. Over those years, as I struggled to understand and apply the instructions, remarkable visions occurred more frequently, and a few significant dreams. I would occasionally suddenly be impressed by sounds and action of various sorts that informed me of dramatic political events weeks in advance of their happening, as if I was present as a witness. These visions would suddenly start up when I was in a relaxed state of mind and were sometimes accompanied by strong physical reactions. The Master KH on *Letter No. 3A* p.10 says, "In dreams and visions, when rightly interpreted, there can hardly be an element of doubt."

I continue with my daily study in the belief that I will successfully absorb more of the essence of the teachings which are not usually immediately understood. Suggested subjects for study are: What are *skandas*? What is psychic, what is spiritual and what is personality, personal ego and individuality? What is *kama loka*? Devachan is described. You could start by using the extensive index. The answers are not dated; they are timeless. "Only those who have proved faithful to themselves and in Truth through everything, will be allowed further intercourse with us... and not even they ... unless... they bind themselves... to keep an inviolable silence thenceforth about us..." *Letter 45* p.125. Masters noted that all members were not required

What *The Letters* were taking pains to reveal, was a treasury of knowledge...



to take a great interest in the Masters because their purpose for becoming a member was to engage in philosophic studies.

I am encouraged to add some extra quotations to this article, because I had the Masters' letters open beside me when the lines that I am now adding became highlighted in red. See *Masters Letter* 134 p.441.

Self, personality, vanity and conceit harboured in the higher principles are enormously more dangerous than the same defects inherent only in the lower physical nature of mankind. They are the breakers against which the disciple carries ... the white shield of perfect confidence and trust in those sought ... to be guided safely toward the light of Knowledge...

The mass of human sin and frailty is distributed throughout the life of the man [or woman] who is content to remain an average mortal. It is gathered in and centred, within one period of the life of a chela [student] – the period of probation. That which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man [or woman], is quickened and fanned into existence in the chela...

Additional references of special interest, from 1885: "Whatever is imparted will be to individual members from individuals." *Master KH Letter* 136 p.452. "Every step made by one in our direction will force us to make one toward them." *Letter 136 KH* p.452. TRY.



David is 83 years old and widely experienced. He was a member of a 'Utopian' organisation during the 1960s. David studied parapsychology and was repeatedly told that Sathya Sai Baba wanted to see him in India where he was later chosen from a crowd of 9,000 for a personal meeting. In 2002 David was voted vice-president of a popular spiritualist church. He read about the Theosophical Society in a community newspaper and became a member.

*When I see myself as nothing, that is wisdom,  
When I see myself as everything, that is love,  
Between these two my life turns.*

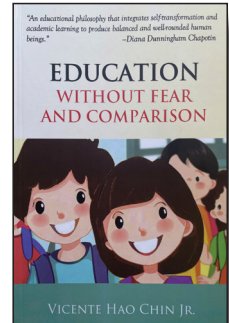
from *I Am That* by Nisagaddatta Maharaj - Indian guru 1897-1981



# Recommended Reading

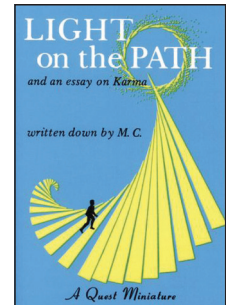
► EDUCATION WITHOUT FEAR AND COMPARISON by Vicente Hao Chin Jr

Published in 2024, *Education Without Fear and Comparison* looks at why education has become something to dread for many students. This has inhibited the true learning process and development of the full personality. Vicente Hao Chin Jr says we can improve a student's experience of education by the integrated understanding of human nature along with an inspiring and relevant approach to learning. Schools prepare young people for jobs and careers but spend very little time to help prepare them to have the capacity to live fulfilled, happy, ethical and meaningful lives. This book explores the roots of these problems and offers principles, approaches and methodologies that will help prevent these incongruences and help bring up well-balanced individuals who are not just competent but psychologically wholesome.



► LIGHT ON THE PATH by Mabel Collins

*Light on the Path* is a “treatise written for the personal use of those who are ignorant of the Eastern Wisdom and who desire to enter within its influence.” The original book is said to be of ancient origin, written in an archaic form of Sanskrit. Classic among occultists, it is the best guide known for those who have taken the first step on the Path of Attainment. Its writer has veiled the meaning of the rules in the way customary to mystics. However, the notes added by the Master Hilarion, who is said to have dictated the original book, are very helpful in the comprehension of this small book.





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An often neglected phenomenon with a uniting power and way toward harmony and tolerance is highlighted by Pamela Zane

# GRACE

...scholars,  
philosophers  
and writers  
teach that  
grace is a  
desirable and  
uniting force...

The First Object of the Theosophical Society, to form a Nucleus of Universal Kinship, causes me to wonder if grace could be a key to unity through harmony and tolerance within the TS as well as in the wider world. Perhaps it behoves us, as students of Theosophy, to explore ways in which a contemplation of grace and an understanding of its multiple forms can contribute to our evolution at individual and communal levels. The Society may be strengthened through the unity that grace makes possible.

What is the meaning of grace? It has multifaceted qualities. Grace can refer to the style of movement or admirable qualities demonstrated in generous, considerate or kind interactions. It can also be seen as a divine gift.

Attaining unity, a sense of kinship – brother and sisterhood – and building community, are goals espoused by many groups attuned to the virtue or grace of ascending or rising above the material world and seeking the greater good. Unity is one of the virtues in Islam, for example, whose Quran links Grace with united kinship, stating:

Hold fast, all together, by the Rope which God [stretches out for you] and be not divided among yourselves; and remember with gratitude God's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became united as a brotherhood.

*Quran 3:10*

Marco Alexander Pallis (1895 – 1989), a Greek-British scholar, author and mountaineer wrote many books on religion and the culture of Tibet. In his work *Is There Room for Grace in Buddhism?* He commented:

...this idea of Grace, which translates as Divine Function, is by no means unintelligible in the light of traditional Buddhist teachings, being in fact implicit in every known form of spirituality, the Buddhist form included...

The meanings of grace are many as the word 'grace' is used to describe not only physical movements (such as that of a dancer), styles of behaviour (kindness, respect, compassion, generosity) and beauty of things (artwork, sculptures, sunsets, trees, animals) but also esoteric or spiritual concepts such as forgiveness and blessing – which can be seen as both human and divine. Grace, it seems, makes unity more accessible.

Grace can be evident in conjunction with actions such as courtesy and generous goodwill, charm, consideration, thoughtfulness, tact, and diplomacy. Grace is often applied to attractiveness, in elegance of proportion or manner of posture, beauty and accomplishment. Grace can also be seen in the unifying effects of generosity of spirit and forgiveness (to err is human, but to forgive is divine). In reaching further towards all that is good, grace can be a gift and is used traditionally in thankfulness before meals.

At a mystical level, Divine Forgiveness, as Grace, can be given and received while divine favours of inspiring influence are often recorded as Divine Grace by saints and seekers alike. Historically, a State of Grace came through receiving divine favour with its response of gratitude in the recipient. Saint John, the apostle, wrote of Jesus Christ being 'full of truth and grace'.

Saint Augustine (354 – 430AD), whose writings influenced the development of Western Christianity and philosophy, was attentive to the part the will plays in an individual's life and the disharmony it can cause. Augustine taught that the will can be harnessed and led by grace. He said simply: "Will is to Grace, as the horse is to the rider..."

Grace can be seen as connected to love in the writings of Francesco Petrarca (Petrarch) the Italian scholar, poet and early humanist who wrote:

Love is the crowning grace of humanity, the holiest gift of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.

More recently, Mohandas Karamchand Gandhi (1869 – 1948), pre-eminent leader of the Indian independence movement in British-ruled India, famously inspired peaceful unity between religious, national and political factions. However, he had trouble taming his temper in his younger years. He believed it was through grace that he was able to overcome that weakness.

Carl Frederick Buechner (1926 – 2022), American writer, theologian, minister and author, declares in *The Alphabet of Grace*: "Life is Grace... The night absolves. Darkness wipes the slate clean, not spotless to be sure, but clean enough for another day's chalking." Nobel Prize winning writer, Ernest Hemingway, who prided himself on his macho image, claimed: "Courage is Grace under fire."

In summary, scholars, philosophers and writers teach that grace is a desirable and uniting force, worthy, it would seem, of every Theosophy student's consideration. Messages about grace from the sages include: Let grace control will and unity can come through grace bearing love, truth and eternal good. Forgiveness, gratitude, blessing, generosity of spirit, courage inspired by grace and a sense of unifying balance through harmony and tolerance, are all qualities needed to build Universal Kinship – through grace.



Pamela Zane has taught most of her life. Her favourite subjects have included: Drama, English, Dance and Religious Education. She is interested in mysticism, spirituality, religion, theosophy and writing and has travelled widely. Pamela is the editor of *TheoSophia*.

# The Mysteries of Space, Time and Purpose

Continuing on his theosophical examination,  
John Sell concludes with some final thoughts.

## Part Two

The theory of repeated lives on earth explains many of the great mysteries of existence and time and also provides a means by which mankind can evolve to the perfected state:

It provides endless time.

It shows we have existed in the *past* and will do so *again in the future*.

It also shows us how past time affects present time – for what we do in one life affects the next life, so the teaching is: We exist throughout all time.

We are Immortal Beings who live in the Eternal Now.

We have now considered the fundamental nature of humans and are therefore ready to examine what are called Psychic Powers. The teachings of Theosophy are that human beings have many supernormal abilities and we see these demonstrated when a person seems to read another person's thoughts or receives hunches that turn out to be true, and so on.

A definition of this ability would be that humans can acquire knowledge and produce certain effects without using their normal five senses. Let us consider now one such power that humanity possesses and I refer to what is known as clairvoyance. The meaning of the word is clear seeing, an example being, seeing through solid objects or seeing things at a great distance or seeing into the past or future. Again, we come across the Mystery of Time.

Now, occult science tells us that all men and women have these powers potentially and they will be developed by all, as humanity evolves through living many lives on earth. Let us examine some examples of clairvoyance and then see how Theosophy explains this strange power.

There are two kinds of clairvoyance: Clairvoyance in Space and Clairvoyance in Time. So again, we are considering

another aspect of the twin Mysteries of Space and Time and here is an example of clairvoyance in Space:

The writer, when 13 years of age, was capsized in a boat when landing on the island of Bali... and was nearly drowned. On coming to the surface, after being repeatedly submerged, the boy called his mother. This amused the boat's crew, who spoke of it afterwards, and jeered at him a good deal about it. Months after, on arrival in England, the boy went to his home and while telling his mother of his narrow escape, he said, "While I was under water, I saw you all sitting in this room; you were working something white. I saw you all – Mother, Emily, Eliza, and Ellen." His mother at once said, "Why yes, and I heard you cry for me, and I sent Emily to look out of the window, for I remarked that something had happened to that poor boy." The time, owing to the difference of East longitude, corresponded with the time when the voice was heard.

*Psychical Research*, R. Johnson, 11.

The second kind of clairvoyance is that of clairvoyance in Time and we will look first at an example of clairvoyance in the Past which power is called Psychometry or Retro-cognition.

It is an account of a visit some made to the Petit Trianon in Versailles in 1901, during which they ostensibly saw the gardens as they were in the mid-18th century in the time of Marie Antoinette. They met eight persons there whose behaviour, dress and manner seemed to them at the time rather peculiar, and they saw many features of the grounds and palace which did not correspond with what they afterwards found to be the reality. They undertook considerable research in French national archives to check up on the strange appearances of their first visit, and the whole case that is presented is remarkable and impressive.

*Psychical Research*, R. Johnson, 55.

Finally let us examine some examples of clairvoyance in the Future, called Pre-cognition: Jeanne Dixon in 1956 said "in 1960, that the Presidential election will be won by a Democrat but he will be assassinated or die in office" and we all know that President Kennedy was assassinated.

#### FOUR PALL-BEARERS

A well-known story of second-sight in Scotland will illustrate what I mean. A man who had no belief in the occult was forewarned by a Highland seer of the approaching death of a neighbour. The prophecy was given with considerable wealth of detail, including a full description of the funeral, with the names of the four pall-bearers and others who would be present.

The auditor seems to have laughed at the whole story and promptly forgotten it, but the death of his neighbour at the time foretold recalled the warning to mind, and he determined to falsify part of the prediction at any rate by being one of the pall-bearers himself. He succeeded in getting matters arranged as he wished, but just as the funeral was about to start he was called away from his post by some small matter which detained him only a minute or two. As he came hurrying back he saw with surprise that the procession had started without him, and that the prediction had been exactly fulfilled, for the four pall-bearers were those who had been indicated in the vision.

*Clairvoyance*, C.W. Leadbeater, 163.

Let us turn now to some scientific experiments in this area because many scientists in many countries in the world are doing countless experiments on the subject of clairvoyance often using highly sophisticated machines.

Last of all, Ullman, Krippner, and Honorton (37) showed that dreams can come true in strict laboratory conditions using REM methods to detect dreams. They tested Malcolm Bessent over an eight-night period for ability to dream of events that would take place the next morning. The events to take place were planned by investigators after Bessent's dreams were recorded, using a random word in *The Content Analysis of Dreams* book. The team members selecting the events did not know the content of the dreams. One example of a random word was 'leaves'. They chose a painting of a bird on a branch with leaves, played a recording of 'Autumn Leaves', took him to a wooded area of Long Island across the Verrazano Bridge in a car, gave him a basket to pick up leaves and then had him describe leaves back in the laboratory. Although they did not know it, he had dreamed of 'heavy traffic', 'being in the country', 'bridge', 'trees', 'a bird', 'basket'. Three independent judges rated the matching of dream content to circumstance of the events from 'little' to 'very great'. If the mean score of the judges for the correct target-transcript pair was higher than the mean of all others matching, it was considered a hit. He got five hits out of eight ( $p = 0.002$ ). In the second series, targets were prepared in advance to prevent PK or telepathy. On eight nights he again got five right ( $p = 0.001$ ). On eight alternate nights he was shown the target before going to bed, and he did less well. Thus, precognition produced a stronger effect on Bessent's dreams than the experience itself. R. Johnson, a physicist, states that "the experimental work shows its (precognition's) existence beyond any shadow of a doubt" (12, p.149) (*Psychic Exploration* (dream lab), E. Mitchell, 167).

Now occult science tells us that all men and women have these powers potentially...

...events begin to happen on the higher planes often long before they appear on the physical plane.

We can see from these experiments that science is finding out that there are unexplained factors, and above chance scores that indicate that something unusual and very strange is happening. This kind of evidence is growing every year. We may well ask then – What is the explanation for clairvoyance, one of the Mysteries of Space, that the occult sciences put forward? There are several answers to this problem. Firstly with regard to clairvoyance in space, thousands of miles away, the human being has several bodies made of special kinds of matter and each body functions in another dimension or reality. We must go further however and state that just as we have organs, such as the eye and ear to give us information about the world, so do each of these other bodies have organs. These organs respond to waves of energy from higher levels of reality and these may be focused so that we can see things at a great distance. Thus, the limitations of Space are annihilated.

To understand how we may know the past we must realise that everything that happens is recorded on a special kind of matter called the Akashic Records and this may be contacted by a clairvoyant. It is just like seeing a film of the great singer Caruso who is of course dead. Yet we can still see him on film and observe what he looks like and what he does. In the same way a clairvoyant may tune into these records and read the past history of humanity.

Clairvoyance of the future is much harder to understand and we do not have the full answer. A partial answer is that from the higher planes you can see more causes and therefore can predict more accurately from more complete information. An analogy is a person in a plane who can predict help coming from the other side of the mountain. Again, we may say that with reference to humans most people have very little willpower to change themselves or the environment so that the future is more easily predicted. One further analogy is that of train tracks. As long as you are going along the track you can predict accurately, but it is when you come to a change over point that you would be less certain of what is going to happen. But someone who had complete information of the person's upbringing and character plus an insight into the higher planes which gives more complete information – such a person could be very accurate in their predictions into the future. There is also the fact that events begin to happen on the higher planes often long before they appear on the physical plane. Clairvoyance in Space allows one to see through things, into a body, long distances, into atoms, Clairvoyance in Time – past, present, future and speed – fast or slow.

To conclude this brief study of humanity's nature and Psychic Powers, I acknowledge that there are many other powers that are being studied and these make a fascinating study. To summarise the teachings of Theosophy and the conclusions here:

- A human being is an Immortal Soul, that is evolving to perfection based on many lives on earth. This solves the Mystery of Purpose. We have all lived in past times and will *all* live again in some future time.
- Man has several bodies, an emotional and mind body and also a soul body of great beauty.
- There are other states of matter, levels of reality or hidden dimensions where our higher bodies exist.

- This matter and the bodies exist right here as they interpenetrate our physical world. This covers the Mystery of Other Spaces.
- And lastly that all human beings potentially have psychic powers such as telepathy and clairvoyance which overcome the limitations of Space and Time. These powers are explained by the action of a human being's higher nature acting in their higher bodies on the matter or substance of those higher worlds.

Such in part are the teachings of Theosophy to explain the Mysteries of Time, Space and Purpose.



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*Scientific Evidence of the Existence of the Soul*, Professor Benito Reyes

*Twenty Cases Suggestive of Reincarnation*, Professor Ian Stevenson



While at boarding school in New Zealand, John Sell received from his father in India, a copy of the Bhagavad Gita. John thought it the most wonderful book he had ever read. Later a friend gave him a book on Theosophy. He joined the Theosophical Society at 18 and Theosophy became a life-long study which he endeavoured to apply and make practical. John was a trained psychologist and teacher. He developed a four-year study course, ran workshops, gave talks, wrote a book and many articles for the Society's magazine. John Sell helped people wherever he went and devoted his life to Theosophy.

All the great things are simple and  
many can be expressed in a single word:  
freedom, justice, honour, duty, mercy, hope.

Winston Churchill



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



## Carol Collier, TOS National Director sends warm greetings to TOS friends and family around New Zealand

We have some exciting news in this issue with new fundraiser projects recommended from the International Secretary of the TOS, Nancy Secrest. This means they have been appropriately vetted and all funds raised go to the specific areas that are fundraised for. The TOS team are very pleased to support the Olcott Memorial Higher Secondary School, at Adyar in India at this time.

After our highlighting the Olcott Memorial Higher Secondary School (OMHSS) at the TOS session at the TSNZ convention in January, a number of supporters and friends came forward, keen to support and sponsor projects involving children and young persons. Education has been a major part of the TOS NZ work over the past two decades and this project is very aligned with the work TOS NZ supports. Details of the two aspects to this project are explained below.



### TOS NZ IS COMMITTING TO SPONSORING AT LEAST ONE GRADUATE OF THE OMHSS WITH COLLEGE TUITION AND COSTS

These students would not be able to continue their education without a full sponsorship, hence a full commitment for the payment of tuition for the course so as not to disrupt the student's progress.

International TOS Secretary, Nancy Secrest has told us personally that this is an excellent way to contribute to these children's futures. The OMHSS Director and teachers identify students they think have the best chance of succeeding, depending on their marks, college and course. The funds raised go directly to the college of the student's choice on a yearly basis.

We have spoken to Sashikala, the Director of OMHSS regarding graduates for this scholarship. The class 12 board exams are soon for these students. You could donate towards TOS NZ's

commitment of \$1,000 per year over the course of which we will be fundraising. Or, you may wish to support fully a student's sponsorship for the course yourself. Contact us if you would like further details: [tos@theosophy.org.nz](mailto:tos@theosophy.org.nz)

### TOS NZ IS TO DONATE A REGULAR YEARLY AMOUNT TO THE OLCOTT MEMORIAL HIGHER SECONDARY SCHOOL (OMHSS)

This is a free school run strictly from donations. OMHSS is a 120+ years old school set up by Colonel Henry Steel Olcott which provides free schooling, including tuition, meals and uniforms, to underprivileged children and is run purely on public donations.

TOS NZ are donating to the operations side of things as the buildings are extremely old (50-60 years) and have many leakages which are extremely apparent in the monsoon season. Funds are required for repairs, maintenance and renovation of classrooms and the building of a dining facility, as currently lunch is in the open on the ground.

The Theosophical Society in Adyar own the land and buildings of which there are many on the estate itself and most are in a state of disrepair. There are 24 OMHSS classrooms that need maintenance or renovation. The following video link outlining the needs will help you to see what is needed:

<https://www.youtube.com/watch?v=dUS8Ub2kOyg>



TOS NZ are supporting this project in both these areas and you can donate to either one or both. If you would like to donate, you can send your much appreciated contribution to the TOS NZ account:

Westpac account: 03-0104-0088756-03

Name of account: TOS New Zealand

Please ensure you put your name and 'India project' in the reference lines and drop us an email to [tos@theosophy.org.nz](mailto:tos@theosophy.org.nz) with which project you would like to support, or 'general TOS' support and we will decide where best to put the funds and we will send out a receipt to you.

TOS NZ has a special relationship with the TS worldwide and the projects that the parent society is supporting. It is understood the longer term benefits in education are valuable as many of these children who attend this school are first time learners and first time earners in their families.

Please pass on this information to all whom you think may like to donate, either as a one-off or on a regular basis.

On behalf of the TOS NZ team, Carol, Renée and Sue, a special thank you for your support and please do not hesitate to contact us if you'd like any further information. Email [tos@theosophy.org.nz](mailto:tos@theosophy.org.nz) or phone us on 027 668 4554



Everybody can be great...because anybody can serve.  
 You don't have to have a college degree to serve.  
 You don't have to make your subject and verb agree to serve.  
 You only need a heart full of grace. A soul generated by love.

*Martin Luther King Jr.*

TOS in NZ

To help contact:  
CAROL COLLIER

Phone:  
**027 668 4554**

or

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# Vegetarians Today

From the New Zealand Vegetarian Society, Margaret Johns recalls famous vegetarian leaders who led the way.

I was delighted to read recently that Kate Sheppard, along with being a suffragist, social reformer and internationally renowned feminist, was also a vegetarian and apparently many leading New Zealand suffragists at that time were also vegetarians. Vegetarianism was also linked with the early Theosophical movement, whose members embraced vegetarianism along with an agenda for social change. Many early pioneers and reformists in New Zealand were what could be called 'ahead of their time', with the present population of New Zealand only just catching up with them! (You can read more about Kate Sheppard on the NZ Vegetarian website – [www.vegetarian.org.nz/about/news](http://www.vegetarian.org.nz/about/news)). I was also delighted to hear David Attenborough say, in his final summing up on the BBC Planet Earth III series, that the best way to 'save the earth' would be for everyone to follow a plant-based diet.

If you don't already receive the NZVS monthly email newsletter, go to the website and sign up – it contains a great variety of recipes and items of news on the environment, health, animal welfare, and lifestyle fronts, as well as restaurant and café

reviews. It's a great way to find out what's happening in these areas and also to find some new recipes to try out.

You can also keep up with what products have been newly registered under the Vegetarian Approved and Vegan Certified programmes. This programme checks ingredients and processes used in manufactured products to ensure they are suitable for vegetarians (Vegetarian Approved) and vegans (NZVS Certified Vegan). If you're not sure, do remember to check for the appropriate symbol, as it not only saves you time but you can be sure it's okay to buy and use either for yourself or your veg~n friend or family member! (More details on the NZVS website: [www.vegetarian.org.nz](http://www.vegetarian.org.nz))

The latest issue of Vegetarian Living NZ contains some informative and heart-warming stories and as part of the NZVS programme to become more sustainable. The quarterly magazine can also be received digitally. If you're not already a member, why not join and support the work of the NZVS so it can continue to make New Zealand a healthier and safer place for people and animals alike?!



## VEGETELLI PASTA & VEGETABLE BAKE (serves 4 – a good dish for winter!)

- 1 Tbsp olive oil
- 1 large onion, finely chopped
- 1 clove garlic, crushed
- 3 medium courgettes, sliced
- 100g button mushrooms, sliced
- 2 cups ready-made tomato pasta sauce
- 1 cup frozen peas
- salt and pepper
- 2 cups dried pasta (e.g. vegetelli or spiral)
- 4 Tbsp freshly grated parmesan cheese

### DIRECTIONS

1. Heat oven to 150 C.
2. Heat oil in a frying pan and sauté the onion and garlic.
3. Add to the onions, the courgettes and mushrooms, and stir-fry until tender.
4. Add the sauce and peas, cook 3 minutes. Season, remove from heat and set aside.
5. Cook pasta as per instructions on packet. Drain and add to vegetables in the pan.
6. Spoon mixture into a casserole dish, sprinkle with cheese and bake covered for 20-30 minutes.  
(Use cheddar cheese rather than parmesan if desired. Remember, dairy-free cheese is now available.)
7. Vary combination of vegetables that are in season. Add freshly chopped herbs if desired.



More recipes, information and the NZVS revised and updated *Home Tried Favourites* recipe book, are now available from [www.vegetarian.org.nz](http://www.vegetarian.org.nz)

# Vasanta House Library



Books can be ordered from the library at TSNZ national headquarters by using the postal facility available and contacting the librarian at email: [library@theosophy.org.nz](mailto:library@theosophy.org.nz) or 18 Belvedere St, Epsom, Auckland 1051, or telephone 09 523 1797 (Saturday afternoons).  
Cost to members is the return postage, non-members may join for \$50.

# Vasanta House Accommodation

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

*Be kind whenever possible. It is always possible.*

*His Holiness the Dalai Lama*

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# Theosophy

Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guides its evolution.

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

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

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

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

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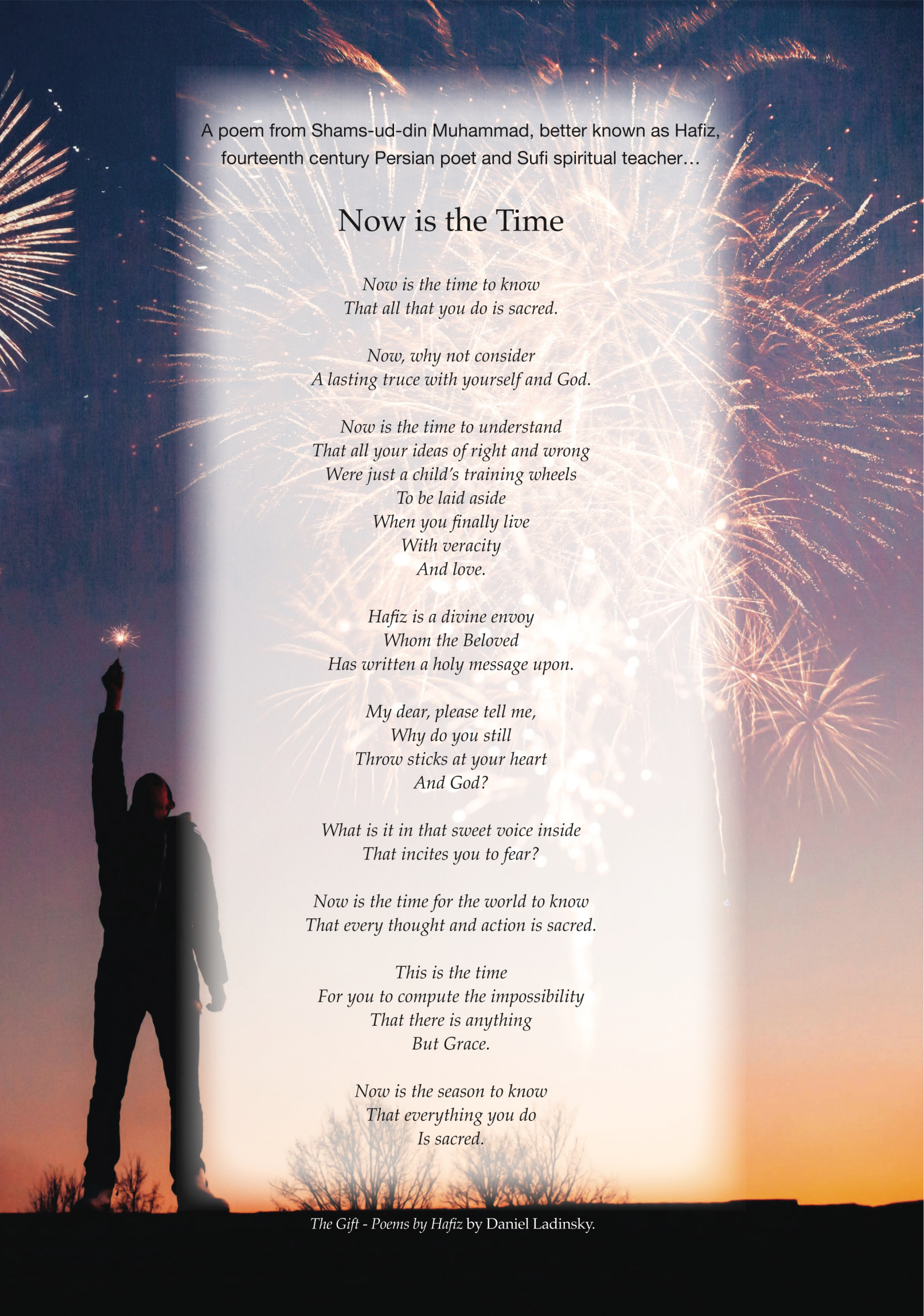
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A person in silhouette stands on the left side of the frame, holding a sparkler aloft. The background is a night sky filled with numerous fireworks exploding in various patterns and colors, primarily in shades of orange, yellow, and white. The overall mood is celebratory and awe-inspiring.

A poem from Shams-ud-din Muhammad, better known as Hafiz,  
fourteenth century Persian poet and Sufi spiritual teacher...

## Now is the Time

*Now is the time to know  
That all that you do is sacred.*

*Now, why not consider  
A lasting truce with yourself and God.*

*Now is the time to understand  
That all your ideas of right and wrong  
Were just a child's training wheels  
To be laid aside  
When you finally live  
With veracity  
And love.*

*Hafiz is a divine envoy  
Whom the Beloved  
Has written a holy message upon.*

*My dear, please tell me,  
Why do you still  
Throw sticks at your heart  
And God?*

*What is it in that sweet voice inside  
That incites you to fear?*

*Now is the time for the world to know  
That every thought and action is sacred.*

*This is the time  
For you to compute the impossibility  
That there is anything  
But Grace.*

*Now is the season to know  
That everything you do  
Is sacred.*

No soul that aspires can ever fail to rise;  
No heart that loves can ever be abandoned.

*Annie Besant*



June 2024