

Vision



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.

Cover Portraits: Copy paintings by David Gibb.

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The Tradition

'Now in a tradition, the knowledge so far as it is understood, is passed down from teacher to disciple, generation after generation, and that's a very worthy employment.

'But every now and again, or here and there, a man arises who in fact discovers himself, knows who he is, and knows that the Self is the Self of all. In other words, he becomes the Self of all. He knows the truth of this matter from all angles and his life is naturally ruled by what he knows; and in this way, he stands out like a beacon in the night of ignorance, and it's these great Teachers arising from time to time, and place to place, who maintain the Teaching; keep it going, with ever new inspiration, for every great Teacher formulates it to suit the time and place where he is, so that it may be understood in that time and place.

'And in this way, Śrī Śaṅkarācārya has arisen as a Teacher with this very full knowledge, which is born of becoming the Self of everyone.'

'MacLaren Lectures' Vol 5 page 224, 5 November 1990

Inspired by Saṅkarācārya

In February 2024 Mahārāja Śrī Vāsudevānanda Sarasvatī was asked how the wisdom received since 1962 had been distributed to society.

This report is a response to that inquiry.

Mr D Lambie

The Work Since 1962 - Presented April 2024



General: The School was first graced with the wisdom of Mahārāja Śrī Śāntānanda Sarasvatī in 1962. This has been continued by Mahārāja Śrī Vāsudevānanda Sarasvatī. Since 1962 the work of the School has been for Self-realisation based on Advaita philosophy as well as the promulgation of Sanātana Dharma. Every effort has been made and continues to be made to make the grace that has been received as fully available to the world as possible. People are invited to meet in groups for regular satsaṅga where the wisdom is introduced simply and systematically. Emphasis is placed on putting the knowledge into practice. After a while meditation and the study of Sanskrit are introduced. Some stay for just a short time and others for many years or their whole lives. The groups are all looked after by volunteers. Apart from a small number of administrative staff no-one is paid. Everything is done as a service to truth. Around the world about 400,000 people have come to these groups since 1962.

Great care is taken over the preparation and introduction of meditation as well as the help necessary to establish it as the central part of life. All of this is done in accordance with the instructions given by Mahārāja Śrī. The approximate number of people who have been initiated into meditation since 1962 by the School is 46,000. This number is made up from the Schools around the world. These Schools are in the United Kingdom, America, Australia, Ireland, New Zealand, South Africa, Trinidad, Israel, Belgium, Cyprus, Holland, Hungary, Malta, Poland, Spain, Canada, Italy, Germany, Venezuela and Argentina.

Since the advent of Covid, our courses are now available online as well as in person. The result is that the wisdom of Mahārāja Śrī is available literally everywhere in the world.

All the discourses of Mahārāja Śrī have been published in English as well as some introductory anthologies. The discourses have also been translated, in whole or in part, into Spanish, Dutch, Greek, German, Italian, Hungarian, Hebrew, French and Polish. The idea is to make them available to as many

people in the world as possible for a thousand years to come. We see it as our responsibility to put the knowledge into practice and realise its inner meaning as fully as possible now so that others will follow in the future.

We are also active on social media. Our films are viewed by people all around the world. One lady put the Madalasa story that Mahārāja Śrī gave us into song and it has been listened to 5,400,000 times on the internet. It is impossible to measure the effect of all this as it has been applied in peoples' families, workplaces, communities and lives generally. The benefit is immeasurable. Certain Vedic practices are now much more common in the West than was the case in 1962. These include the study of Sanskrit, meditation, vegetarian diet, yoga, ayurvedic medicine and mindfulness. It is not possible to say the extent to which the work of the School has contributed to this but it has certainly played a part. In 1999 the Jyotirnidhi Nyasa Trust was formed to facilitate the making of Guru Dakṣinā to Jyotishpeeth. We have held Guru Pūrṇimā events each year since 1997. I am not aware of any other Western organisation that does this.

The School began with the study of Economics and this continues. The aim is for there to be a just system of economics based on spiritual principles that benefits everyone. There have been books published and innumerable courses and events to promote this subject.



Sister Organisations: In addition to this there are two sister organisations also inspired by the teachings of Mahārāja Śrī. The Study Society (formed by Dr Roles) has introduced about 25,000 people over the years to the teaching of Mahārāja Śrī and have initiated many into meditation. The School of Meditation which was led by Mr Whiting, who met Mahārāja Śrī on several occasions, has initiated 16,000 people into meditation.

There are a number of other aspects of the work of the School to set out:



Sanskrit: Sanskrit is studied in the School for nourishment at all levels of being, with Mahārāja Śrī Śāntānanda Sarasvatī's guidance in mind, particularly his emphasis on the importance of the study of Laghusiddhāntakaumudī. The School has written and offered a three-year introductory Sanskrit course and further courses of study available to all students studying Philosophy in the School. Globally there are about 800 students currently studying these courses. Since the course was first offered in the 1980s, there have been about 3000

students globally. Week-long international Sanskrit conferences have been held every year for the last forty or so years in England, Australia and New Zealand and over the last ten or so years also in Ireland and South Africa. Texts from the Gītā and Upaniṣads are studied in depth, working with the original Sanskrit and referring to Śrī Ādi Śaṅkarācārya's commentaries. In recent years various offerings on Sanskrit have been made available through social media etc.

A number of short works of Śrī Ādi Śaṅkarācārya have been translated into English and published. These include Tattvopadeśa, Svātmaprakāśikā, Svātmanirūpaṇam, Sadācārānusandhānam, Brahmajñānāvalīmālā and Brahmānuśintanam. Śrī Jaiswal's sixteen Annual Language Lectures have been published as well as some books and booklets on Pāṇini grammar, a new translation of the Laws of Manu and a book on the subject of Sanskrit and truth.

Since 1975 children from the age of 4 to 18 have been taught Sanskrit in day schools established by the School in England, Ireland, America, Australia, New Zealand and South Africa. Sanskrit teachers from the School have helped devise public Sanskrit examinations working with a leading University. About 6,000 children and adults have studied this syllabus so far, with about 3,000 taking the final examinations since they were established some 30 years ago. Some of the children and adults have gone on to study Sanskrit at university. Text books have been prepared to teach children Sanskrit for these examinations. These books are now published by Motilal BanarsiDass and used in schools and by the general public worldwide. Free resources have also been made available online.



Western Philosophy and Religion: The wisdom of Mahārāja Śrī has helped us to understand the finer elements of Western philosophy as well as Christianity and other religions. Much work has been done translating and studying the works of Plato and other philosophers in his line. There have been many week-long events and special days to study Plato and there have been about 8000 attendances on these occasions. The aim is to awaken the faculty of reason, debate and inquiry into truth which are essential in meeting the many problems and divisions in the world. One man has spent the last 20 years translating the entire works of Plato, something which has not been done for over 100 years. Many people have also been involved in this project. A Foundation has been set up to help and encourage the study of Plato in

universities and this has had a notable effect. One thinker who followed in the line of Plato is Marsilio Ficino who lived in the fifteenth century. Members of the School have been engaged over the last 50 years in the translation and publication of his correspondence with the result that his thought is now much more fully recognised including in the academic world. Many other thinkers and philosophers have also been studied in the light of Mahārāja Śrī's wisdom.



The Arts, Science and Culture: There have been countless lectures, courses, workshops and other events to convey the inspiration of the advaita teaching in relation to the arts, drama, law, economics, architecture, music, dance and other subjects. This happens all around the world on a regular basis.

Some students have taken the study of Jyotish seriously and have been leading members in international organisations to foster the subject. Other students have been involved in international projects including NASA concerned with space exploration. An Academy was formed in London to help train young artists. As well as encouraging and supporting both listening to, singing and playing sacred music members of the School have also composed numerous new works.

Students study Vedic mathematics based on the book by Śrī Bharata Tirtha. One student formed the Institute for the Advancement of Vedic Mathematics which organises courses and conferences around the world, including in India. Two students have been given the Padma Śrī awards by the Indian government for promoting Sanskrit and Indian culture. In South Africa there have been annual recitations of the whole of Bhagavad Gītā for the last 25 years, with some 12,500 attendances. More recently there have been recitals of Śrīmad Bhāgavatam.



Children's Education: Schools for children have been set up in London, Dublin, Sydney, Melbourne, Trinidad, South Africa, New Zealand and America. The first was St James in London which began in 1975. These are challenging organisations to run. Most have been remarkably successful, but some have not. The children are introduced to simple spiritual principles for living and fine literature such as the Gītā and the Bible. Mahārāja Śrī gave invaluable advice for teaching children and these principles form the basis of the Schools. About 12,000 children have been educated at these Schools and a number of them have received meditation at the age of 10 years, again in accord with the advice

and guidance given by Mahārāja Śrī. Many teachers at these Schools go on to teach and even become Principals at other Schools. It is impossible to calculate the extent of this but as example the former Principal in South Africa went on to become the Principal of a number of Schools for deprived children in that country. There are a number of other examples from South Africa. One School there in a poor region was raised out of a dysfunctional state not only with financial aid but also assistance in good governance and good principles of teaching. In other Schools a philosophic approach to teaching has been introduced to about 5000 children. Work has also been done to make the environment in which needy children are educated more beautiful by planting trees and grass and providing sporting facilities.

Many students are involved in the field of education in various ways and strive to apply the principles given by Mahārāja Śrī in their work. In Argentina two students of the School visit schools there and elsewhere in South America to offer help and guidance to teachers in remote and poor areas. About 12,000 children in South America have benefited from this. One student has been the Principal of a number of Christian missionary Schools for Girls in Pakistan for a number of years. At present she is Principal of a School in Murree with over 1000 pupils.

A Foundation was established in 1997 to provide help and guidance to teachers and Principals of Schools. It has run teacher training courses around the world which have passed on the principles of education given to us by Mahārāja Śrī to about 2000 teachers. Through those teachers countless children have had the benefit of some of the wisdom of Mahārāja Śrī. It has made it possible for about 200 young people to volunteer to work in overseas Schools where these principles are applied. It has also provided substantial financial support to Schools in more deprived locations. We also run philosophy classes for children. Prior to Covid the Schools in South Africa ran Saturday Schools for children from poor families. They would be taught basic skills such as carpentry, some computer science, as well as good manners and simple spiritual principles for living. I hope it will be possible to re-instate this.

At the other end of the spectrum, great care is taken, as advised by Mahārāja Śrī, to provide everything the elderly need to be able to continue with the work for Self-Realisation. Support is given to the institution of marriage and the family.



Centres of Light: There are a number of School houses around the world which act as spiritual, cultural, artistic, economic and ecological centres for everyone. The prime example is Waterperry House in England which has been owned by the School since 1972. It is a country house with extensive gardens which are open to the public. It is a centre of peace, beauty and knowledge all of which is inspired by Mahārāja Śrī. The people who come experience something of the peace and beauty of the Self. The grounds contain a number of art works based on the teaching- for example a large obelisk (a column which joins heaven and earth) with the Vedic prayer 'Sarve bhavantu sukhina' etc in English and Sanskrit. Since 1972 there have been nearly 4 million visits to the site. A number of years ago some of the artists in the School painted extensive frescoes on the interior walls of the house based on the teaching of Mahārāja Śrī. Each picture is a means of conveying some aspect of the teaching. About 23,000 people have had tours around these frescoes. For 40 years the School ran an arts festival which attracted nearly one million visits. The house is used for satsaṅgas for both experienced and inexperienced members of the School as well as some members of the public. People come from around the world to such events. Waterperry is also a centre of horticultural knowledge and activity.



Medical and Health: Many students are involved in the field of health. Students have assumed leading positions in both local, national and international health systems, including the World Health Organisation. This has involved expert work in such things as virology, diabetes, child health and the development of artificial limbs for the disabled. A number have trained in and practice Ayurvedic medicine and homeopathy. A lot has been done to introduce meditation and a more holistic approach into medical training as well as providing care for the very elderly. A number of students have trained as Yoga teachers. Other Yoga teachers not related to the School come for instruction in Sanskrit.



Miscellaneous: Students were involved in a significant way in the peace process in Northern Ireland which helped to bring an end to an extremely violent situation which lasted for 30 years. In 2013 the School was given the Globalisation for the Common Good Award for economic and social justice. This came from an international body to promote peace and ecological sustainability within the framework of spiritual consciousness. One School produces a lot of organically grown food and gives it to the needy.

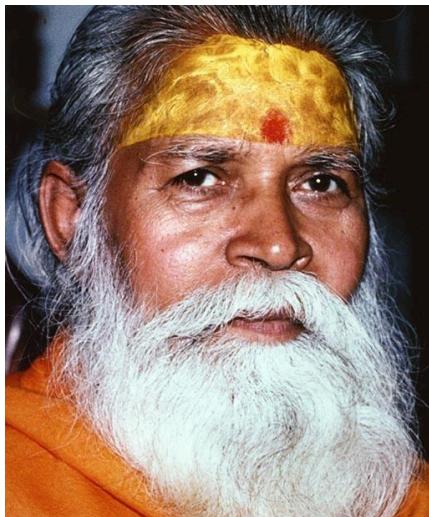
Programmes have been developed, literature prepared and films made to promote and encourage ethics and integrity in the business world and to help young people enter the world of work. There has been work in prisons to help give prisoners a better way forward with their lives. There has been charity work to support refugees in various parts of the world and to support needy children in Sierra Leone and South Africa. Some refugees have been housed in School buildings. Students have been involved with ecological sustainability working with such organisations as the United Nations and the World Wildlife Fund. Work has been done in relation to water sustainability and helping farmers in parts of Africa where there is little water available as well as the sustainability of fisheries and forests as well as the reduction and re-cycling of plastic and interior design based on wellbeing and sustainability.



Conclusion: Since 1962 there has been a consistent and constant effort to spread the wisdom and grace of Mahārāja Śrī as widely as possible. There has been no interruption in this at all. Everything is done by volunteers with a sense of service to the universe. We will continue with these efforts.

If any further details are needed these can be provided.

All of this is inspired by a deep love and gratitude for the grace of Mahārāj Śrī which cannot adequately be expressed in words.



Service at the Hare Kṛṣṇa Café

Four years ago we moved from Auckland to Whangarei which meant that I have been unable to attend the School of Philosophy in person. It was suggested that if we were unable to attend service opportunities at the school that we find something within our community. Being new to Whangarei I wasn't sure where to start.



It turned out that a relative of ours, Ānanda, who has been with the Hare Kṛṣṇas for many years, is a volunteer cook at the Kṛṣṇa café called 'Food for Life' in Whangarei.

Food for Life is a small local café that provides vegetarian and vegan food for donation or free if the customer is unable to pay. The Whangarei Council provides the premises for free and they have been operating for 13 years. The café was established for the relief of poverty, both material and spiritual.

Primarily to give food, Prasādam or sanctified food, relief, and nutrition education. The Kṛṣṇas believe that the transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the sublime method for reviving our transcendental consciousness.



The café is open three days a week and serves food from 12 noon to 2 pm. There is a set menu for the day which changes depending on the Kṛṣṇa chefs, all of whom are volunteers,

each chef cooks a different meal. The food is delicious and filling. They make huge vegetarian and vegan cottage pies, salad, subji (vegetables), dal, salad, fresh fruit drinks and desserts like apple crumble, sweet rice or cake. All made on the premises. The Hare Krṣṇas have a philosophy that food must be available to all who need it, within a 10-mile radius, though basically they will feed anyone.

I offered my services for one morning a week as they are having trouble finding and keeping volunteers. Every Tuesday morning, I assist in preparing food for up to 60 people or more.

The café is always filled with the sound of chanting, śruti, Gītā readings and songs emanating from speakers in the café and in the kitchen. It is steeped in the spirit and atmosphere of service. The Krṣṇas are very welcoming and warm. All seem to be working with attention including the volunteers. The food we prepare is taken to the altar and blessed through prayer before serving.

The Krṣṇas are very committed to keeping 'Food for Life' going. A Krṣṇa named Buddhi grew the café from nothing 13 years ago. He has sourced a lot of the kitchen implements and cookers, from various sources and kept costs to a minimum. They also receive donations of food from several sources including



vegetables grown in their own gardens. The amount of time and service the Kṛṣṇas give is phenomenal.

They also provide food for school lunches to some local schools as well as food for the Whangarei Council. The same food that is served at the café.

The café has a family atmosphere. Sometimes family members including children pop in to help. The customers are treated as family too. There is a feeling of oneness between the servers and the customers. There is no difference between the ones who are serving and the ones who are receiving.

I had the good fortune to work with the children of the Kṛṣṇas, they have no reticence about doing service and they work hard with no complaints, some as young as seven years old. They are very competent. I find conversations with the children to be very bright, fresh and full of innocent joy.

They aren't too exposed to TV and phones, plus they are home schooled. They don't appear to carry too many of the burdens of Māyā. The spontaneity and humour of the children is infectious and uplifting.

I have made one little friend called Toru (a friend of the Kṛṣṇas), he has attached himself to me and become my little service buddy. During the break we go for a walk around Whangarei together and chit-chat away. He has never been to the movies, never watched TV and he is home schooled. He is an intelligent young fellow who attributes all the things that he or anyone else receives as gifts from Kṛṣṇa. He is very curious and a good listener.



I've found that the subtle consciousness, that permeates the environment, tends to light up what the need is at any given time. For instance, there are tasks that I have never had experience with but somehow the instructions and requirements come to me. Everything is done with attention in the present,

which means the pressure to achieve or get it right or fear of getting it wrong isn't there; it is actually a very pleasant experience.

The 'Food for Life' café is a place that provides sustenance, not just in the shape of food, but by creating a community. Many of the regular patrons are people who live alone and they find company and warmth. It's a bright spot in their day. They have come to know each other and spend time chatting and laughing. There is one chap who is possibly homeless who comes in to the café and has appointed himself the role of food critic. He is quite happy to announce to everyone that certain foods are not up to scratch for him, it is all accepted with a smile.

The Kṛṣṇas bring together the wealthy, the poor, the hungry, the sad and lonely and create an atmosphere of unity. It is wonderful to behold. Some people come just for the company.

One thing I have noticed is that however much they cook on the day it is always the right amount. Ānanda was saying that one day, when they were nearly about to close and had one meal left, a regular turned up saying 'It's probably too late for food....?' and Ānanda was able to give him the last meal. That is a great example of the right measure in practice.

I feel great joy knowing that families living in poverty are leaving with full bellies. In saying that, not all customers are poor. There are people from all walks of life who come in, also locals who pop in and put donations in the box. Not so long ago a car veered off the road and smashed into the café, luckily it was in the evening when no one was there. The front of the café was a complete mess and beyond the means of the Kṛṣṇas to repair. Luckily the council paid for it to be restored. This is how much they are respected and appreciated.

Each time I leave I know that I have received much more than I have given and I feel so grateful. My two aunties Sister Tarsisius and Sister Flora were Catholic Nuns who spent their whole lives in service and always appeared to be enriched no matter how much they gave, and since being a member of the School I understand why.

Michael Cooney



The 18 Year Economic Cycle

It has been commonly thought that the economic cycle is a period of seven years, a figure that gets passed around and believed to be a rule of thumb. However, big economic downturns seem to come at over double that period. My first real encounter with a severe recession happened in 1991 when I made my first OE to London.

The welcome was a difficult one as London and UK were already in a major downturn. Apart from the difficulty of finding a job, I especially remembered the Kings Road to Chelsea where an overwhelming number of shops were boarded up. How did so many enterprises go bust and why? What happened to those who ran the businesses and their workers? It was a chilling scenario played out everywhere, where these questions had few causal answers to explain them.

On my third return to London in 2006 there were signs of another forthcoming recession such as the growing number of *For Lease* signs in the financial area of the Square Mile.

Luckily I was armed with insight of what was to come after joining the Economics Faculty of the London School. They were associated with the Henry George Foundation who promoted their namesake's economic vision which made his economics so just and faultless.

Henry George



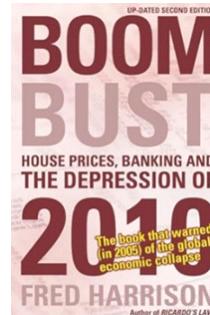
In lectures, various other economists were studied, one of whom was Fred Harrison who wrote '*Boom Bust: House Prices, Banking and the Depression of 2010*', which is the basis of this article. Though he got the year slightly late, the detailed research and insight were spot on. We are now again in the throes of another recession (2024), so I'll start the article with some background history before leading into the constituent parts of the 18-year economic cycle and finalising with how to cope with it.

A Little History – Identifying a Cycle

Harrison writes, 'Construction is a leading sector of the economy. Its performance in Britain has been tracked back to 1700 by J. Parry Lewis, who documented that history in *Building Cycles and Britain's Growth*. From his reading of the evidence, Lewis was led to ask 'whether qualitative evidence confirms the suggestion that building moved in long swings with troughs

approximately 18 years apart throughout the 18th century, and on into the beginning of the 19th century, where statistics of brick production enable us to be more confident about the course of activity.' He concluded:

'We may assert quite briefly that qualitative evidence does, on the whole, support the inference drawn from the statistics.'



Because of repetitive instability of these cycles, they became predictable. There was considerable discussion associated with the fact of Britain being at war, however being at war in an 18-year cycle did not impact upon the 18-year economic cycle. The American economy was also subject to this 18-year cycle but it was not at war, therefore there must be some other underlying rationale. From this the underlying determinants were reduced to:

- Building material shortages e.g. imported timber supplies
- Effects of movements in the land market

It was interestingly noted that with the demand for timber in furnaces and building had the effect where timber was grown for these activities or where the activity was taking place – building and burning, the price of land increased. In fact, as the marketable supply of goods from the increased creation of accumulated capital also helped develop technologies driving down prices due to increased demand but increased the price of land.

As land was not an indicative factor of J. Parry's publication, and if we are to claim with credibility that land is the basis of business cycles, means an understanding of the origins of commercial property rights in land and the social framework within which these were marketed.

Peak	Trough	Duration Between	
		Peaks	Troughs
1705?	1711?		
1724	1727?	19	16
1736	1744	12	17
1753	1762	17	18
1776	1781	23	19
1792	1798	16	17

***The Economic Cycle:
Britain in the 18th Century***

Sources: J Parry Lewis, Building Cycles and Britain's Growth, London: Macmillan, 1965, p14

Understanding the Basic Factor of Economic Disruption

The account of the business cycle suggests when a wealth-creating machine harbours predators, its productive sectors successes also nourish the seeds of its own destruction. Harrison notes:

- Capital Accumulation causes the rate of interest to decline over time. It means working people can acquire labour saving devices that produce goods they want by using fewer resources, mainly their own labour. However, when the rate of interest declines the price of land is raised. Under these rules it makes it increasingly difficult to establish new enterprises as land becomes increasingly unaffordable.
- According to the philosophy of the free market, competition equalises everyone, and everything, to produce the best of all practical worlds. But while capital needs land to function, land is not so dependent on capital. This unequal relationship stems from the fact land is in finite supply, and whoever monopolises it, has the whip hand.

Note: Each of the above two points from Harrison have combined a wide range of economic doctrine which are not normally shown in modern economic literature as the land factor is not considered or is combined into capital, which it is not.

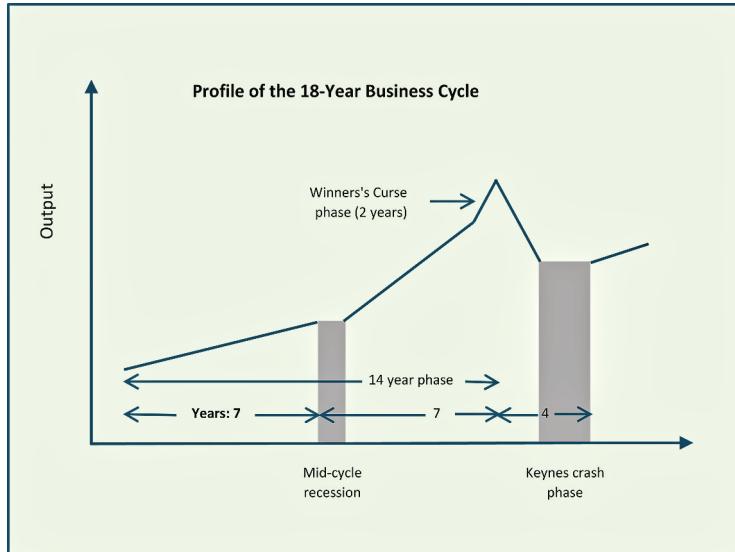
'To understand why capitalist markets do not produce the outcomes that one would expect, we have to understand the economics of the land market. Our analytical starting point is the building cycle. Because the pattern that emerges is so predictable, it yields its own clues. To follow those clues, we must shift our focus from Birmingham in the late 18th century to Chicago in the United States in the 19th century.'

Identifying the 18 Year Cycle

Homer Hoyt was a real estate researcher who carefully collated data on land values in the Windy City. He discovered that the price variations conformed to a pattern that averaged 18 years and was common to other towns and continents. Hoyt had gone on to enrich himself as a land speculator on a major scale. Harrison was not able to find a convincing and theoretical explanation for the duration of the trend.

Breaking Down the Components of the 18 Year Cycle

By analysis of the market, Harrison was able to represent land value in the trend line against Output (GDP) shown below. The trend line of economic activity is divided into the component parts of the 18-year period.



If the trough of a recession is taken as the starting point, we find it takes about two years to recover from the state of the deepest inactivity. At the other end of the growth phase, the downturn from the peak of growth to the trough takes about 2 years.

The cyclical termination of building activity can be explained by three factors:

1. The finite nature of land where tax policies and property rights permit the hoarding of land, prices escalate faster than the growth of people's incomes. Those already on the property ladder are generally secure while those not on the ladder are left to sink as prices escalate beyond what can be afforded on average, let alone below average wages. Result: The housing market implodes and has the weight to drag down other industries with it.
2. The roll of banks using property as collateral. As land values multiply, banks capital grows and accelerates the increase in loans to owners of property. The point is reached when interest rates increase reducing loans available,

turning existing loans into an intolerable burden. Rents are unable to cover the interest rate burden, building ceases and the construction industry contracts.

3. As suggested by John Maynard Keynes the wasteful investment of capital (in land) combined with the diminishing returns on savings, leads to a contraction of economic activity.

The intervening 14 years is divided into three phases.

1 Recovery Phase

Following an end-of-cycle recession, new growth starts lasting about seven years. It ends with a revision in people's business expectations. This is an empirically derived feature of the cycle. This feature is due to the life of mortgages in the housing market which is about eight years. This breaks the 18-year cycle into two parts of approximately equal duration linked intimately to the financing of our homes.

The convergence of such influences in the economy was not geared to smoothly launch successive phases of construction without interruption. Here there is an intensity of economic activity that manifests itself in a boom in the price of land, then is followed by a recession, the mid-cycle recession.

2 Explosive Phase (full extract from Keynes)

'Recovery from the mid-cycle recession launches activity in the housing market for seven years, where activity takes a higher level of growth. The first part lasts for five years where the price of land accelerates markedly, as the economy grows, but the public pronouncements of alarm are restricted to 'house' prices.

'With frequency, politicians warn of the need for disciplined behaviour aimed at wage earning employees. They are admonished for wanting to increase their wages greater than the rate of the growth of the economy. Wage settlements at 4% are met with outrage by analysts who overlook the fact that the average price of land is in double-digit numbers.

'Investors become incautious while people treat their homes as investments rather than safe havens for their families. The media fuels the mass psychology that encourages the belief that they ought to 'trade up' as a way of increasing their wealth. A few doomsayers realise that a bubble is in the making that will

end in tears. But the peals of the warning bells are drowned by greed and the fear of missing out on super-profits.'

3 The Winners Curse

The third phase of the 14-year growth period lasts for about two years. Trades in housing are now almost exclusively driven by the motive to speculate in the prospect of reaping huge windfall gains. The price of land takes off in an almost vertical trend under the influence what is known as the Winner's Curse i.e. inability to sell in expectation of even greater gains.

The Recession Phase

The economist John Maynard Keynes devised a strategy for governments to avoid recessions and concluded these lasted from 3 to 5 years. Empirical evidence provides an average duration of 4 years.

He concludes that in the previous period of optimism, that the investment in capital equipment is assumed to be sufficient to offset opposing tendencies. These tendencies of the over accumulation of capital goods, rising production and interest rates make it marginally unsustainable and switch savings to cash. This market reaction against productive capital accelerates a decline, and the market falls 'With sudden and even catastrophic force'³.

The second component of this phase taking an average of four years, is where there is a shortage of capital (see prev. note), the raising of it to satisfy a return to make it worthwhile. Capital stock held e.g. buildings, trucks etc. from the previous phases also takes time to be disposed of before new capital is brought together and deployed for the next growth phase.

For the New Zealand perspective, I would say that the first two years of the downturn has yet to be completed; such as diminishing value of property, unemployment rates rising above the recognised threshold of 4%, reducing interest rates.

Q4 2024 or Q1 2025 is when the US stock markets are expected to crater, again.

Countering the Effects of the Recession Phase

To many who have stable jobs, paid off their mortgage or maybe retired the recession does not really affect this cohort. It may be a good time to make use of lower prices to buy those things that get put off. Have a holiday and spend as the economy needs it. Help those in need.

For those affected I suggest making a plan to focus the mind helps in tricky times, as doing nothing will only invite a worse outcome. First and foremost is to look after our spiritual lives, by looking outwards and not ponder on current circumstances. Keep up regular meditation and luckily for us, helping with second line of work can be a great boon with good company and spiritual practice. Or volunteering time at a local charity or the like.

In worldly ways, reduce outgoings to the minimum and save. Those assets that cost a lot to maintain are really a liability i.e. money is always spent on them, so dispose or replace them if possible. Get some education to help with career skills and always surround yourself with a supportive group where ideas could possibly be the seed of future potential in one way or another.

To Conclude

I will leave you with the below quote from Henry George who explains the root cause of recessions and economic injustice:

'The fundamental principle of human action-the law, that is to political economy, what the law of gravitation is to physics-is that men seek to gratify their desires with the least exertion.'

Henry George (Progress & Poverty – 1879)

References:

- 1 Fred Harrison, Boom Bust, House Prices, Banking and the Depression of 2010, Shepard Walwyn (Publishers) Ltd. 2005, pp 73-99
- 2 BMRB. (1993). Survey.
- 3 J.M. Keynes, The General Theory of Employment Interest and Money, London: Macmillan, (1967)

Michael Carden



A Philosopher for Life

When 25 year old David Gibb saw the School's Introductory Philosophy course advertised in the New Zealand Herald in September 1960, he little realised that his life was about to change.

David had been looking for something for a while, although he knew not what. He had tried several different courses and activities, pursuing avenues as diverse as Fencing and Scientology and decided to go along and find out what the School had to offer. It was something new. He enrolled in Part One on the first night of the Spring term, liked what he heard and stayed. The School itself was very new to Auckland, having only been established in that year (its Wellington counterpart had begun a few years earlier, in 1956).

PHILOSOPHY
A course has been designed for those wishing to gain an understanding of Philosophy and the nature of man, the purpose of life, and the possibilities of human development. It shows how to reach an understanding of the great Philosophic Teachings and how to see their practical application.
A fee of 25/- is charged for the course of 12 Evening Lectures.
The course commences in the
**AUCKLAND SOCIETY
OF ARTS**
ROOMS, 4 EDEN CRESCENT,
ON
WEDNESDAY,
SEPTEMBER 14, AT 7.45 P.M.
Enrolments from 7 p.m.
R7

Sixty-four years later, David still attends his weekly Philosophy class, via Zoom these days as it is quite a drive from his home at Orere Point to the School's premises in West Tamaki Road. He is the Auckland School's longest serving member.



The first lectures were held at the former Auckland Arts Society building in Eden Crescent. Some of the diagrams presented in class had their origins in P.D. Ouspensky's book "In Search of the Miraculous". As David puts it, to have explanations of the works of composers and artists that were deemed to be 'conscious works' made a great impression on him and a lasting one to this day.

David's memories of those early years include recollections of Maharishi Mahesh Yogi's visit to New Zealand in 1962. When he arrived in Auckland to give a public lecture, several people

went to meet him at Whenuapai Airport. David attended the lecture, as did other members of the School at that time. Maharishi's method of transcendental meditation was new to the West and attracted much interest.

David recalls residential weeks attended by members of the Wellington and Auckland Schools at the Otaki Mission Camp in the 1960s. These weeks were presided over by the founder of the School in London, Leon MacLaren, who came out to New Zealand annually. There might have been seating for about 80 people in the main hall at the camp and it had a wood fire in the centre. A lot of students drove up from Wellington after their work to hear the night's lecture. Those in residence were free to go on outings by car or foot. There was nothing scheduled except the night's lecture, the meals, and Mr MacLaren's discussions during the day. He would have a seat out on the lawn, surrounded by students asking questions. The hall at night was full. After the lecture, which would end about 10 pm, Mr MacLaren stayed on the stage answering questions and would chat away until nearly midnight.



In background notes David provided for this article, he mentioned that meeting the Maharishi and Mr MacLaren made a deep impression on him. It was "as though they were living in 'a place of peace', where I would like to be".

As time went on, David took up portrait painting, the violin, flute and piano. He needed some tuition with the portraits, so went to London in 1974 for a term and studied under Barry Linklater, a member of the London School and a very fine portrait and equestrian artist who later painted Royalty. Linklater shared a studio with fellow artist and School member Charles Hardaker.

Part of David's training was to go to galleries and copy paintings. These included the Duke of Wellington at Apsley House and a Rembrandt self portrait at Kenwood House. [Displayed on the cover] His copies of these portraits and many other paintings make up a gallery at his home at Orere Point.



Frequently, in London, overseas visitors were invited to a week in residence at Stanhill Court, a property owned by the School which David thought was a very good venue. Jeff Ramsey from Toronto was his tutor, 'a very considerate man'. While in London, David joined a Sunday music group, playing the flute.

Before arriving in the U.K. David had toured the Continent and enjoyed the wonders of art, architecture and music. He makes special mention of the collection of Goya paintings at the Prada in Madrid, the van Eyck altar piece at Ghent and, in Paris, the Sainte Chapelle Chapel which he describes as exquisite.

In Germany he stopped briefly at Bayreuth, where the composer Richard Wagner had lived. He was taking in the sights relating to him when he made eye contact with a man who turned out to be Wagner's grandson. That was a surprise!. He had a strong resemblance to his grandfather and there were photos of him at times in the papers.



After returning to Auckland, David was kept busy. There was a Sanskrit class, a woodworking class making calligraphy boards at night, as well as a team armed with scrapers to strip the paint off the stair

rails at 128 Grafton Road (a property formerly owned by the School) to reveal the grain of the underlying wood. There were also a lot of enthusiastic people looking after the garden.

Over the years, David has given much service to the School, including helping maintain its properties (his trade as a toolmaker was useful in this work), spending time on gardening teams (he has a large garden of his own at his Orere Point property). In later years he and the ride-on mower became a familiar sight at 268 West Tamaki Road as he kept its extensive lawns in trim. His car with its number plate 'M1756' (Mozart's year of birth) was also familiar to many. David is not painting now but continues to play the violin each day, sometimes accompanied by a neighbour on the piano.

When asked about his paintings ,he said that what had attracted him to this art form was how the Masters caught the inner light. He strove to catch this In his own work; as he put it, *'the inner being of the subject'*.

Reflecting on his journey in School, David says that it has enriched his life and there has been the joy of meeting such great people. It has helped him in his relationship with other people. He sometimes looks back on the person he was in earlier days, and thinks 'Fancy being like that'. He elucidated this by speaking about standing back and being free of worldly desires and chasing after useless things.

In David's presence, one senses that he has indeed found a good deal of the inner peace he seeks.

If you would like to view David's paintings, contact him on 021 176 2995 to arrange a visit.



David Gibb

Compiled from David's notes and an interview. Written by Marilyn Marshall.

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.

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

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