

ESOTERIC STUDENTS' NEWSLETTER
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433 Long Bay Rd

Phone: Julia 021-1736813, Orest 021-1434583

Email: julia@southernlights.org

orestpleiades@gmail.com

www.southernlights.org.nz

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PERSPECTIVE AND THE AGE OF INFORMATION

The ongoing and increasingly open and bitter culture war, which first manifested in the United States but has since drawn in much of humanity, calls us all to look more closely at the way in which we take in, work with and disseminate information.

The collection, use and communication of information is a Geminian pre-occupation. The North node of the Moon moved into Gemini on 5 May. This pre-occupation can therefore be expected to be a focal point of humanity's immediate evolutionary path until at least January 2022.

The importance of this theme has become very apparent during the course of the divisive debates that have marked the Covid-19 outbreak and the global and local response. I don't want to express a particular view on the merits of either 'side' of the arguments that have ensued, as the purpose of this article is, partly at least, to consider how we may move from division and polarisation to some measure of understanding of differing perspectives, if not to synthesis.

It is useful, I think, to note, however, that as a species we seem to have been 'slow adopters' to the quantum scientific paradigm characterised (amongst other things) by certain fundamental recognitions, which align with our esoteric understandings:

- that energy (in its various forms of vibration and manifestation), rather than the effect of force upon matter, is the causal principle in the activity of life;
- that hierarchies of self-organising (and therefore conscious) fields of energy constitute the structure of that activity;
- that the effect of consciousness upon both energy and matter is a determinant of outcome in the world of form.



Image courtesy of www.bigthink.com

All of these understandings undermine certain assumptions which have formed the basis of a mechanistic view of life and science characteristic of mainstream Western medicine, which unfortunately continues to be the dominant model.

Regardless of the current cosmic dynamic, mastering the challenges around our ‘relationship’ with information is an immediate goal for all of us on the Path, and for humanity as a whole.

We could now ask; ‘What do we mean when we talk about ‘information’? We can look at it on two levels.

Firstly, of course, information can be seen simply as physical information; the sensory (including extra-sensory and super-sensory) perceptions we receive from our environment or from other sources (including our psyche and realms of greater reality), and the facts, false facts, opinions and messages we receive constantly from all sources. All of the information that has direct effect upon our physical brains and nervous systems.

Secondly, it may refer to that aspect which is related to consciousness itself, that which imbues life and appearance with meaning. In other words, the ‘information’ of anything which is the ‘quality’ of that thing, in the way that it affects our consciousness.

In this article I am concerned primarily with the first meaning, which perhaps may seem superficial, but which is crucial to understanding why we continue as a species to be unable to separate reality from illusion, and to separate ourselves from the grip of both past and future.

Before turning to the root causes of humanity’s problem, it is probably worthwhile to reflect on how it manifests. I imagine the following examples are familiar to many who have pondered the present cultural and societal angst:

- Siloed and defensive thinking and expression
- Selectivity of information choice (encouraged by the algorithms employed by social media platforms such as Facebook)
- Conformity to a fixed worldview, and its associated ideas, for the primary purpose of eliciting approval or acceptance, including ‘virtue signalling’
- Identification with worldviews and theories that seek to explain reality in simplistic, black and white terms, denying both the complexity of the information field, and the totality of any given situation
- Ascribing simplistic, black and white motives and characteristics to individuals and/or groups that have a different perspective on the reality of a situation.

The ways of thinking that give rise to such distortions are not limited to, or symptomatic of, any particular worldview, or any particular political or cultural alignment. They are fundamental to the human condition. To understand the way in which such patterns of consciousness form, I think it is helpful to go back to the way in which we receive and process information.

When first received, via the sensory organs (or the organs of extra or super sensory perception) information may be thought of as pure or primal. “It is what it is”, one could say. Quite simply there is an ‘event’. To say that this amounts to the action of energy upon form is perhaps archaic, but there is at least a shift in the field in which both aspects form part of the total event.

The consciousness is necessarily activated, as the third aspect in that transaction, at the very least in the process of pure observation. In the mind of buddhi, one could speculate, the transaction might simply be observed, and no more. Buddhist consciousness is a reality within the vehicles of consciousness of each of us. In most of humanity, however, it exists primarily in potential, lacking acknowledgment or at least experience. It must be accepted, however, that at the buddhic level all information is received and immediately intuited as to its quality and meaning, by all human beings. However, that reality does not generally make its way into the vehicles with which the human machine habitually operates. Instead, ‘pure’ experience undergoes a filtering process, by which it is made acceptable to, and manageable by, those vehicles.

We could call this filtering process, and the existing field into which new information is received (if it is not selectively excluded) our reference system. That reference system is the sum of the various habituated ideas, concepts, thoughts which form the structure of the way we see and respond to events, and the world at large. At the physical level of brain activity we can see that the major primary patterns of consciousness which constitute our reference system are neuronal pathways that have become over-developed. Much like the major motorways which direct and carry the bulk of the traffic up and down the country, these pathways become our habitual, default patterns of response to stimuli.

Undoubtedly, the ways in which we develop our reference system and our patterns of consciousness are complex and multi-faceted. They are shaped by our heredity, environment, experiences (including past-life experiences), and the evolutionary path of ourselves and the smaller and greater fields with which we interact. In many cases they are developed as protective responses to past wounds, particularly childhood wounds. They may be methods of hiding from or avoiding the recurrence of such experiences. Over time, of course, they become methods of hiding from ourselves.

A very simple example of such a pattern is the need for approval. Very few of us perhaps need to undertake too much self-analysis to recognise this as a fundamental psychological need and driver of behaviour. We may regard it as normal and healthy. But we can also see immediately how the need for approval could lead to the denial, distortion or ‘disinterpretation’ of information, in order to avoid realities that could force one to take a position contrary to those of another person, or a peer group, that provides needed approval. To act without autonomy and integrity in other words, to act as the false Self, or the personality.

Over time, the ways in which we re-order the information within any field that is related to the need for approval (or conversely the fear of disapproval) may become ingrained, habitual. They slide from the level of consciousness to the level of the unconscious. They become ‘us’. We are no longer in control of our vehicles. Some ‘thing’ else is driving those vehicles.

If we continue to receive and process information from the perspective of our deep fears and perceived needs, our reference system and patterns of consciousness become fixed. The sum of those patterns becomes our recognisable identity. Their integration represents the achievement of a functional (although false and unsatisfying) personality. The development of identity and personality is fundamental to human development, particularly in childhood. It is truly the descent into the hell of materialism, or identification with the form aspect. On the Path, we then begin to peel back the layers of the onion, remove the masks, and eventually confront the beast within.

The development of an individual identity is usually accompanied by the development of a worldview; a way of seeing events, which ascribes to them a particular and universal cause. Again, the worldview itself (as a psychological phenomena) and the multiplicity of worldviews we might recognise, all tend to satisfy basic needs associated with individual or group survival or self-preservation.

Let’s look at the two fundamentally polarised worldviews that characterise the global response to Covid-19. On the one hand it is a destructive, virulent, though largely inexplicable event for which the only means of safety is the imposition of greater social controls until the medical and scientific establishment (motivated by altruism and miraculous intelligence) can develop a cure, which can be expected to provide immediate and universal protection. On the other hand it is a scam, engineered and perpetrated by global elites with a view to advancing an agenda of domination, control and exploitation of humanity to increase their wealth and power. In either case, the worldview offers a simple explanation for an event characterised by a tsunami of complex, nuanced, conflicting evidence. It offers certainty, and with it some degree of security. It satisfies the need to feel part of a tribe, with its own identity, mores and codes of understood behaviour and thought.

It is explicable in terms of the way in which we build habitual patterns of consciousness and behaviour in order to protect ourselves from our pain, but it takes us away from truth, from reality and from each other. In both worldviews (and indeed the many other sub-species of worldview evident in the Covid-19 event) there are germs of truth. But do they represent the totality of the truth, or the reality of the total field? We must accept, I think, that we are simply incapable of accessing all of the information available to us, or of understanding it perfectly. However, if we are serious about moving from a state of conditioned consciousness to one of free consciousness, of building a bridge to the higher levels of mind associated with discernment and synthesis, we must make the effort to free ourselves from habitual responses that simply reinforce our existing patterns of consciousness and behaviour.

How can we do this? I suggest the effort needs to be made at the levels of both receipt and integration of information.



Image from <https://www.mytransformations.com/post/can-telepathy-be-used-to-aid-people-with-disabilities>

We have a choice of course as to what information we receive. At the most basic level, we can choose either to be open to new information or not. We can choose whether or not to receive information from a source that expresses a worldview that is contrary to our own. One does not need to accept that worldview to be open to the information that may be supplied. Rather, it is that quality of openness to information that characterises the development of an expansive and inclusive understanding of the world, and a true respect for others.

We must, I think, accept that all are our teachers. Every experience, every person, has the ability and the desire to impart truth to us at some level, if we are simply prepared to be open to it.

To trust in the intentions of others is also, I think, a key to unlocking the synthetic power of the consciousness. While we may not agree with another's worldview, conditioned as it is by experiences which are foreign to us, this does not mean that we must distrust their motives. If we are able to see that they may be motivated by concern, hope or even love, that is at least a place at which we can stand together with them and begin to bridge disagreement. This is simply an expression of that quality of being able to see into the heart of our brother or sister.

Trusting another does not mean accepting new information uncritically. That is usually an expression of a consciousness that is characterised by habitual patterns which require continual feeding. We see this in the

way that many people will interpret all information, no matter how apparently immaterial or objectively 'neutral', as evidence supporting their particular worldview.

How then do we assess the validity of new information that is presented to us? I would suggest we must apply all of our vehicles to that process. At an intellectual level, is the source of the information credible? Does the writer or speaker have an agenda, either personal or as a member of some group? Does he/she have a financial or other interest in the way in which you respond to the information? Does the way in which that information has been presented make logical sense? Is there some other equally plausible explanation? Is it inconsistent with other credible information you have received? What is the 'quality' of the information, has it been collected from authentic sources, or is it merely hearsay? Is there in fact adequate evidence for the assertions presented?

At an emotional level, is the information sourced from a wellspring of sound values and a heart-centred approach to humanity's problems? Does it seek to create or perpetuate division, judgmentalism, destructiveness? This may be related to the agenda of the presenter. While the information presented may be correct 'intellectually' we are also responsible for the way in which we act on that information. At a deeper level, information is more than simply facts, it is also the psychic and emotional 'charge' accompanying that information. Pictures of dying people have more emotional charge than death statistics. We are responsible for our emotional response, and however we choose to act in consequence.

Finally, at an intuitive level, does the information 'ring true'. We, of course, need to be careful in applying this assessment method. Very few of us have developed true intuition, and tend to mistake our emotional response for a truly intuitive understanding. But in all of us there is a level at which we 'know' something to be true. This may not necessarily relate to our ability to discriminate between differing facts, but may relate more to the way we recognise and discriminate between differing values. It is important, therefore, that in integrating information we are able to acknowledge the truth of factual information received, without compromising worthwhile and healthy values. In other words, we need to be careful about throwing the baby out with the bathwater. The scientific mind tends towards seeing truth solely in facts, obtained and evaluated objectively according to narrow scientific methods (although always selectively). We know the limitations in that approach, even at a truly scientific level, but certainly in terms of values and morality.

We are called on to continually expand our existing 'ring pass not'. If we are able to open to new information in a spirit of trust and respect, we will be at least receptive to integrating that information within our existing reference system. For most of us, that represents, however, a significant difficulty. As we have seen, the process of formation of personal identity and a worldview provides certain psychic necessities; certainty, security, friendship, purpose. The receipt of new information may well suggest the inadequacy of the reference system, and thus the identity and personality which has crystallised around it. This may (if we are able to be truly honest with ourselves) require us to accept the shattering, dissolution and re-organisation of aspects of ourselves that have been shown to be untruthful or only partial. Spiritual or psychological guidance may even be needed. Such is the power of the personality, the false Self.

Can we view the cultural polarisation characterising the Covid-19 event as an opportunity to assist in bringing greater awareness and understanding of differing perspectives, to turn away from separativeness and the need to be right, and to practice right human relations? Failure to do so may mark a point at which cultural conflict within Western society may descend into physical conflict.

Those of us who have chosen the Path bear the greatest responsibility for moving beyond our fixed identity and worldviews, and to open to all the information within the field of human activity in a spirit of openness, trust, respect, humility and true intelligence; at this Geminian time, to simply practice the Will to Good.

Peter Richardson

River of Livingness

The River of Livingness
 Flows in Cycles of abundance and support
 Gradually Withdrawing... it ebbs
 Revealing the tidal stretch
 Strewn waste exposed
 As scavengers glean.

The river mouth
 A fulcrum of action
 Dangers their lurk.
 Sailors note the motions
 Dropped drogue may slack the pace
 Lead-weights explore the depths
 Sand bars and channels move
 As greater spirals of force dictate
 Right timing and knowledge
 Allows ease of actions
 As the harbour anchorage is sought.

Observation rewards the alert seer
 Signs and symbols indicate to those
 Having the experience to grasp their message
 Safety ensues as obstacles are surmounted.

The sailor also feels the breeze
 Winds can drive relentlessly above
 While below currents drag the unwary.

We live today in unprecedented circumstances
 Manipulated forces strive to lever wheels of reaction
 Harmlessness, right relationship and co-measurement
 When prevailing
 Reveal their schemes
 Brother/Sister sail these times with caution.

Shiva – lingam
 River mouth symbol
 Each Birthing moment sounds
 Impresses within
 Recordings etch the score
 Life Cycles speak
 With each Commencement

Impressed tunes return
 Funnel of nurturance
 Cornucopia of abundance
 Gifts of life do unfurl
 When loves touch
 Proclaims.

Harmonic rhythms balance
 Levers of dissonance; selfishness
 Challenge
 Nature's cycles disrupted
 Distortion, famine, fear strike
 Hearth and land suffer
 The repelling score hammers
 Control - laws repress.

You whose hands this lever
 Press causing this unrest
 Will shortly know
 The returning arrow
 Of distress
 As mark is struck
 Penetrating deep
 Wounds will bleed
 Thence cry unheeded
 Screams in the hollowness
 Of thy heart.

There is now recourse
 Redeem...to love return
 Shiva awaits thy choice.

Jurij-Orest Tarnawskyj



SOLAR FIRE MEDITATION RETREATS 2020



*Please join us for the next meditation retreat days, Sundays 9.30 am to 4 pm.
Mark your diaries and join us to celebrate the different solar fire astrological energies.*

CANCER
5 July 2020

*** LEO – Sirius Festival ***
2 August 2020

VIRGO
30 August 2020

Those wishing to participate are welcome to book in advance and send their birth details so a natal chart can be made for discussion at the Sunday retreat. For example, if you were born in Aquarius, how does your birth chart relate to the full moon chart and energies for Aquarius?

All welcome

For More Information

Phone: Julia 021-1736813, Orest 021-1434583

Email: Julia@southernlights.org, orestpleiades@gmail.com

THE LINE OF NURTURANCE

Nurturance is the process of enriching and caring for the wellbeing and development of self and others. I met an elderly man with troubled eyes, seemingly a pale shell of his former self. He was unwell. In his youth he had a never-forgotten mystical experience at an ancient sacred site in Greece. He had put that aside and spent his life engaged in legal defence for the company he worked for.

Recently a young woman asked me to be her spiritual mentor. That day, in meditation, while saying *The Affirmation of a Disciple*, I was struck by the line *I am a source of strength enabling them to stand*. I began to think about my own capacity as a mentor to help others “stand”. What strength did I bring to the role, and what was the source of my strength? What did that “stand” imply, and how would I enable it? From my own spiritual journey I realised that it entailed the recognition and creative, fulfilment of my soul’s purpose in this lifetime, enabling me to stand in fuller stature.

Then I thought of a woman who manages and nurtures carers who assist others with quadriplegic disabilities. Such carers might face expressions of frustration, anger, grief and resentment in their care-giving to people who experience the loss of their mobility and independence, as well as sense of vulnerability at having to rely on others to assist them, this requiring day-after-day patience, empathy, diplomacy. Some carers might have the ability to see into the inner essence of those they care for, to glimpse the beauty, dignity and value of these, their fellow human beings, behind the irritability, demandingness and resentment being expressed.

From those with such disabilities there might be a few who gather an inner strength that affirms the worth of their own lives and leads them to nurture a greater inner fullness in those with similar disabilities, enabling them to “stand”.

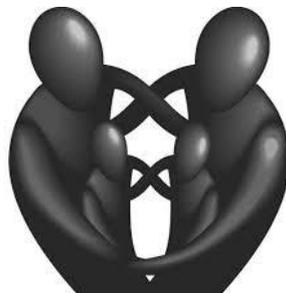
I began to see a line of nurturance stretching from self-nurturing to the nurturing of family and friends, and to those in the workplace and the community. I wondered whether the recent “lockdown” due to the virus provided opportunities for such nurturance, firstly of the self, as there was time for some people to just sit and be. Nurturance might have come through paying close attention to those in one’s “bubble”, to the garden and to the nearby park. The “lockdown” gave pause to see family and friends from a different vantage point and enter into different ways of nurturing.

True nurturance is the foundation of well-being. Ideally it would embrace the dimensions of the physical, emotional, mental, spiritual, nature-al, social and aesthetic needs of the human. In the rush and bustle of the daily lives of many people such nurturance, sometimes requiring time and forethought, might be substituted with an instant consumerism associated with self-pampering, self-indulgence and/or entertainment.

Nurturance implies an ability to assess what is needed for the well-being of self and others and a readiness to commit to a sustained effort, as in the raising of a child. There is a sense of giving from the quality of the self that can enhance the qualities of the other, perhaps by osmosis. Nurturance may require a sense of being fully present, fully engaged in the nurturing process, as in quietly sitting with a sick or elderly person or engaging as an invited participant in the building of a sand-castle with a young child.

In the wake of the “bubble”, “social distance” and “lock-down” may we still take time to recognise, review and then strengthen and consciously commit to our lines of nurturance.

Julia Tarnawsky



SOLAR FIRE DATES AND TIMES

Monthly meditations are always held at the full moon at Southern Lights Centre near Akaroa.

Please contact Julia and Orest for details.

Julia 021-1736813, Orest 021-1434583

E-mail: orestpleiades@gmail.com

Christchurch meditations can be held in 2020.
Please let us know if you'd like to be notified of
when and where they are

office@southernlights.org.nz

MEDITATION TEMPLE DATES

| | | |
|--------|-------------|---------|
| Cancer | 5 July | 4.00 pm |
| Leo | 3 August | 4.00 pm |
| Virgo | 2 September | 4.00 pm |

FULL MOON

Cancer ☊ **Keynote: I build a lighted house
and therein dwell**
(actual time 5 July 4.43 pm + lunar eclipse)

Leo ♌ **Keynote: I am that and that I am**
(actual time 4 August 3.58 am)

Virgo ♍ **Keynote: I am the mother and the
child. I God, I matter am**
(actual time 2 September 5.22 pm)

NEW MOON

Cancer ☊ **Keynote: I build a lighted house
and therein dwell**
(actual time 21 July 5.32 am)

Leo ♌ **Keynote: I am that and that I am**
(actual time 19 August 2.42 pm)

Virgo ♍ **Keynote: I am the mother and the
child. I God, I matter am**
(actual time 17 September 11.00 pm)

THE GREAT INVOCATION

**From the point of Light within the Mind
of God**

**Let light stream forth into the minds of
men**

Let Light descend on Earth.

**From the point of Love within the Heart
of God**

**Let love stream forth into the hearts of
men**

May Christ return to Earth.

**From the centre where the Will of God
is known**

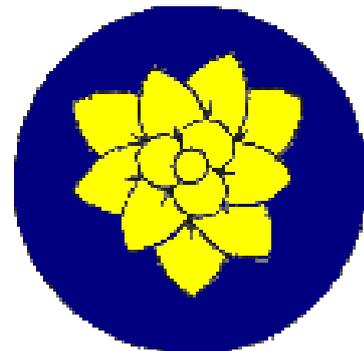
**Let purpose guide the little wills of men
The purpose which the Masters know
and serve.**

**From the centre which we call the race
of men**

**Let the Plan of Love and Light work out
And may it seal the door where evil
dwells.**

**Let Light and Love and Power restore
the Plan on Earth**

Om Om Om



2020 INDIA ADVENTURE - The Theosophical Society International Conference



Photo ...After Virus...9th April...so clear!

Bodhi Zendo near Perumalmalia in the Palani Hills was our last major place of “retreat” on our Indian visit. Varanasi at the Indian Headquarters of the TS was the first point of call. Both centres were visited for at least five days. This was our first visit to India for both Julia (my wife) and I and these two points of call illustrate the presenting diversity evident in our Indian experience. This article looks at the International Theosophical Conference at Varanasi from the context of our five week Indian experience.

Our plane landed in New Delhi and the delays due to extremely poor visibility a result of fog/smog conditions introduced us to the acceptance of long delays by the conditioned populace. The amount of air pollution affected the respiratory system of many visitors negatively. This respiratory problem was aggravated by the cold and damp during our stay in Varanasi.

Varanasi was extremely noisy and not only dilapidated but cluttered with filth. This acceptance of a continual state of visual disorder was a challenge for us. Yet there are places where this awful state has been addressed and order and harmony prevail. Bodhi-Zendo was exemplary with regards the standard of Aestheticism ...There a pride in beauty and cleanliness was evident. Adyar was a definite improvement which was encouraging.

It would be easy to linger upon the external appearances and miss the inner essence of Varanasi! One example concerns the purchasing of an Indian “sim” card to reduce the costs of phone service providers from NZ. We were directed thrice by different helpers until we located a small shop off the main beat. This shop was filled with Indians wanting to re-activate their cell-phones. We patiently waited our turn while observing events unfolding before our eyes. No one person was responsible for a resolution of a problem...it was a combined interactive combination of sequenced events that followed a seemingly haphazard path, yet an over-riding intelligence co-ordinated this team work resulting in a restoration of functioning. We spent three hours there as phone calls to headquarters revealed aspects not following the prescribed order. Photos were re-taken, documents copied, procedures reorganised as different members of the team carried out their responsibilities. There was no frustration, anger or resentment evident ...a patient restructuring as each factor amiss was rectified until finally we had our Indian sim-cards working in our

phones at a moderate charge for the next eight-week period. This “right-human relationship” was strongly evident as a mutuality of co-operation between the four or five workers.

This level of functioning was also most evident by the group responsible for the International Conference in Varanasi. This type of functioning was not TOP heavy with a CEO on an astronomical salary...it was “team-work” at its best. This small “hive” was assisted by the “mother-hive” from Adyar. The school children were also active in this co-operative functioning. This was a pleasure to experience. A second “essentiality” that emerged while engaged with the various conference activities I will call “Recognition”.

The recognition of another being; that unfoldment of a deep mutual attraction; an interaction involving the sharing of significant ideas... all resulting in the confirmation of each other and the blossoming of a friendship. In some cases this resulted in a future meeting and a strengthened friendship through shared experiences.

Some “recognitions” are spontaneous and burst into flowering, other recognitions require a little nurturing as weeds that obstruct are removed. One such latter recognition gradually emerged and later at Adyar, this recognised person spent hours showing us through the Theosophical museum. It was there another form of recognition dawned... a particular marble sculpture engaged my focussed-attention; it drew me into a rapport, demonstrating a strong power that filled my being. Somehow the significance of this engagement became apparent shifting obstructions that dimmed my earlier assumptions. Yes! Art works, music and even locations hold that power to convey a deep remembrance as an inner “Recognition” takes place. This is the experience of a sacred presence bringing revelation and insights. The significance of the power of this person embedded in marble was released.

Visiting Rome on turning 70 and seeing marble and bronze sculptures that were well known was a beautiful gift bequeathed to me by my three children. As an art teacher and sculptor much general recognition prevailed. Though one particular sculpture had an impact that was quite shattering... I never thought that this experience could be matched... however an unknown (to me) bust of Annie Besant exceeded this experience. The “power” of resonant entrainment is magnificent! By this statement I mean that the crystals of which the marble is formed under thermal/mechanical compression (expansion) give off piezoelectric energy which conveys both sound and structured information. These energies may impact the sensitive receiver.

As a part of our Indian experience we entered the meditation chambers of Helena Roerich at Crockety house, Sri Ramana Maharshi’s chambers both at his ashram and hill dwelling; we meditated with Mother Meera at Madanapalle: with friends at Auroville and with monks at various monasteries. These meditations involve this “Recognition” as does entering the “womb” of Theosophy both at Adyar and at the Indian section at Varanasi particularly within the Shiva Temple and museum. My request to Theosophy would be to provide a formal meditation centre for all members and visitors. Thus encouraging meditation to become a regular spiritual practice for all.

The intensity of the experience of this “recognition” involves the degree of engagement and also may relate to the convergence point as you enter the funnel of compression (Taimni)...more pressure as you enter this birthing tunnel. Yes meditation can birth or nurture the divine seed.

Kashmir Shaivism; The Secret Supreme as revealed by Swami Lakshmanjoo is edited by John Huges and this book was conveyed to me by Divakar Maurya. I.K. Taimni was both a theosophist and a student of Kashmir Shaivism texts. His influence upon my thoughts has been considerable. Divakar and I met by chance at Varanasi and he agreed to act as our guide on the Ganga banks and at the Shiva Temple on the University grounds. Divakar is a student of philosophy at Varanasi University and he was very surprised at my attempts to understand these teachings.

Taimni’s photo was in the main TS building and some of his meditation sculptures now adorn the local Temple. Taimni’s many books are a part of the foundation of Theosophical thinking so meeting a student,

seeing his photo and obtaining this “e-book” were significant events. With Divakar’s help I purchased a white marble Shiva Lingam which was dedicated during a puja service in the local temple and then the residing priest placed it with the other ritual objects for further ritual blessings before it was returned to me. It now is a part of my personal home altar. I am having Lakshmanjoo’s book printed and it will be studied. Sound is an essential part of Kashmir Shaivism and is one of my major areas of interest. All these factors combined with a degree of synchronism to make my Varanasi experience memorable!

Duminda sat on the airport seat seemingly internalising, withdrawn into a cocoon of invincibility. Yet my gaze penetrated slightly and was acknowledged with a returned touch of greeting...twice this slight interchange took place. At Varanasi airport he made the gesture of introducing himself and enquiring if we were going to the international TS Conference. We shared a taxi to the Indian Section Headquarters and our contact was established. Prior to this happening, an exchange took place with an Indian named Lucas who was flying to Bagdogra, a census town in Darjeeling district in the Indian state of West Bengal. Bagdogra is a part of the Greater Siliguri Metropolitan Area. This exchange held my attention and Duminda’s presence receded to an extent...later to emerge in the fullness of recognition.

Who is this Duminda? A small group of pilgrims may carry the essence of their nation’s group soul...so as different groups gather the chalice of potential is filled. A small group from Sri Lanka formed a ring of power. Entering this threaded circle via one bead (Duminda) became possible for me. This recognition of Duminda allowed later interaction (at Adyar) with fellow beads. Also this circle linked with the other circles forming a mandala of beauty. This is the third “essentiality” of some international convergences. The realisation of brotherhood is demonstrated.

Acceptance and gratitude are the qualities that India can engender and even demand. This also became evident as we experienced the International Theosophical Conference at the Indian Sector at Varanasi. Many were challenged by the living quarters and moved for health reasons. Our camping experiences in NZ helped our acceptance of circumstances although we were not immune to chest problems. The nearby shop sold much thermal underwear and extra blankets were available this also helped with the cold.

As a young child in a dormitory in an orphanage twice I recall asking to be sick as the asthmatic child received the love and attention that I so wanted. This child-hood invocation I realised was behind my respiratory weakness and this insight led to my releasing the power of this sounding. This significant revelation alerted me to the immense power that intention, feelings and directed thought has as a creative manifesting power. I accepted what was happening but now consciously released the past and restored the potential healing processes. The context of presenting circumstances requires to be expanded to apprehend the dynamic matrix of energies manifesting. This I am learning.

There is so much that we take for granted. Running water either hot or cold; means of heating our homes; clear views and personal space; a range of available foods; privacy and ownership of material wealth, toilet paper with toilets...and so the list goes on. There is also a facade of wellness. A deceptive outward appearance that suggests all is OK. India’s facades are down. All is exposed and presented as it is with the poverty, filth, injustice, corruption and all these contrasting existences or extremes ...in your face! This was a challenge. To be present in the presence of this actual life was not easy. To see, smell, be touched ... this intimate exposure was an unavoidable reality. Yet we were in enclaves of relative protecting barriers and the fullness of that extreme reality was to a degree excluded.

Gratitude became a fire of warmth and a feeling of being held by love. It became a deep sense of the abundance possible in life and the will to now share this abundance through service. It was this serving of others that the past theosophical persons like Annie Besant espoused and demonstrated. The evidence was still around us. This was the “talk of her marble sculpture” ...this I came to hear!

Jurij-Orest Tarnawskij

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SOUTHERN LIGHTS CENTRE DIARY NOTES

The process of lock-down during the recent virus pandemic did not make a great deal of difference to life at Southern Lights Centre. It is a great place for natural spaces in which to wander, a place for retreat. We supported a young German WWOOFer (Willing Worker on Organic Farms) here for five weeks as he anxiously awaited news from the German Embassy of a “mercy flight” back to his homeland. A day before the last of such flights he received notification that he was on the last flight. He wanted to spend the last night close to the airport to ensure that he would be on that flight. We were able to buy his Mitsubishi Colt car so that he did not have to abandon it at the airport like 21 others reported in the newspaper, unable to sell their vehicles during lockdown.

As the restrictions eased we welcomed another young American WWOOFer into our “bubble”. These last two WWOOFers were helpful in completing the autumn tasks like removing old summer crops from the greenhouse and planting new seedlings there and seed potatoes in the field, as well as watering, weeding and mulching with seaweed collected from the nearby harbour. They helped complete the painting of the house and the chopping and storing of wood for the winter fires.



I processed and froze a lot of produce from our garden and given us from the gardens of neighbours. Our walnut tree for the first time bore nuts, ten in all, which I put in a stuffing for baked apples. Our American WWOOFer introduced us to Japanese foods such as an appetiser of pickled seaweed and a dessert of sweetened adzuki beans.

WWOOFers have a spiritual class each day and daily meditations. The classes are a time to learn about the electrical nature of the universe and of their human constitution, the place of sound in creation, about the origin of the soul, its ‘spiritual anatomy’ and functions across life and death, as well as discover some of the characteristics of their own soul through astrology, the seven ray profile and a values inventory.

We gained finesse in using ZOOM to replace cancelled meetings. Our choir, the governance board on which I serve, and national and international meditations conducted their meetings with ZOOM. It was wonderful to finally meet face-to-face with our choir members (the Tectonic Tones) around the perimeter of the large Gaiety Theatre in Akaroa, enabling a metre distance between us when on Level 2 lockdown a few weeks ago.

It has been a great time to look at documentaries and movies. I showed one movie a couple of times for different audiences – *Nosso Lar*, a Brazilian movie about the afterlife. It has English sub-titles and its portrayal of life after death concurs with many of the teachings from the trans-Himalayan teachings which we follow, as well as accounts I have read from many other sources. We also watched a documentary on

Ramana Maharshi which we brought back from His ashram in India. The silence and inner peace which He engendered is still palpable in His room where he sat for many hours of the day. Daily we say "I see the greatest light" and, in my thought, this involves a synthesis of all life and an accompanying bliss which Ramana seemed to experience, the Oneness of the all-pervading divine.



A book which I have found quite significant is *The Resonance Factor* by Carolyn McMakin who has developed a healing modality called Frequency Specific Microcurrent. It builds on the rates used by an early radionics practitioner. The frequencies used are indeed very specific for the healing of particular parts of the body and very effective in healing chronic pain completely. There is a practitioner here in Christchurch. I will be researching the links between this process and our teachings on the etheric double and its sound patterns as the basis for the construction of the dense physical body.

Our Admin Director Peter, and a young man, Chris, who is part of our community, returned on weekends from Christchurch, to help on the land. Peter leads Qi Gong in the mornings. The Hugel garden out from the front of our house is producing carrots and newly planted brassicas. The garden underway immediately in front of the house is my "baby" and we recently wandered through the rock garden in the Christchurch Botanical Gardens to see what is growing there over winter adding colour to the winter garden. Rocks are being gathered from around the property for this venture.

The Gemini Full Moon meditation retreat provided an opportunity to address communication and relationship themes evident in our SLC community recently. Uncannily, the Full Moon chart for New Zealand seemed to reflect these themes.

Sending blessings to all readers for the winter/summer solstice. We will also be celebrating our twelfth anniversary of coming to New Zealand at this time. Gratitude for the warm hospitality we have encountered in this wonderful country.

Julia Tarnawsky



SOUTHERN LIGHTS CENTRE LIBRARY



Southern Lights Centre library is full to the brim with all the books you could imagine, from traditional esotericism, to Ken Wilber and modern day thinkers, to art, to archeo-astronomy. There is something of interest for everyone

Arguably the most comprehensive spiritual library in the South Island. The library contains books that are hard to find and not in conventional libraries. Our thanks to Phillip Lindsay who donated the majority of the books.

An extensive range of esoteric literature, astrology books, biographies, mythology, symbolism and much more.

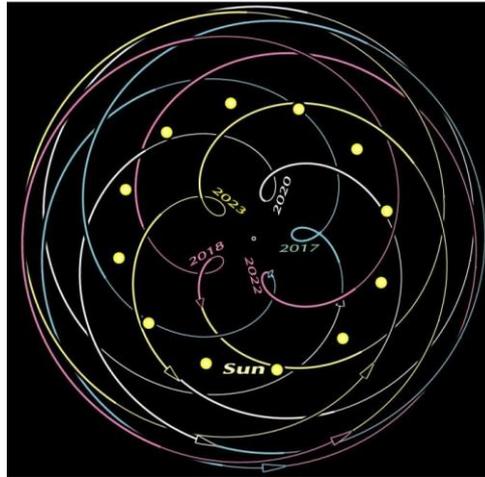
Authors include: Alice Bailey, Helena Blavatsky, Phillip Lindsay, Dane Rudhyar, Dalai Lama, Joseph Campbell, Carl Jung

Open to view at 433 Long Bay Road, Akaroa
Call in for a browse.

Please contact us for a list of books available or to view this amazing resource.

julia@southernlights.org

VENUS CYCLE



Esoterically, Venus is an important planet as it is seen as the higher self to earth.

“All this activity is intensified by two facts: one is that the Earth is the hierarchical ruler of Gemini and the other that Venus is the esoteric ruler. This intensifies all that goes on and leads to the unfoldment upon our planet of the consciousness of universality—to which the word "Hierarchy" is the key. Venus is also the Earth's alter ego, as it is called in the occult literature, and its true supplementary and complementary planet. You have thus established a double dual relationship: that of Gemini itself, the two brothers, and that of the Earth and Venus. The Earth is peculiarly related to the "brother whose light is waning," for it is not a sacred planet, as you know, and to that aspect of divinity which is material or substantial; Venus is closely related to the "brother whose light grows stronger cycle by cycle" and thus to the soul whose nature is love. It is this Gemini-Venus situation which lies behind the fact that our Earth is uniquely the "planet of releasing sorrow and of purifying pain," the energy producing these releasing factors being focussed through Mercury and Venus upon our Earth” Esoteric Astrology, Alice A Bailey, page 361

Venus orbits the Sun 13 times every 8 years. Venus passes between the earth and the Sun five times in this 8-year period, creating a five pointed pattern in the sky, each point being a synodic cycle. On 3 June it began a new synodic cycle. Venus starts off hidden, then flows through the aspects of Venus as a morning star (before the sun), then it disappears for a few months in its underworld phase, then it emerges as the evening star (after the sun) over one synodic 19-month period.

As this synodic cycle began in Gemini, that is the flavour of this cycle. We have come out of a Scorpio cycle in the last 19 months from October 2018 to June 2020 which has emphasised the element of water, the underworld and the depths and transformation that Scorpio brings. This relates particularly to relationships, the depth and underbelly of the masculine/feminine relationship. The Grace Millane trial happened during this time, highlighting violence against women. It also followed on from the exposure of various celebrities' sexual behaviour and charges being laid. We have also seen an increase in polarised rhetoric, as Peter mentioned, with people often speaking/reacting based on beliefs that have strong emotion attached to them, and people using their words in negative ways coming from underlying fear and pain.

With the new cycle in Gemini it is an air sign, so is lighter and there is more of a focus on relationships, interplay, and communication. The forms of interplay and ways of relating are lifted out of the Scorpionic depths into the light of ideas and information. This adds emphasis to the nodes now being in Gemini. This placement's highest potential is expression of buddhic consciousness and right human relationships; where things are understood based on their relationship in a larger context, not just in a narrow, specific context.

Peter offers some lucid ideas of how one can both use discrimination and also come from a larger more inclusive perspective.

When Venus is close to the Sun at the beginning of a cycle it is always retrograde, and we are currently in that phase where relationships are being reviewed and revised, and with the Gemini influence, ideas are being reviewed and reflected on. As has been evident by the recent protests, people have come to the stage of “Enough!” and are no longer willing to accept injustice but are standing for their principles and their values, their higher ideals. Dialogue is now starting to occur. Issues of race are being discussed - should we take down statues, do they merely represent history, what are the issues relating to law enforcement that need to be addressed. Issues that Covid 19 and the lockdown experience has highlighted are being discussed, including travel (Gemini) and tourism– should we open the borders, how soon, how do we manage them appropriately etc.



Birth of Venus – Botticelli

Venus is important for New Zealand as it is ruled by Gemini on a soul level, Venus being the soul ruler. Also, the reason New Zealand was discovered by James Cook was because part of his mission was to observe the transit of Venus. The Maori New Year also occurs in the month of Gemini with the heliacal rise of the Pleiades.

Our current Prime Minister has Venus in Gemini, so she resonates with the soul of the country. She has a Bachelor of Communication Studies and was lauded for her communication skills and handling of the Covid 19 situation. In terms of world news, it is only in recent years that our conspicuousness has grown on the world stage. The Guardian media outlet in England now has a specific New Zealand section. CNN and other major news outlets have run stories on how our Prime Minister has deftly managed Covid, the eruption and the Mosque shootings. This has heightened awareness and communication about New Zealand as a country on the world stage. Taika Waititi has also enhanced the awareness of New Zealand by his success and bringing Kiwi humour into his movies. Incidentally he has Mars in Gemini in his natal chart.

So, along with the nodes being in Gemini, the Venus cycle is ideally beneficial in the world, and particularly for New Zealand, as it emphasises the soul qualities of the country. Opening up dialogue and focusing on how we relate to one another would be an expression of this cycle both here and around the world. The shy Kiwi is starting to emerge from the darkness into the light of the world stage, not only on the rugby field or climbing mountains, but in the realm of ideas and human relations. This is part of our soul’s contribution to the world, to emulate right human relations, to express inclusive ideas, to contribute to the scientific community, as Ernest Rutherford did, and perhaps during this 19 month period that will be more evident.

Katherine O’Brien



WEDDINGS AT SOUTHERN LIGHTS CENTRE

Southern Lights Centre is a beautiful place for a wedding, especially as spring and summer approaches. The temple is available a wedding, Long Bay House for reception surrounded by beautiful views.

The temple is a unique space designed to marry heaven and earth, spirit and matter, the masculine and the feminine. It is a space that stands free from any religion or philosophy and offers any person(s) from any background a place where they can connect with their essential nature, connect with each other and find true meaning in their lives.



There are spaces (especially in front of the temple) where an outside service could be held. There are many possibilities at Southern Lights Centre to create a wedding. Below are three outlines that could be altered to suit your needs.

Option 1) - an outside service - The backdrop of the Akaroa harbour and the temple would make a perfect place for an outdoor wedding.

Option 2) - a service in the temple - The temple is a sacred space and talks constantly of marriage.

It is the perfect place to conduct a small ceremony.

Option 3) - a reception in Long Bay House – this could be used to house a small reception of up to 25 people. All the facilities of the space could be utilized for this occasion.



Please contact Southern Lights Centre for further details:

433 Long Bay Rd

Julia 021-1736813, Orest 021-1434583

julia@southernlights.org

orestpleiades@gmail.com

UPDATES and INFORMATION **SOUTHERN LIGHTS CENTRE**

LONG BAY HOUSE – HIRE

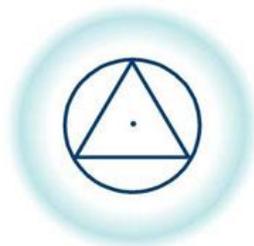


Long Bay House is available for hire. It is the perfect place for workshops, meetings, or a weekend getaway. It is nestled on the hills of the Banks Peninsula with stunning views. It comes complete with kitchen facilities, shower and toilet facilities and can accommodate up to 24 people and sleep up to 10, plus the cabins which sleep another 4.

Facilities available:

- * temple access
- * 2 workshop/teaching rooms
- * marae-style accommodation
- * kitchen
- * shower/toilet
- * picnic table, nature walks

Please contact Southern Lights Centre for details: Julia.tarnawsky@gmail.com



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Sender: *Southern Lights Centre*
433 Long Bay Road
Akaroa
New Zealand

Winter Solstice
21 June 2020 – 9.44 am (NZT)

A solstice broadcast meditation can be accessed here starting 8 am, Sunday 21 June
<https://www.youtube.com/c/MoryaFederationEsotericEducation/live>

WEB SITE www.southernlights.org.nz

This site is regularly updated. You can download the Newsletter; keep up with events that happen between Newsletter printings and see some of the photos of current projects and events.
Please contact us if you have a relevant link.