

The School 'Vision' publication began in November 2000 offering students the opportunity in their writings and contributions to convey a sense of looking beyond the boundaries of the physical world and into the subtle and spiritual realms.

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The Will of the Absolute

Encouragement to perfect our Vision.

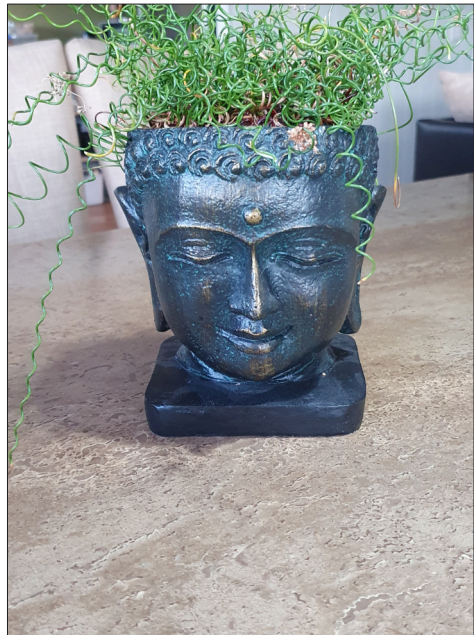
Essentially, the Absolute as the creator is presumed to do everything but when he created man, he implanted something special in man to help him rise in wisdom and do things as if done according to His Will. It is, therefore, necessary that man must use his intelligence to visualise the true Will of the Absolute and act accordingly in full consideration of the samaṣṭi, transcending all limitations. *Shāṅkarāchārya 1997*

Samaṣṭi comprises all that there is in this universe, seen and unseen, manifest or unmanifest *Shāṅkarāchārya 1974*

Superpower

When I was first introduced to the school of Philosophy, it was the first lockdown of 2019. A friend had seen the advert on Facebook and suggested I might find it interesting. She knew I had an inquisitive mind and that I was searching for answers about myself and some of the big questions of life.

Initially I wasn't sure, if it was what I had been looking for but the tutors intrigued me, their guidance and teachings offered me an insight I hadn't found anywhere else. I couldn't believe how relaxed, at peace and truly knowledgeable they seemed to be. I was fascinated. It also offered me relief, I had become so lost and disillusioned with my life, my marriage and my health. I was cynical, argumentative and self righteous. I had chronic pain conditions, fibromyalgia and angina from heart disease, my heart was going too fast, and so was my mind. Medication did not seem to work for long and along with antidepressants, I took recreational drugs and alcohol. I wanted more, but more what? I truly wanted to be happy, but I knew if I kept doing the same things the same way, I was never going to be happy. I had a busy mind that made it difficult to sleep or relax and never seemed to be content.



Slowly after applying the awareness exercise and understanding more about how to control my mind through meditation I noticed a shift in my thoughts and habits. It took time for me to fully grasp the ancient teachings and verses, but the more we studied them the more sense they began to make. More sense to me than any of the religious teachings I had been given in my past upbringing. I now find myself being the observer of all, but without judgement. It's helped me to reduce my medication, find new pathways to better health and take better care of myself. I haven't had any chronic pain for at least 2 years now, I

sleep well and even when things go wrong, I'm not an emotional wreck. I'm able to be objective, put emotion aside and make better choices for my long-term stability.

It wasn't always easy, at times there was still a very real internal struggle, but this time it was the old me versus the new me I wanted to become. At other times there was outward conflict, people who were used to me being emotional, seemed to push harder to get me to react, but I found that always staying present, not taking comments personally, made it easier to reason through each episode, and I was making progress. The negativity that once ruled my life no longer controls my behaviour, it's been replaced with compassion and acceptance of myself and others. I feel I'm part of something so much bigger than I ever imagined, this universal and positive love that is there for all of us. I see beauty in things I never noticed before and often am in awe of the good I see in others, I have found purpose and a future that is not the struggle I once thought.

I would very much like to thank all the tutors I have had to date, as each and every one of them has brought a new understanding and perspective, each time I questioned whether to continue, they gave me every reason to pursue the next step. I look forward to the classes and gatherings to connect with others who are gaining the same strength from being part of this group. I've found my "Superpower".

Bronwyn Genefaas



The Safest Way Forward

The safest way is the way of meditation, by which the root of the troubles, the desires, are deprived of their overpowering dominance and keep the way clear for Self-realisation. Having realised to some higher state, one would find that what one really needs becomes available easily and whatever is harmful but desired is practically removed out of reach.

This only helps one to go further without attachment to anything.

Shāṅkarāchārya 1965

The Golden Triangle

Landing in the evening in Delhi was an interesting moment. With a population of 23 million, we immediately realised the possibility of a new experience of the complete unknown. Since reading numerous scriptures and in the pursuit of knowledge of oneself, it was time to look more closely at the origins of the fascinating culture of India and how the people may have lived in earlier times.

The Golden Triangle of Agra, Delhi, and Jaipur houses secrets of India's metalworking techniques and stonework. This metalwork of ancient civilisations tells us a lot about the technical skills of the people, and a single ancient brooch unearthed can indicate so much about a culture's way of life and knowledge when all else is lost to time. The stonework, Mughal architecture, and metalwork – exquisite in beauty – were certainly my focus of the trip.

The Jantar Mantar Observatory, Jaipur, built by Sakai Jai Singh

As the world's largest sundial, the workmanship and knowledge reflected in this work were stunning. I noticed the inlay of the lettering and figures was made from an amalgam of silver and mercury inlaid into the grooves hand-carved into the marble surface.



The sundial arm itself lays its shadow along a tilted carved track of polished marble to indicate time and planetary movements.



A Deserted 16th-Century Palace in Agra

From Agra, we were able to visit the deserted sandstone city palace built by the Great Mughal Emperor, Akbar, as his capital city in the 16th century. I was always intrigued by the story of Akbar and the Jackals in one of the early tales told in Good Company.

The stonework, hinges, locks and door chains were remarkable as one can see from the photos. From a craftsmanship point of view, it appeared to be a miracle of perfection. My thoughts were drawn to the precision of the techniques adopted with the limited resources and tools of the day. Truly a marvel.



The design work held more secrets. Under close scrutiny, one was able to see a harmony in this work based on a more mathematically structured layout which was enhanced by the craftsmen's workmanship. The designed patterns that emerged were from nature itself in the form of flowers and leaves.

Riveting was used in almost all work due to the fact that the objects of this period would be virtually impossible to solder because of size and metal type. Riveting is a very complex art on its own and would require masterful skills to execute, especially on objects of this weight and size.



Taj Mahal

The Taj Mahal loomed out of the darkness when we arrived at 6 am to a rising sun, reflecting itself from many angles, exposing the superb colourful semi-precious stone inlaid into marble over its entire surface. This method of inlay is called pietra dura. A fine channel is inscribed into the marble, and the semi-precious stone is cut skilfully to fit that channel and fixed with a special adhesive. It is so precise that the joins between the two are unseen.



Early morning with the sun lighting the east side of the Taj Mahal, adding to its marvel and mystery.

This is the view of one of the buildings located on either side of the main Taj structure, designed to house guests staying or visiting the Taj Mahal in earlier times.



On the walk back on the ancient avenue, observing the stone used, I came across what I thought may have been the signature of a workman carved into the path. The inscription was clear and chiselled in Sanskrit upon the stone paver, and it transported me back to the origin of these people and the deep faith they must have shared.

Throughout my time in India, the diversity of the cultures past and present opened up a raft of questions on the age of spiritual awakening. The integration of each established religious faith living in close proximity and in harmony was a sight to behold. The spiritual dawning was reflected in the architecture, which left one wondering where all this had arisen from, and a deep desire emerged within to dig deeper into the origins of this unfathomably diverse race.



We were treated with total respect wherever we went, and even in the so-called “slums of Delhi” never did we feel unsafe or fear loss, instead we heard greetings of Namaste, two palms coming together meaning you and me are one.

After a flight to Mumbai, we embarked by ship south along the coast of India, around Sri Lanka, across the Bay of Bengal, and down the straits of Malacca. After enjoying a few stops at ports on the way, we finally disembarked in Singapore.

As we traversed the sea each day, I observed the movement of the ocean and the waves which brought to mind the parable that the wave is not separate from the ocean but arises momentarily out of it. Similarly, we too are one, reinforcing the wisdom of Advaita Vedanta.

Geoff Taylor



Two Sisters

Foresight and Hindsight
Inseparable sisters two
They walk hand in hand.

Foresight a planner
Hindsight always a learner
Each needs the other.

One faces forward
The other glances behind
Two heads of Janus.

Foresight lights the path
Hindsight savours the milestones
Wisdom stands between.

Kaushiki Roy

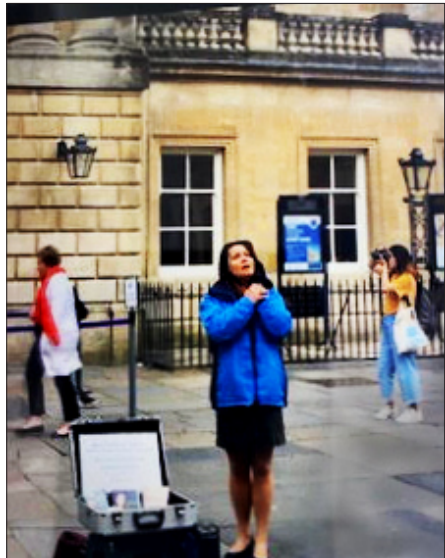


The Journey

I have arrived at this station on my journey through an act of grace, for which I am profoundly grateful.

I was attending the funeral of a very dear and much respected teacher, Mrs Ngaire Bennett, whose love of Sanskrit and of people opened many a mind and heart, including this one. It was at this funeral that I was struck by the profound stillness experienced there, and also, by the loving kindness of attention shown to me by a lovely lady present. Due to personal circumstances, I had missed this good company for many years. This lovely lady (KA) continued to keep in contact with me while I was overseas and met up with me upon my return. This kindness led to the desire to return to the good company and teachings to be found at the School of Philosophy.

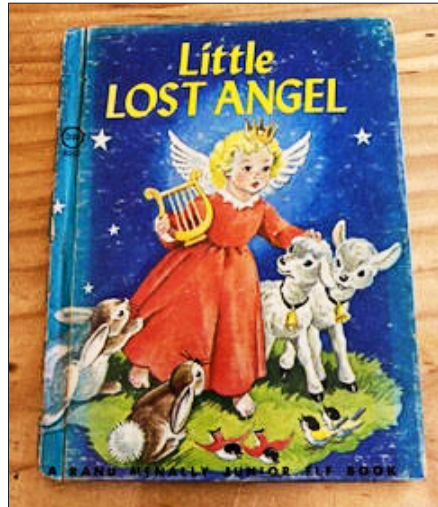
Now many of you who know me, know that I love to travel. I started out at 19 with my best friend, on our big OE, taking a Russian ship out of Auckland, around Cape Horn, crossing the equator and arriving in Southampton 5 weeks later! This was to be the first of many exciting journeys I've been privileged to enjoy thus far. Travel can bring out the bravery in one; it can bring one into the present moment; it can introduce one to kindred spirits around the world; it can give rise to joy and wonder at the beauty one sees and hears, as if for the first time. My late husband was brought to tears at hearing a young student soprano singing Dvorak's Song To The Moon, outside the Pump Rooms in Bath- I was moved witnessing his emotion: it was his "bucket-list" trip. A poignant memory.



But the best and sometimes the most challenging journey is the Spiritual Journey. I was struck by this quotation, 'We are not human beings having a spiritual experience; we are spiritual beings having a human experience', Pierre Teilhard de Chardin (French philosopher, palaeontologist and Jesuit priest.)

My first inkling of this came as a young child. My Mother gave me a book, called Little Lost Angel, about the youngest of God's choir of angels left behind on earth on that very first Christmas Eve. When she awoke, she wandered the earth, leaving behind her gifts to those who needed them as she came across them. I saw myself in her.

I was blessed with a wonderful Family; my remarkable Mother, who was full of love, grace, courage, serenity and spirituality. A Catholic education was a dual edged sword; teaching one about the love of Christ and his teachings, about service, about spiritual experience; but on the other hand, saying one was not worthy, full of sin, where the letter of the law (Vatican) seemed more important than the spirit of the law (Love).



I continued this spiritual journey whilst overseas, searching for answers to questions such as 'What is my purpose?' 'What is God's will?' When I returned from my big OE in the early 1980's (now with a young family), I saw an advertisement in the newspaper advertising a lecture in the City on Philosophy. I attended Part 1 and remember Mr Preston was the speaker that night. I was struck immediately on the freedom in what I heard. This was not exclusive like many religions, but rather based on Unity (actually Advaita, meaning not two) and the Socratic method, where one was free to question, not to accept or reject what was heard, but rather encouraged to

put it into practice. There was much strength to be found in the ongoing fellowship of the groups.

Some of the teachings, though new to me, made practical sense.
'Whatever lives is full of the Lord. Claim nothing; enjoy, do not covet His property.' (Īśā-Upaniṣad Ch1.v1)

Through the much earlier study of Sanskrit with Mrs Bennett, I grew to love the singing of the Upanishads, though sadly through lack of use now, I have lost the ability with the Sanskrit language, but the meanings are still beautiful.

Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality!
(Bṛhadāraṇyaka-Upaniṣad)

Difficulty arose in the Spiritual Journey. The worldly demands took precedence over the spiritual life and on occasion I left the SOP train to serve the family as required. The teachings helped me through some difficult days there also. The knowledge to 'Let go' when possible. The first time I returned to school was also by an act of Grace. I had been considering changing career to one in palliative care when I encountered an old friend (LB); she told me she had a terminal illness and could no longer get to group meetings. I was able to help her and in turn, came into contact with the School and the teachings again. In one meeting, she asked the question about what she would find at the end of her earthly life? The Tutor gave her the most wonderful caring and considered answer: He responded that it was natural that she would have questions given what she was facing, but that one should look to the words of the wise at these times and referred us to the words of Krishna in the Gītā (Ch2.v12).

'There was never a time when I was not, nor thou, nor these princes were not; there will never be a time when we shall cease to be.'

I have never forgotten that meeting, nor the impact of hearing those words.

This time around, before getting on that train again, on this Spiritual Journey, I asked myself the question: What am I seeking? What do I believe? In the book Vedanta Light I read the question: What is Man, and What is God? And the answer given was that -

Man is a triple alliance of matter, soul and spirit.... The real part of man is spirit, which is eternal, immortal, all-pervasive, deathless and birthless. Spirit is limitless and one.

Teachings of Shri Dadaji Maharaj from the book Vedanta Light

The difficulty arises when I forget who I truly am. In re-joining the School of Philosophy I would certainly have the help of good company, but I would expect to do my duty fully, to meditate regularly - something I had struggled with in the past. So, I rediscovered an old book, which has become a friend and guide. It is called Voyage of Discovery: sayings and teachings of Francis C. Roles. An appropriate title for a travel companion! Dr Roles advises in such a direct but lovely way: Go for the Truth! Is this good for me (referring to buddhi)? Come to Meditation joyfully!

This advice has really changed things for me. In returning to the School, I made the decision to put Meditation first, because it became apparent that if I truly wanted to continue this journey in an honest way, this was the key. And it's working in a beautiful way. Joyfully. I'm so grateful for the opportunity to begin again, and grateful for those whose efforts before have made this possible. My tutor said "No effort in this work is ever lost." This lends great comfort and strength.

This journey, this Spiritual Journey, is a journey to return to the Self. We are told 'In order to be who we are, we must come out of what we are not.' It's kind of funny to think that at Journey's End, we will have a good laugh and realise we were already there! But until I realise that, I shall journey on, and in good company.

Cathy Ormerod



Free Will - It's All Part of the Game

Science fiction can be a fertile source for philosophical thinking. One example is a series called Travellers, in which an almost omniscient artificial intelligence from a catastrophic future seeks to influence current events. It possesses all the knowledge of human affairs in itself, and sends the minds of agents back in time to inhabit people of our own age so that they can change history for the better. Of course, the drama unfolds as its efforts to correct the wrongs of its past do not turn out as intended.

The analogy with the workings of an all-powerful God should be apparent, except that in nearly all accounts of how the world works, that creator really does know everything. This is because it is a single creator that made everything. One could start with Book 2 of Marsilio Ficino's Platonic Theology to show that there is only a single creative principle. If instead there are two creators, how could they be distinguished one from the other? This would require a third point of reference behind those creators and superior to them, which itself would be one overarching principle of them both.

To posit that this world of extraordinary complexity and balance has no source, and a supremely intelligent one at that, is simply to avoid the question of how it could be here at all.

Furthermore, there is nothing that the creator does not know. If there were, then this knowledge would have to come from elsewhere, but there is nowhere else from which it would come. And here is where we run into a dilemma. If the creator knows all things past and present - and future in particular - then He (or It, if you prefer) already knows everything that anyone will do and its outcome. It was all laid out and set in motion at the beginning of time, and there is nothing I can do to change it. Things that appear to have an uncertain result, such as who will win a hotly contested sports game, must in fact necessarily happen in only one way. Another way to think of it is that whatever choice I make, the creator already knows it, because it is impossible for it to be something that the creator does not know.

The concern that everything is predestined, and that our notion of free will is illusory, has troubled many thinkers. It is addressed in a striking way in Book 5 of the *Consolation of Philosophy* by Boethius, who may be considered the last of the Western philosophers of antiquity. Boethius, in prison and awaiting death (he was ultimately executed), is visited by Lady Philosophy whose consolations are sometimes rather of the “tough love” variety. At the end of the *Consolation*, she addresses the complaint that God’s foreknowledge conflicts with freedom of the human will.



To do so, it is necessary to understand that the creator created time along with everything else. This means that the creator is not subject to time – that is, eternal. Eternity is “the complete, simultaneous and perfect possession of everlasting life.” All things past, present and future are comprehended all at once in an eternal present moment. He sees a future event in just the same way as we see something happening now. Just because it is observed and known does not mean that it was inevitable from the dawn of time – just that it was known. It is not a set of dominoes simply waiting to fall, because waiting implies the passage of time. We continue to be free to choose what to do, then to do it; and the creator sees it all, all at once.

Think of a basketball game which took place yesterday and which is streamed so that you can watch it whenever you choose. You happen to know who won, but you decide to watch for the sake of the spectacle. At pre-game, the players do not know who will win, or the final score. You can jump to any point of the game and see the artistry, and even pop back to an earlier passage of play. You therefore have a much fuller knowledge of how the game turns out than those who took the court at the starting buzzer, and you have the whole game available to you, not just the moment-by-moment experience of those at the event. Did your knowledge affect the outcome which was, at the outset, so uncertain?

This is a poor analogy but serves to decouple the concept of knowledge from the way that events unfold. Just because the future is known to that One who knows everything, does not equate to the future playing out in a single, predetermined way. We may choose today to do one thing or another, either of which is possible. The outcome of the option taken is known to the creator, and is known in Its eternal present in which all of history is seen together in a single image.

None of this negates the possibility of what some call divine intervention or grace. If it is the case that there is a supreme intelligence, then it has far more capacity than the couch potato watching basketball. Many can give examples of how they see this play out. In a worldview in which the creative principle is present at all times and in all places, rather than having started an insentient piece of clockwork going at the dawn of time, it is entirely plausible.

Indeed, it would make less sense to imagine a world in which no divine hand was at work.

Simon Laurent

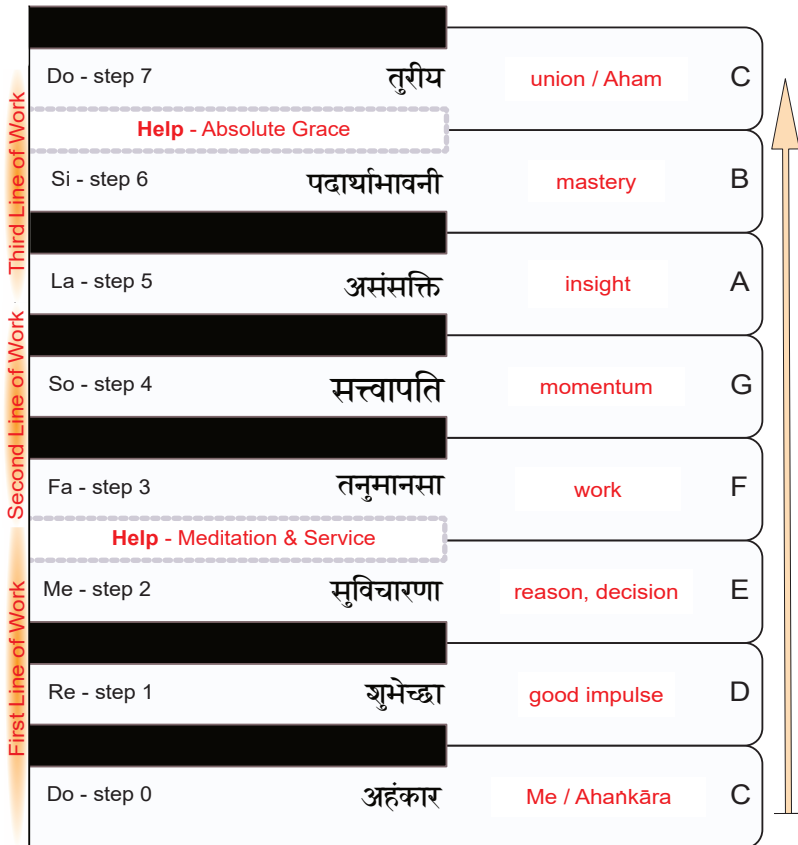


The Octave of School Work

An interpretation of the guidance from Shaṅkarāchārya and Ouspensky describing the practical work of School in terms of a natural law, a progression ascending the seven steps of a major piano scale. The missing black notes indicate where help is needed. We should accept the help.

This octave of growth to full realisation is available to all those who play their part nicely.

What notes are you playing?



A Vedic Mystery - In Seven Acts

*All this duality that is nothing but Māyā, is but non-duality in reality.
(Māndūkya Kārikā I.17)*

A classic murder mystery story often begins with the victim about to tell someone 'who done it'. Then, just as the victim is saying 'it was, aahh..!' they take their last breath, unable to finish the name, and we are left with the mystery to solve. So begins the story, the enquiry, the action.

Act 1: If we are to solve this mystery the first step is to take careful note of the clues at the scene of the crime, the here and now, not disturbing or contaminating the scene. Attempting to avoid pre-conceived notions or opinions, what are the surroundings and environment actually telling me? We need to be continually on the lookout for, and take notice of, any clues that may start our enquiry in a helpful direction.

अभेच्छा
good impulse

Act 2: Perhaps at this stage we walk away out of fear or laziness turning a blind eye pretending 'I saw nothing officer.' Or perhaps there are some clues that really do catch our interest and we realise there is more to discover here. Interest develops further and we decide to take up the challenge, to really pursue the enquiry and solve the mystery. With this decision we recognise that very careful discrimination will be needed to identify the relevant facts from the endless fictions and to avoid jumping to conclusions in order to accurately and efficiently solve the case. Accuracy and honesty are needed at each step. Now is the time to enlist support and further helpful resources. Ongoing help is needed if the enquiry is to succeed.

सुविचारणा
reason, decision

Act 3: With our interest piqued the work begins of pursuing the clues, researching leads, reflecting on the evidence and being open to fresh knowledge being discovered. Our focus and attention to the task is more intense. We search out possible witnesses, security camera footage, videos, documents, transactions, backgrounds, movements, histories. Practical evidence is needed, not just words. Like a good detective we ask around 'where were you on the night of?'

तनुमानसा
work

Expert advice in various fields may be consulted to interpret some of the evidence gathered. From our persistent consultations, studies and reflections a clearer picture, theory or concept begins to emerge leading us closer to solving the mystery. We are able to eliminate 'the usual suspects' and see further behind the evidence, seeking to identify the prime culprit. What do the good impulses, patient enquiry and reason reveal?

Act 4: Finally, light and clarity begin to arise. The evidence is more than just circumstantial. With growing confidence we feel that now 'I have got my man' (or women or undecided). The native powers of deduction, analysis and intuition now begin to shed further light on the situation and the prime suspect is identified. Our keen desire to solve the mystery enables us to enquire more deeply, ask penetrating questions and we begin to break down our key suspect who is becoming weakened by the pursuit and relentless interrogation, the resistance is failing. By this careful interrogation we break down the deceit and false alibis of our suspect. We get into their heart and mind, becoming closer, such that they begin innocently revealing who they are working for, who is the 'Godfather' concealed further behind the action, pulling the strings, calling the shots. Our diligent work and intuition are paying dividends, the investigation is on a roll.

सत्त्वापत्ति
momentum

Act 5: Now with a clear head, still mind and peaceful heart, insight enables us to fill out all the details. We see the apparent complexity of the case with greater detachment, in larger context, a much wider perspective. This complete picture of the case provides an understanding of the selfish motives that drove the perpetrator, the hired hand, to commit the crime. All is revealed.

असंमक्ति
insight

Act 6: All the evidence, facts, experience and reasoned arguments are now presented to the court. Having done our best we need to surrender completely all that we have acquired, confident that we are not holding anything back, not being left with any unfinished business. The case is convincing, having done our best we must rest completely from our endeavours, remaining settled and indifferent from the judgement, letting justice take its course. Patience is needed to await the outcome which is now completely out of our hands. We have mastered the mystery.

पदार्थभावनी
mastery

Act 7: The culprit, who is seriously unwell and failing fast, now wishes to confess all and offer up the name of the ringleader, hoping to clear their conscience and their name; and gain some leniency in sentencing from the judge. When finally whispering 'who done it' with their last breath the culprit says, 'it was, aahh...', unable to quite finish the name.

There was no crime, no action, aahh-angkhaara is revealed as neither culprit nor victim but only ever Aham. We always had the answer. The mystery is solved; but remains.

*There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth.
(Māṇḍūkya Kārikā II.32)*

Lawrence Ames



Finding My Way Home

I have been drawn to life's bigger questions since I was a child. My older sister called them my "why am I here?" questions and she would groan as I invariably posed them to her in the "dead of the night" when we were in bed.

Growing up in India as a Hindu attending a Catholic school, and being exposed to many other religions and cultures, I was steeped in several religious and spiritual traditions. I would observe most significant Hindu fasts and rituals and would also go to church, read the Bible and celebrate Christmas. I loved hearing tales from the Ramayana and the Mahabharata and stories of gods and goddesses in the Hindu pantheon, all of whom decorated the walls of our Puja or worship room.

As my mother is very devout, all our family holidays invariably involved at least one pilgrimage, including visits to Buddhist temples, churches, gurdwaras and dargahs. Being fluent in Sanskrit, my mother often recited

from the Bhagavad Gita and other scriptures to teach us valuable life lessons. She told us stories from the lives of saints and philosophers. I was introduced to the words “Neti neti” and verses from the Upanishads and Shankaracharya as a teenager. At University I studied classical literature and was introduced to the works of Greek and Roman philosophers.

And yet, there was this constant restlessness in me and a sense of emptiness, because whilst I was surrounded by all these beautiful words and aphorisms, they all seemed rather theoretical and difficult to practice in the modern world. Funnily as a child I would often say I wanted to “go home” even when I was home!

It was perhaps this constant seeking that made me leave the chaos of India to travel all the way to calm and quiet Aotearoa by myself, eighteen years ago, leaving behind a loving family, a successful career, friends and my beloved cat! Living alone here and facing several challenges on both career and health fronts as a new migrant, I sought solace in self-development and spiritual books and talks. While I learned heaps, I still felt that void.

Living in Wellington, I came upon the School of Philosophy in Te Aro and marvelled at its pristine architecture. I even attended a few talks and workshops there, thinking that someday I would enrol for the course. Yet I never did as the location and timings did not suit me. And then came



Covid in 2020 and I saw the Auckland School of Practical Philosophy announcing free virtual classes. I seized the opportunity. And my life changed forever.

Not only did these classes give me solace and connection through those lonely times, they taught me how I could actually put all the learnings I had imbibed over the years into daily practice in a simple way, step by step or “padam padam”. Words like truth, knowledge, wisdom, grace, surrender - took on a new meaning for

me because I could see them in action. The true meaning of maxims like “Know thyself” or “surrender the fruits of your action” and prayers like the peace mantra or the chant Asatoma Sadhgamaya... became real.

I was particularly impressed by the simplicity yet effectiveness of practices and reflections like the pause, the awareness exercise, asking what a wise person would do and attention to the working surface.



The school gave me fresh insights into my own spiritual tradition as well as exposed me to philosophy from other parts of the world including the works of Ficino. While I have had training in various forms of meditation over the past, I have found the practice taught at the school a simple and valuable addition to my toolkit. The school also gave me the opportunity to pick up the study of Sanskrit again and connect with other students of philosophy from NZ and overseas during Sanskrit week as well as at virtual and in person workshops.

But most of all it gave me a sense of family despite being far away from my own. A safe environment where I could ask my why am I here questions with gusto! People who made me realise that I was not alone in my ideals and ethical dilemmas. I had found my tribe.

It’s been three years since I started my journey with the school and I still have miles to go before I sleep as the poet Frost wrote, but I think I’m on my way to that elusive home I seek.

Kaushiki Roy





Share Your Insights

Reflecting upon and writing about your philosophic insights can be therapeutic. This simple peaceful exercise can help clear false views and ideas from the heart and mind.

During its many issues 'Vision' contributions have included a variety of essays and insights by students sharing their own direct practical experience of the Teaching. The goal is not only to convey and share student insights but also to serve as a vehicle for communication, information and inspiration within the School.

'Vision' also serves to build the character and spirit of the School by reflecting the broad spectrum of student activities, talents and interests, enriching its readers in the process.

Contributions for further issues of Vision are most welcome. Contact: Kaushiki Roy 0212924683, Alex Ryan 0212888422, Lawrence Ames (Editor) 0212559315

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