

CHRIST COLLEGE OF TRANS-HIMALAYAN WISDOM ESOTERIC STUDENTS' NEWSLETTER

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Bird of Peace in the Akaaroa harbour below the temple



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SPOT ON

I have what I call a Christmas Cactus on my office window sill. Most of the year, I take very little notice of it. When I do, I water it. It doesn't seem to care whether I water it or not. It just sits there rather limp, faded and dusty.

Then, once a year, it emits bright red buds that burst into flaming flowers. The plant seems to scream for attention. I water it solicitously. I turn it this way and that. And, I think how much I enjoy its vitality and colour.

Very quickly the flowers wither and fall on the floor. I clean them up. Briefly, I mourn the end of its wild flowering and then the plant recedes in my consciousness.

Now, today, months after its yearly extravaganza, I notice one riotous red bloom. Ah, it's daring! What stimulated it to move against the programming and reveal itself? I turn it so that it faces the room.

For a moment, in a string of moments, I face myself. I stand in the bright red of daring.



POEMS FROM TIMOTHY ONUCKI

this world is truth
swaddled in illusion
for it is always being born

to know and love this child
is to be a free man or woman
or child

bluebirds pause
sipping their own reflections
from an apparent azure sky...

the bowl comes clean
so swiftly
when not left to harden

a spiritual economy

amongst the rise of hothouse flowers
the fall
of humankind en masse
into chaotic teenage
or into re-birthing
for some that's all the rage,
but the truly new is ever now
and the newly true
is written on every page
for us to know and let go
and be the actor
as well the sage
it's our willing, humble, "imperfection"
together
which alone returns us all to
our living, perfect wage

THREE TRANSFORMERS STAND IN POWER

This is a time of transition. We are being stimulated by tremendously powerful and subtle energy patterns. Individually and collectively, we are in crisis; a crisis of emergence. The stimulation is increasing and will not ease up until we evidence a shift in consciousness.

Another way to put it is: after 18 million years of evolution, Humanity is taking the first initiation. Collectively, our heart must open and we must realize that we are One as souls. We must comprehend our inter-relatedness with all kingdoms in nature; the web of life. And, we must become aware of the value of sharing and sustainability.



This great transition is, of course, occurring in the midst of and because of crisis. As a species, we are motivated by conflict and through it seek resolution and beauty. Therefore, at this point, we have created an all-encompassing crisis. We stand at the crossroads: extinction or emergence into the potential that we have as the fourth kingdom in nature.

Aiding us are those great beings which we call the planets in our solar system. They are living evolving beings experiencing exalted, but limited, states of consciousness. We live within their energies and within their relationships. Their awareness and their crisis are our opportunities. Their energies sweep through us and our relationships, groups and civilization.

The subtlest and most powerful are the three outer planets: Uranus, Neptune and Pluto. Their cycles around the Sun and their movement through the signs mark out eras and epochs. We can look at our peers and see that we belong to generations in which these planets were in particular sign. We can see these great beings as bearers of gifts which are outside of our personal life script.

All three of these planets have entered or are entering signs in which they are particularly powerful. Their ability to stimulate latent potential in us, individually and collectively, is greater than usual. They are the significant forces behind our crisis and within our potential for seemingly sudden growth.

URANUS

Uranus entered the sign of Aries on 29 May 2010. It then retrograded back into Pisces on 15 August 2010. It re-entered Aries on 13 March 2011 and will remain in this sign until March 2019. Aries is ruled by Mars, Mercury and Uranus at three levels. Uranus rules Aries at the spirit level; the highest level. Therefore, it is its most powerful in this sign.

During this nine-year period we will see fiery new ideas stimulating the minds of our greatest thinkers. Every human culture will be swept by an impulse to change, to innovate and to anchor a higher order to social patterning. One-pointed leaders will challenge the status quo. Revolutions and earth changes will shatter and rearrange.

Recent events seem to evidence Uranus in Aries. Two major earthquakes have now occurred in Christchurch; a conservative city now shaken into radical change. An earthquake and tsunami in Japan have questioned the nuclear power industry and shaken a fragile world economy. The People are revolting in all middle-East autocracies and demanding immediate change.

Uranus was last in Aries from 1927-1934. In this period, the US stock market crashed and due to this and other factors, the world experience a world depression. Powerful leaders emerged:

Stalin, Hitler, Churchill, Roosevelt, etc. A socialist ideal, the New Deal, took hold within American capitalism.

NEPTUNE

Neptune will enter Pisces on 5 April. It will retrograde back into Aquarius from 5 August – 3 February, 2012. It will then remain in Pisces until 31 March 2025. Neptune rules Pisces on the personality level. It is, therefore, very powerful when in this sign.

During this period we should see the proliferation of humanitarian movements. We may see large numbers of Humanity awakening to the indwelling love principle or Christ principle. They would in many ways seek to awaken this principle in others. We may also see the emergence of false prophets who will seek to lead the blind with their very limited visions.

Neptune was last in this sign between 1849-1862. This was a period in American history leading up to and including much of the Civil War. Lincoln was a Christ-like president who was crucified. The spiritualist movement was born. Opiate drugs became widely used. A humanitarian movement focused upon freeing the slaves.

We have not yet entered this sign. But, certainly there are many global humanitarian issues which will need an army of saviours to heal and redeem. If we stand on the brink of taking the first initiation, then this energy may provide the aspiration necessary to take the final step.

PLUTO

Pluto entered the sign of Capricorn on 27 January 2008. It retrograded back into the sign of Sagittarius on 14 June 2008. It re-entered Capricorn on 27 November and will remain in this sign until 20 November 2024. Pluto is the Lord of the Underworld. In Capricorn we must descend into the underworld and confront what lies hidden there. Therefore, Pluto is very strong in this sign.

During this period we are seeing what goes on behind the scenes in areas of power. Wikileaks is a good example: we see what our leaders say for propaganda and what they really have said and done.

In the 2008 financial crisis we saw greed and dishonesty occurring behind the scenes in the world of banking. And, we saw what we would not usually see: welfare for the rich. Now we are watching the deceit and power games within the nuclear power industry.

We will see very powerful leaders emerge in this period. They will either use tremendous force to dominate others or they will align with a greater Will and Purpose and ground a New World Order. There is the potential for harnessing the energy of the sun, wind and water for creative use. Nuclear fusion may become financially viable.

Pluto was last in this sign 1762-1778. It would have provided the impelling urge for power that led to the French and American Revolutions. Kings would never feel entirely secure in their power again.

I could find no previous period in history in which these three planets were simultaneously in these three powerful signs. More than any effect on individual lives, the potential is for a tremendous shift in the collective. They signal a turning point for Humanity and for the planet.

Lawson Bracewell



RUIN PRECEDES THE REAL

by Julia Tarnawsky



Every Tuesday in the Temple at Christ College, between the Full Moons of Aquarius and Pisces, we meditated on the following passage

"The garden stands revealed. In ordered beauty live its flowers and trees. The murmur of the bees and insects on their winged flight is heard on every side. The air is rich with perfume. The colours riot to the blue of heaven....

The wind of God, His breath divine, sweeps through the garden. Low lie the flowers. Bending, the trees are devastated by the wind. Destruction of all beauty is followed by the rain. The sky is black. Ruin is seen. Then death....

Later, another garden! But the time seems far away. Call for a gardener. The gardener, the soul, responds. Call for the rain, the wind, the scorching sun. Call for the gardener. Then let the work go on. Ever destruction goes before the rule of beauty. *Ruin precedes the real**. The garden and the gardener must awake! The work proceeds."
(1) * my italics

This passage describes how the First Ray of Will and Power expresses through the Law of Repulse, one of the laws of the Soul. Weekly we pondered on this question:

"In what way does this stanza indicate to you what must be destroyed in your life if you are to find yourself closer to the spiritual centre of your life?"

In the midst of this meditative work, the second Christchurch earthquake occurred,

and, then, the earthquake and tsunami in Japan.

Immediately I related these life-changing events to the images of destruction in the stanza. My heart went out to those impacted by the earthquakes. We offered accommodation at the college. I also noticed within me a certain equanimity. This developed as a result of esoteric study on the divine purpose for creation and how it is unfolding. In this article I want to share my understanding of how divine purpose is guiding our planetary happenings. I hope that this may provide a helpful worldview to readers.

For me the words in the stanza quoted above say it all: "Ruin precedes the real". The real is the life behind the outer, ephemeral appearance.



Life-Quality-Appearance.

This triad of words expresses a fundamental truth about creation. Through it we understand how:

the spirit,
as divine spark,
seeks Life in form,
gathers to itself a mantle of divine Quality (divine will, intuition and abstract mind),
then descends through the planes of increasingly dense matter (mental, emotional and etheric),
before kick-starting the heart and taking Appearance in visible form.

In the dying process the order of the triad reverses. The coherence of the form dissipates and the Appearance deteriorates. The Quality is withdrawn from the physical form, as the harvest of life experience. Finally the Life spark is withdrawn from the form and death ensues.

This process of building and destroying is the basis for the evolutionary development in all life forms. The life spark cycles in and out of the diversity of many lives until the harvest of Quality is replete. It then seeks the One from whence it originated. I take comfort in the assurance of many cycles in which to experience life on Earth, expressed in the Law of Rebirth. (2)

The following passage suggests that humanity as a whole has had its day of 'romancing the Appearance', known in the Hindu tradition as the Kali Yuga era. The Aquarian Age and the fifth kingdom of souls are making their entrée into human culture through a focus on Quality. We are in a psychological era.

"Life, quality, appearance remain thus the primal triplicity. Appearance is objective, and forms have been studied scientifically, analysed and classified, for ages. Now we are introverting and introspecting, and have the commencement of a cycle wherein the world of *quality** and of meaning will be subjected to a similar investigation and classification. This will result in the giving of new values to life, to an enriching of our understanding, and will produce, as a result, the growth and substitution of the intuition for the intellect." (3) * my italics

The Law of Repulse begins to work through satiation of desire, suffering, discrimination and detachment. It recognises -"not this, not this"- and casts it aside in the search for liberation of the real and spiritual self from the illusory self, identified with physical appearance and experience, enamoured of consensus reality.

Crises and disasters can help speed up the process of repulse, not only in individuals, but in communities as well. What may be being repulsed out of whole communities is a preoccupation with personal and material reality. In crisis the slumbering heart of humanity awakens to the needs of others and serves these needs sacrificially and with co(e)urage. These qualities were evident in carers and groups, both local and international, in the immediate aftermath of the Christchurch earthquake. The action of

repulse serves the quest for "that which the heart craves." (4)



The Law of Repulse destroys or displaces the old to make way for the new. In post-earthquake Christchurch we might envisage an evolutionary unfoldment of new interrelationships, values, priorities and expressions of the human spirit. We might foster new liaisons between disciplines: education, commerce, law, social services, architecture, conservation, economics and religion, motivated by care for all.

"Lyttelton-Let's do something beautiful" was the headline expressing a new inspiration for damaged Lyttelton, epicentre of the second earthquake, on the front page of the Lyttelton News (March 11). On the back page Margaret Jefferies pointed out that the great futurist, Buckminster Fuller, envisaged New Zealand providing a new template for the global reorganisation that will be required in the wake of unprecedented world changes. May this envisaged template enable a radically new and dynamic expression of Life Quality Appearance to flow out upon our planet.



- (1) Alice A Bailey *Esoteric Psychology Vol II* p 166
 (2) Alice A Bailey *The Reappearance of the Christ* pp 115-120
 (3) Alice A Bailey *Esoteric Psychology Vol I* p.136
 (4) Alice A Bailey *Esoteric Psychology Vol II* p.149

A REFLECTION

Last year I read *Spontaneous Evolution* by Bruce Lipton and Steve Bhaerman. I found it so compelling that I bought four or five more copies to share around the community. The book talks about what scientists are saying about where the world is heading. The future hinges on community; humanity is the next evolutionary step.

We in Lyttelton have an amazing community, it is so palpable that visitors instantly see and feel it. What we have here, what we are allowing to unfold by being caring and loving is what is being identified by many as the way forward for this planet.

A quote that always inspires me is from the Buddhist monk Thich Nhat Hanh: “It is possible that the next Buddha will not take the form of an individual. The next Buddha may take the form of a community—a community practicing understanding and loving kindness, a community practicing mindful living. This may be the most important thing we can do for the survival of the Earth.”

Now, I play with this idea in my mind. What if we dared to think, “What if that community was us?” Well it could be: or it couldn’t be. But what if we believed it was us and acted as though it was? How would we do things differently? Would we strive to reach the full potential of what is intrinsically already here? Would we become conscious that the world is looking towards us which is indeed what is happening?

It was delightful to be called up by Bruce Lipton and have a long conversation about these matters. He pointed out that Buckminster Fuller, a well respected futurist said (paraphrased), “When the world changes come, New Zealand will be the template by which countries will organize themselves for the future.”

These times that Buckminster Fuller refers to are around us now—see what is happening currently in the Middle East, climate change, peak oil, monetary crashes, pollution of the planet, and deaths of species. The world is watching us. Can we step into a leadership role by simply doing what we are already doing—consciously caring for one another?

Margaret Jefferies – Conference presenter 2010

POEMS BY VICKY WESTON

CHRISTCHURCH AND JAPAN

Mind hides in the comfort-zones of forgetfulness-
 vision seared by unimagined image-
 Yet these things are deeply part of ourselves.
 Instants burn themselves onto our senses-
 Captured in fragmented frames of disbelief,
 Hearts melt in the wash of human pain-
 and rend our being from within.
 We can't shut-out our brothers agony and loss-
 or filter selected episodes for grief,
 But we can enfold catastrophe, event and scene,
 in spontaneous love, healing, total understanding,
 For all this has happened to 'us' as well-
 and our brothers anguish is our own,
 for we touch worlds in our shared humanity.



You are never Alone-
 as long as one wing-ed thought of mine-
 can fly and find rest in your heart,
 As long as one loving word finds refuge-
 and heals another's wounds,
 You will never be alone-
 as long as Your candle shines forth,
 amid the gloom of the world-
 showing the way to a weary soul,
 bringing comfort to their loneliness.
 And you are never alone-
 for every blessing flies back to you,
 on wings of light to mantle your heart,
 to enfold you in its radiance and keep you-
 Always in the company of Angels...

EARTH CHANGES AND THE ETHERIC VEHICLE

Plate tectonics as a theory has revolutionised the way the earth's crust is interpreted on a global scale. The activities of earthquakes that frequently occur along the same zones of instability in the Earth's crust are sometimes accompanied by tsunamis. A fault collapse causing a sudden change in the level of the seabed can generate a tsunami wave. These waves travel quickly and have a huge wave front that may sweep inland causing much damage.

Activation of this "ring of fire" has recently caused devastation in Christchurch, NZ and Sendai, Japan. Some predictions, both scientific and general, indicate an intensification of seismic activity that could trigger some known major fault-lines. This is a cause for concern.

The plate tectonic theory involves many factors such as long ocean-ridge lines, major plate movement, volcanic activity, magnetic indicators, crust convergence (uplifting or submergence) and other considerations such as erosion, ocean currents and weather systems. This comprehensive theory typifies the inter-relationship between various influencing factors. Even the increase in sun-flare activity may have a partial influence in the increase in energetic tensions that heighten and seek release via a seismic process.



My suggestion is that there cannot be a separation between nature (natural events) and humanity. We are a significant part of a greater whole. The "Gaia" concept proposed by Lovelace; the writing of Pierre Teilhard de Chardin and the esoteric viewpoint propose interaction between kingdoms (mineral, vegetable, animal, human) and some intelligent purpose behind these manifestations of life. An intelligent principle behind the evolution of all life forms is implied.

What is the significance of the Christchurch and Sendai events? How do they relate to human consciousness and human behaviour? These questions are not easily answered and any attempt to do so may draw on suppositions that may not be supported by present societal beliefs.

Direct human intervention such as atomic testing has been implicated as a possible cause of earth tremors. Deep mining and de-forestation have caused some earth movements (mudslides,

avalanches, and cave-ins.) These physical causative factors have gained some acceptance.

An event is a happening, a sequence of manifesting consequences. The impact of a “happening” depends upon our presenting realities, our held values, and our worldviews. Yes there are physical consequences that directly affect those at the actual site of the event. Some die, others are hurt and others experience forms of loss or grief.

How we are affected emotionally, mentally and spiritually depends upon our individual “presenting realities”. The following hypothesis bears consideration even though it extends beyond the physical because it can influence your grasp of “the real”.

“The etheric body is primarily composed of the dominant energy or energies to which the man, the group, the nation or the world reacts in any particular time cycle or world period.” (*Telepathy and The Etheric Vehicle* by Alice A. Bailey, page 141)

This Etheric Vehicle as a concept becomes understandable when expressed in terms of electricity or energy rather than ethers.

These etheric energies, when associated with Matter, have more acceptance as the famous equation $E=mc^2$ (Energy= Mass times the Speed of Light Squared) has withstood some scientific

verification. But the etheric field is inclusive of emotional and mental energies suggesting that mass human thinking and feeling have energetic consequences. This influence is suggested in the saying; “energy follows thought”.

Ideas, thoughts and feelings have been seen to influence human behaviour throughout our history. Yet the concept of feelings generating an energy field or thinking having an inherent energy aspect does not have consensual acceptance.

Human identification tends to be with their primary physical needs. A consumer mentality is evident in most advertising and in this society materialism is the focus. Our quest to satisfy created wants has caused much change to natural resources.



Conscious existence is presumed by many to pertain only to this physical reality. Life in “three score years and ten” has to be lived, fully satisfying needs and gratifying desires. Has this selfish attitude resulted in depletion of food resources and in both the overpopulation of our

planet and the distribution of peoples in unsafe locations?

Self-consciousness is attributed to the human condition and only gradually is it realised that all forms of life have a degree of sentience that enables conscious interactivity with environs. Individual and human rights have been fought for and partially established. Have the kingdoms of nature, that is, all living forms including our earth, some essential rights? Does man tamper with essential principles that govern performance of cycles of manifestation at his peril? Does the cry for sustainability partially address this issue?

The proposal that consideration needs to be given by humanity to the etheric field as a multitude of energies is implied in the earlier quote. The Etheric Field is essentially a conduit or conductor for a large range of energies that esoteric students associate with levels or planes of existence. These energies create patterns or forms that relate to cycles of manifestation. Humanity has used FREEWILL to influence or select energies and directed them into particular forms and patterns. Selfish direction results in many unforeseen consequences.

Furthermore the soul energies express via the individual etheric vehicles, in other words the higher self uses the personality vehicles for Self-expression. This presupposes the concept of "continuity of consciousness" or life after death. Holding to these concepts alleviates much of the

human concern with the death of the physical body, and also the loss of material possessions.

Crises are thus opportunities to contemplate major redirections of choices. They are also a chance to look at our assumptions and consider more inclusive holistic interpretations of reality.

Acceptance of esoteric concepts (the etheric field, the soul) may lead to a change in orientation away from materialism thus lessening the impact of a crisis. The revelation revealed through the use of intuition has provided solace in these times of stress

The concept of "soul" incorporates unity, that is, the one Soul of humanity. Soul qualities such as "group-sharing" are becoming evident in the aftermath of crisis. Local, national and international groups have contributed to the effort to re-establish harmony and resources. This effort is via organised actual assistance (eg Red Cross) and by meditative invocation.

My major objective through the writing of this article is to awaken in you the reader the reality and validity of the soul. And with this acceptance of the soul comes the ability to transform interpretation of presenting events. With you in these transformative times.

Orest Tarnawsky

THE GLOBAL FINANCIAL AND ECONOMIC CRISIS - PART 2

BUILDING OUR POLITICAL MIND

By Ralf Stefan Dobiasch

(Part 1 appeared in Newsletter 57, Sep – Dec 2010)

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Gaining Clarity

The first part of our article “The Global Financial and Economic Crisis” tried to identify some of the political and economic factors leading to the present economic crisis. Since we are not economic experts, this may have been more or less successful. But then, the great majority of people worldwide, even in the well-educated Western countries, share the same difficulty. And this is, in fact, part of the problem! How could humanity find solutions to the present crisis so that an increasingly fair, sound, safe, and ecologically sustainable economy would be the result, if it is so hard to gain clarity on the issue, and if public opinion – because of the existing lack of understanding – could be manipulated so easily? We all need to focus on the economic factors, but also beyond, on the political perspective. This is what we will try to do now.

Trade Deficit

One factor leading to the present economic crisis, which had been identified earlier, was the dramatic trade deficit of the USA which is met by an equally high trade surplus of other countries, for example, China, Japan or Germany. This has led to major imbalances and weaknesses of the world economy. Economic experts have long predicted a major crisis and discussed the likelihood of a “soft” or “hard landing”. It seems that the USA are now into the “hard landing”. It might take years before these international trade imbalances would be readjusted, especially since this would not only involve a major change of national economies, but also significant changes for the way of life of all citizens. If we follow the news, we could see the different national perspectives and interests collide. And yet, if we follow the news, we are so identified with our national and cultural bias, that we frequently can't see the bigger picture. This, again, is part of the problem.

Indebtedness

Another factor, leading to the present financial and economic crisis, is the massive indebtedness of many of the Western countries, and the USA, in particular. This, originally, was stimulated by the enormous costs of the Cold War, the wars in Korea and Vietnam, and the significant investment into military technology in order to win the arms race. Lately, the various wars initiated by the G.W.Bush Administration further increased US-American indebtedness. Growing indebtedness is like a vicious circle which calls for a certain degree of economic growth so that countries could pay their rates. The saturated Western countries could hardly sustain such high rates of economic growth. Only developing countries like India and China could. Thus, Western countries went deeper and deeper into indebtedness.

Political Perspectives

Yet, to the public a different story had been told, which was frequently bought. Expenses because of the Cold War and the War against Terrorism could hardly be debated, especially in the USA for patriotic reason. Instead, conservative political parties in the 80ties, in the US and the UK, told the story of governmental wastefulness in order to justify their philosophy of deregulation, privatization,

cutting taxes (thus serving the interests of big money), and cutting the welfare state. Since then a rather radical idea of free enterprise has been shaping the economic policy of many Western countries, whether governments were conservative or liberal (or social democratic, according to European terminology). The truth, however, is that this policy rather intensified than cured the problem of indebtedness. Yet this was hardly debated, since the overwhelming majority of journalists, experts and politicians believed in this idea, which shows so many characteristics of an ideology.

Global Effects

The end of the Cold War did not stop this vicious circle. Instead, the Internet and the new communication technologies led to an accelerating process of Globalization which, in turn, fed the illusory hope that high rates of economic growth could be possible in Western countries, too. Several speculation bubbles stimulated this illusion, like the New Economy bubble in the late 90ties and, lately, the bubble on the US real estate markets. In fact, we simply witnessed a constantly increasing indebtedness of Western countries. Such high debts involve, by definition, large sums of money in the books of banks and other financial institutions. These large sums of money simply had to be spent. Since the dominant, radical idea of free enterprise, and the resulting policy, did not set wise rules for the financial markets, the world ran into various speculation bubbles. On top, London City, the Wall Street, and bankers world-wide, used their influence on governments to keep financial markets rather de-regulated. Together, these factors have created an even more fragile, global, economic situation.

Though hopes for high rates of economic growth failed for Western countries, they did, however, become true for some developing countries lately, for example, India and China. This has put Western economies under increasing pressure due to global competition with the result of, yet, another vicious circle. Instead of putting emphasis upon reasonable international agreements for regulating the global markets, countries and communes, started a race for providing better conditions for big business with lesser taxes, higher subsidies, lower ecological standards, etc. Tax havens worldwide additionally intensified the situation. Companies could always threaten, that they would otherwise transfer their headquarters and plants to a place and country with “better” conditions. And in order to economically survive under conditions of an accelerating global competition, companies even had to do so.

Unfair Distribution

Indebtedness has dramatically increased the gap between capital and labour – but in a new form. On the one hand, huge amounts of money have been available, globally. This has led to high profits and a major expansion of financial institutions and banks world-wide. Further, the beneficiaries of the dominant cutting tax policy have frequently been companies, and top level managers. The labour force, on the other hand, has been facing great pressure to not ask for higher salaries, because companies could credibly threaten that they would otherwise transfer the work of their plants and suppliers to countries with lower salaries. Indeed, the ongoing Globalisation stimulated economic development in many countries and improved the situation of the workers. But the benefit really reached only relatively few, and the gap between the rich and the poor and between high and low salaries, worldwide, increased significantly.

As we see, there have been different problems adding up. And all have led to greater social gaps worldwide. Some experts say that the solution to indebtedness would have to be found in a more just distribution of money. They suggest raising taxes, especially for companies, financial institutions, and the rich, so that profits would be truly shared.

Battle for Ideas

The solution, again, would be a wise regulation of international markets. However, there is too little international cooperation with the needed long-term perspective, but too strong national and corporate, short-term interests. If any politician or government would like to make a difference, like the Obama-Administration in the USA, massive counterforce had to be expected. The public frequently identifies with national and corporate, short-term interests thinking that this would save jobs which it does, but only on a very short-term basis. The mass media often work with total half-truths, poorly researched, and emphasizing stirring headlines in order to win the race for attention and audience rating. Lobby groups, sponsored with large sums of money, operate often behind the scenes, thus influencing politicians, journalists, publishers, etc. The few who operate in the open are emphasizing, for example, the idea of “freedom”, thereby deluding the many, since what is really meant is just the freedom of the few. Others stress the term “social”, thus hiding the fact that they are sponsored by and work basically for big money interest. On top we are witnessing ultra-rightwing, fundamentalist, political movements growing worldwide, which are promoting simplistic, but frequently aggressive, interpretations and solutions.

So where are we at with the task of gaining clarity? It seems, we just increased our uncertainty and confusion. Indeed, humanity is facing a quite demanding situation. It would be difficult enough even for experts to understand the functioning of the global financial and economic markets, and the causes of the present global crisis. Yet, how could the public be so informed, that an enlightened public opinion could support a reasonable economic policy – nationally and internationally? Because of the various interest groups, using cutting-edge advertising and marketing tools, it has become almost impossible to discriminate between facts and fiction, and between reasonable and twisted interpretations. Even the relatively well-educated people in Western countries, could hardly avoid undue simplifications based upon lack of understanding, simplistic interpretation, and particularistic or ideological interests.

Becoming WorldCitizen

Facing all these challenges, we could feel overwhelmed by frustration, and lose all hope. We could stay somewhat detached, believing that we would know better, but graciously leaving human fate to be worked out by others. We could turn into political or religious fanatics, cultivating and fighting for the ‘one and only’ truth and possible solution. We could also engage in fancy prayers or meditations not realizing that, thus, we rather add vague hopes and thoughts, instead of contributing to the needed process of clarification. Or we may change our perspective. What we may regard as a challenge we could also regard as a demonstration of a very real human progress.

Is it not a proof of progress in human history that we now have information about world affairs, and the economic situation of humanity available? We are getting increasingly aware of world need, which is definitely stimulating our *Sense of the Whole!* Is it not a proof of progress that we actually consider – and thus care for – global betterment and welfare? By learning how to truly demonstrate goodwill in action, we are stimulating our *Sense of Responsibility!* This planet with its many continents and variety of cultures is represented, in our consciousness, almost like a neat, little village. Thus, we may recognise the fundamental energy which drives each and all to grow and shine, and eventually master all challenges. We may call this: God, the Will to Good, the Force of Life, or Beauty, Simplicity and Fearlessness, or human creativeness. The Buddhists call it the fundamental urge for Joy, which all beings share – whether friend or foe. This is stimulating our *Sense of Brotherhood.*

Indeed, we are all in process of developing the consciousness of WorldCitizens. But since humanity stands at such an early stage of this process, and so does each one of us, we should not stop short with this realisation! Rather we may allow the challenges to drive us forward to the next step. And that is, again, a tricky part, because certain flaws might occur, and instead of recognising them as flaws, we might engage in skilfully justifying them!

Flaws and Justifications

One of the greatest challenges for humanity seems to be that strange mixture of ignorance, consumerism, self-actualization, and fear which we are all victim of, but which we all are so skilfully cultivating. We may pack this challenge into one little question: Do we really care enough?

In the following analysis we will distinguish between three types of man: (1) The intelligent, but emotionally polarized man, (2) the intellectuals and culturally creative man, and (3) the idealists and the spiritually oriented man. This distinction, of course, is a rough simplification which does not serve to classify humanity. But the analysis may help to gain some ideas about how to approach our fellow man in everyday life.

The Intelligent, but Emotionally Polarized Man

We all demonstrate this type of consciousness in everyday life – maybe even most of the time. For the intelligent, but emotionally polarized man ignorance and consumerism may demonstrate as a relatively rare interest in news about world affairs. The main focus is on the mass media and their stories about sex and crime. Even political subjects are often wrapped up like this. The stirring and shocking news sells. But then, since such stirring and shocking news are constantly stimulating fear about an uncertain world, which is really hard to bear, people are getting dull. The result is a vicious circle, forcing the mass media to make their stories even more stirring and shocking. If the more emotionally polarized would debate about political subjects at all, then they would frequently repeat the simplistic criticism and aggressive, and often nationalistic, demands they've learned from others.

In some cases people develop spiritual-religious interests, in the hope for redemption and release. They might join groups where they would find companionship and encouragement, but also some doctrine which implies more or less simplistic explanations and solutions for global challenges. Similar motives could be involved with joining political groups and organizations, and would then lead to similar results.

Building the political mind involves, in such cases, education and political education, in particular! The great success of the socialist and social democratic movement in the 19th and the early 20th century was built on massive focus on education. Indeed, local political groups were to a great part operating like study groups. The learning process also brought people together, supported emotional ties to grow among each others, and stimulated in each motivation and strength to persist.

At some point many such local groups have a tendency to become crystallized, a bit too dogmatic, with members believing that they would already understand and know the solution. This is not so attractive for new members. Thus, since a few decades, we have seen a decay of big organisations like political parties and churches. People would join for some temporary activism, but otherwise follow their individual goals.

The dominant urge towards self-actualization could make people withdraw and focus on their little hobbies, or join groups which put much effort in creating a parallel reality like some spiritual-religious groups and churches do, but also Bikers Clubs, Star Wars groups, etc. Our so called 'open' societies sometimes appear like an assembly of many 'closed' societies. Indeed, there is frequently little contact between the social classes and various subcultures in the sense that we truly meet with heart and mind.

Political education starts with debate and, as it unfolds over the time, would increasingly stimulate those characteristics which were mentioned above for WorldCitizens. But – we may ask ourselves –

do we use all possibilities for such debate? Even simple things, like taking the train instead of the car, or having a little chat at the bakery, which would make us meet with people who are neither close friends nor close co-workers, could make a difference. We may further ask ourselves: Using such little talks, do we care enough about world need, and thus about the Whole, while being involved with such everyday life affairs? Do we create during such little talks a field of goodwill which is, in fact, positively encouraging and joyfully stimulating ideas about individual-local-global betterment and individual-local-global welfare? And further, do we meet others – friends and foes, and total strangers – with such profound respect that we are, in fact, practicing Brotherhood?

We may be joyful and easy going, but we can't escape any minute the fact that we all are WorldCitizens. Our problem is that this is a rather new identity. We do not have so much difficulty with demonstrating as a member of a certain family or profession or nation. And yet, becoming WorldCitizen is the immediate task ahead.

Of course, running around with a missionary spirit would not help, and promoting certain ideas, believing that these alone would resolve the issues at stake, would not work either. What is, in fact, needed is to lift debates on to a higher qualitative level. This may start with an attitude of real interest and deep respect for each other, and with a sharing of our worries, sufferings, angers and joys. When the talk is turning to political and economic subjects, much would be gained, if we would add reason and change debates to become more elaborated and sophisticated. Of course, we would have to acquire in depth background knowledge beforehand about the political and economic issues at stake. Thus, we'd have to be ready to discriminate, for example, between the simplistic, the screwed, the ideologically based, the balanced but indifferent, and the fancy idealistic 'truth', etc., and to present a substantial perspective instead. It is demanding to switch from repeating simplistic statements to a truly elaborated, sophisticated debate. It is really an art to harmlessly support such changes of mind and attitude to occur. And yet, this is to be cultivated, since this would cleanse and positively shape the emotional and mental field world-wide.

The Intellectuals and the Culturally Creative Man

This type of consciousness is growing in all of us, and is getting dominant for an increasing number. For the intellectuals and culturally creative man the situation is different, since these types are frequently quite interested in world affairs. They have good and often extensive background knowledge. And they usually have strong and independent opinions based upon elaborated theories or certain trends of thinking. They demonstrate as independent thinkers and creative workers in their particular field. But this self-actualization has a downside. Ignorance and consumerism enter in with the powerful focus on mental matters which excludes all which is not fitting into the picture of elaborated thought. This may involve consuming the cutting edge literature in the field of interest, but showing ignorance to other problems. Frequently this also demonstrates as difficulty to meet ones fellow men with true interest and deep respect, especially if these are not close friends or colleagues, and therefore not of equal intellectual level. If issues arise which are not within the field of their expertise and, especially, if these issues involve an 'unknown' part of reality, like conflicts or psychological problems do, then fear results, and the issues are often not dealt with at all.

When it comes to political or economic subjects the intellectual and culturally creative types are either real experts and politically active, or they remain rather detached (and perhaps disinterested) from such subjects, since their particular field of expertise lies elsewhere. In any case, if we want to be respected as equal in dialogues, we'd have to really know our subject. If we want to talk about political and economic subjects, then we would have to have substantial background knowledge in this field.

Building the political mind, in such cases, calls for a new and unusual form of open dialogue, if the sense of the whole, the sense of responsibility, and the sense of brotherhood are to be stimulated. The task is how to unlock the mind, so that new insights and a new quality of relationship would

ensue. Discussions and debates are frequently limited to arguments. Though these arguments are often of high quality, they are nevertheless drawn from the body of established thought, and exclude anything which sounds vague or insufficient. And that's the problem, since new insights from beyond these confines often emerge as subtle feelings or questions, and are expressed rather vaguely!

Thus, the first requirement for such dialogues to emerge is an attitude of true interest and profound respect for the other and for oneself. Each is embraced with his dignity and richness as individuality. The mind is not rejected, but other aspects of us could now show as well. Then, the mind, being no longer an instrument for separation, becomes a valuable tool for expressing subtleties and the New. If this step has been successfully taken, the next requirement is a similar attitude of true interest and profound respect, as described before, but now demonstrated with respect to the world and to humanity in its many brackets. Theory about political and economic subjects may be considered at this point, but rather theoretical debates have to be avoided. Instead, the major focus would have to be the real problems of the world and of humanity. As a result, a together pondering ensues which, in turn, stimulates understanding and real wisdom. Thus, a fertile ground is prepared for goodwill (sometimes even the Will to Good) to emerge clearly and powerfully. Practical conclusions are naturally drawn. The mind acts as an instrument for discovering new insights and developing creative solutions.

The Idealists and the Spiritually Oriented Man

This type of consciousness is not as rare, as we might think, at first glance. We all might have our moments demonstrating it. It demonstrates through activities in political and spiritual-religious groups or organizations. But it could also be found in conventional business organizations, if we'd look for the few who work for betterment – no matter what the challenges are. Some of these are really practical idealists. They are practical enough to get things done, but idealist enough to keep the vision fresh and alive. They demonstrate some dynamic momentum which draws in others who share and complete the vision, and who support to get it manifested.

And yet, the idealists and spiritually oriented man are frequently getting astray, if the sense of 'my' project is getting so dominant that the sense of proportion is lost. This so called 'our' project is then seen and declared to be of such significance, that the sense of the whole, the sense of responsibility, and the sense of brotherhood are jeopardized. Ignorance and consumerism follow this misled self-actualization. Co-workers are used, but not any more seen and welcome with their full potential, if this would involve changes to 'our' project. Fear about the fate of 'our' project dominates. Others, who are not working along the same line, are considered to be ignorant or not up to date or worse.

This so called 'our' project could either focus upon political or economic subjects, or such 'mundane' issues are rather rejected, if the centre of attention lies elsewhere. In any case, if we would want to address subjects of a political or economic nature, we would have to have significant knowledge in this field. Sometimes, talks would have to focus upon the basics. Sometimes, talks would immediately turn to be like experts talks. For both extremes, we'd have to be prepared! But the most important prerequisite, in order to be accepted as a serious and trustworthy person to dialogue with, would be a substantial understanding in the particular field of interest of the other, and a real sympathy with the dominating doctrine. Otherwise, whatever we would say would be regarded as missing the point.

We may ask ourselves, if we identify sometimes as being (political) idealists or spiritually oriented, about the status we are attributing to the teaching we cling to. Maybe, we are successfully avoiding, to declare it as the one and only sacred doctrine about which we could only speak with awe, but we may still regard it as the major reference point for all our considerations. Maybe, we are not clinging to any particular series of books, but to a certain school of thought. This would show in a preference for writings which we would consider as politically or spiritually 'sound'. As a result we might ignore

other valuable sources of information, and miss The Teaching as it is presented in Life, through the many schools of thought, and through the many strands of human endeavour.

Building the political mind, in the case of idealists and the spiritually oriented, involves similar techniques as in the other two cases, which we had considered above, namely debate and dialogue. But the challenge to do so is frequently much greater, compared with the other two. Often, it is hardly possible to even meet, because of such an intense preoccupation with 'our' project. And even if an in person meeting occurs, the emotional and mental preoccupation with 'our' project is still so powerful, that a true meeting and dialogue is prevented. Instead, the pattern of finding new proof for 'our' project and of assessing the other in terms of whether he could be of use for 'our' project dominates. Talks about political and economic subjects suffer accordingly. Whatever is said, it is immediately taken (or twisted) as a new proof for 'our' project, or a disproof of all the rest. Truly open, creative dialogues could hardly take place. And if some dialogues appear to be so, this may well be because none of the participants would dare to question the dominating doctrine or the leading personnel, and all are just so happy confirming each others.

Is there a way to break through these clouds, this fog, and this dust? Sometimes such efforts might be doomed to remain unsuccessful. But sometimes, if there is enough blasting Love, unifying Will to Good, and joyful pondering, which is putting 'our' project back into perspective, a real change might occur. Then, the real problems of the world and of humanity might be considered without bias, and creative solutions might shape up, which are truly getting beyond the limitations of biased ideas and activities.

The Principle of Sharing

Our analysis has identified some principles which should be part of resolving the present, global crisis:

- Balancing global trade deficits and surpluses
- Wise consolidation of national budgets and reduction of indebtedness
- Fair distribution of resources and fair chances for all
- International agreement on wise rules for financial and global markets
- International agreements for an ecologically and socially sustainable global economy

Of course, the details have to be worked out still. The different perspectives on the globe had to be integrated, solutions had to be found, internationally agreed on and implemented. This would involve a multitude of global players, like national governments, but also transnational companies, and non-governmental groups. It might well turn out to be an awfully slow and demanding process, with frustrating setbacks and poor compromises. And, yet, with every single step we might get a bit closer to a fair, global economy which would serve true need instead of stimulating and satisfying wants.

Such a fair, global economy would demonstrate the Principle of Sharing, as some have called it. This principle is not just about a fair sharing of the material riches of the Earth. It involves, really as a prerequisite, conscious sharing on other levels, too. A very real sharing occurs in debates and searching dialogues on political and economic issues as described above. After all, it's basically our particular way of life and the many thoughts and feelings – worries, fears, and hopes – which we share and add to the planetary life. That's how we shape the planetary life. No matter, whether we want to or not or whether we are conscious of it or not, we always add to the slow, global process of resolving the political and economic issues at stake. Our choice is whether we contribute to retardation and setbacks, or whether we support, in fact, a speeding up towards sound solutions. The Principle of Sharing is implemented to the degree we are consciously sharing human experience and still demonstrate as constructive and dynamic agents of goodwill or of the Will to Good.

INDIFFERENCE

For the last few weeks I have been meditating upon the seed thought of Indifference. My impressions are that a state of indifference is a high and desired state of awareness and needs to be cultivated. It is a particularly valuable state of awareness when living in a world in crisis on every level.

My impressions are clearly at odds with the Webster's Dictionary definition: a. Lack of difference or distinction between two or more things. b. Absence of compulsion toward one thing or another. Synonyms: apathy, casualness, complacency, disregard, lack of curiosity, torpor, unconcern.

I began my contemplation of indifference by looking at its number value: $954966595535=71=8$. Eight is the number of the Christ. Perhaps indifference is the quality expressed by Jesus when he saw people not in terms of their limitations, but in terms of the good within them. His lack of judgment and or apparent discrimination was perceived by some as confusing or incomprehensible. Yet, his indifference was to see the good within the apparent difference and express loving acceptance.

The Eye of Horus also adds to $71=8$. The Eye of Horus is the capstone of the Great Pyramid. This is the fifth principle, the soul, the creative eye of the soul. This is the eye which looks upon the world of forms and creatively adjusts them in order for them to conform to a greater plan and purpose. The ajna centre is depicted as an 8 on its side.



Therefore, indifference is related to a lack of attachment or compulsion towards the external or material world. This allows energies to be focused at a higher and subtler level. Rather than the perception of difference, the eye engages in keen analytic discrimination, unifies and registers sameness. Duality is resolved as a whole or archetypal image is revealed. Although indifference prompts a heightened state of creativity, there is no personal attachment to outcome.

Fourth Kingdom also sums to $71=8$. We know from the Ageless Wisdom teachings that it is the role of the human, fourth kingdom in nature, to bridge between the animal and angelic kingdoms. Our destiny is to become as angels under their training. Under our training the animals will eventually enter the fourth kingdom.

For us to reach our potential and for us to guide and nurture a lower kingdom will require a higher subtler definition of indifference. With indifference, we can train the animals to see their individuality and to stretch their minds into objective self awareness. In other words, we see their destiny (not the current limitations) and guide them into expressing it. With indifference to our personality characteristics, we choose to see the qualities that we express and thereby become what qualifies us.

Lawson Bracewell

2011 MEDITATION RETREATS

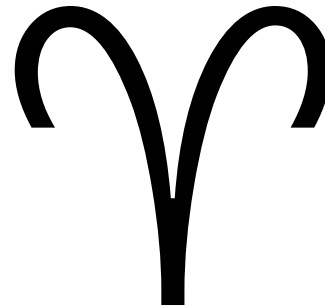
These retreats are at the high point of the spiritual year.

*At each retreat there will be meditations and a series of themes for contemplation accompanied by talks.
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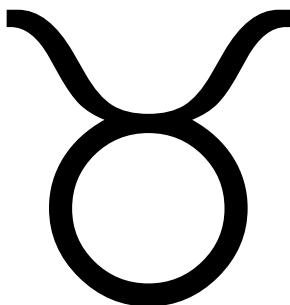
FESTIVAL OF THE WILL 16 – 17 April 2011

- What is power?
- What is the difference between ego will and higher will?
- What is the nature of an idea?
- Where does it come from?
- Is the Will active in my life?
- How is the Love energy of the Christ a part of the Will.



FESTIVAL OF WESAK 14 – 15 May 2011

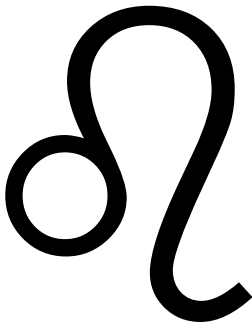
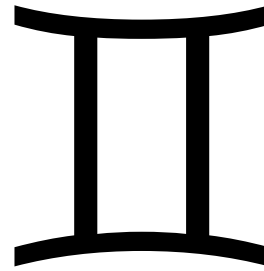
- What is Love?
- What is the nature of Will and Love combined?
- Love and Freedom?
- Attachment or non-attachment?
- Personal and impersonal love?
- How do we come on line with love?



FESTIVAL OF HUMANITY

11 - 12 June 2011

- What is Goodwill?
- Why is the Great Invocation revolutionary?
- What and why do we communicate?
- What is Humanity's destiny?
- What is the nature of relationship?
- How do love and intelligence combine?



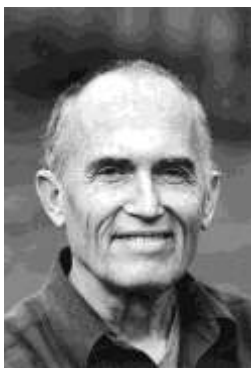
FESTIVAL OF SIRIUS

13 – 14 August 2011

- What is Freedom?
- What is the nature of Responsibility?
- The note of joy
- Points of crisis
- Furthering self development

Facilitated by Lawson Bracewell

Lawson has a unique combination of heart, humour and wisdom. He has been an active meditator for 35 years. He teaches courses through Christ College in New Zealand which include the Ancient Wisdom Teachings, psychology, astrology and meditation. He has a PhDE in Esoteric Psychology, a Masters in Social Work and is a professional astrologer of over 35 years.



**All retreats
suggested donation \$200
+ food to share
+ accommodation \$20 per night**

**If you are drawn to attend any of these
retreats please contact:
Lawson: 03-355-1395
lawsonb@ihug.co.nz**



In response to the shrinking hard-copy publishing options, Rosa Mira Books intends to help talented authors catch the rising wave of digital publication while avoiding the mass-production and mixed-quality output of larger, free-for-all digital publishers.

Rosa Mira Books will hand-pick a few manuscripts per year — work to be edited, designed and marketed to the highest publishing standards.

Our first ebook is the novel *The Glass Harmonica: A Sensualist's Tale* by Utah author Dorothee Kocks, and the second, a volume of *Slightly Peculiar Love Stories* by NZ and international writers, is being prepared for publication.

Inspired by Daniel Andreev's vision in his book, *The Rose of the World*, or Роза Мира, *Rosa Mira*, we publish work that bears 'the mark of talent and at least one of the following: a sense of beauty, broad scope, profundity of thought, sharpness of insight, purity of heart, or a joyful spirit' notwithstanding 'a keen awareness of the world's darker depths'.

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Dorothy I. Riddle, Ph.D., certified management consultant, psychologist and economic development specialist, has worked in more than 85 countries and taught at graduate institutions in Canada, the U.S.A., Europe, and China. She serves on the Board of Directors of the School for Esoteric Studies and as the Director of the Service Growth Project. **www.servicegrowth.net** The *Enough for Us All* series reflects the breadth of her awareness and her ability to integrate disparate fields into a meaningful whole with practical strategies for shifting from scarcity to abundance, from fear to joy.

Principles of Abundance for the Cosmic Citizen

Principles of Abundance for the Cosmic Citizen shows us how understanding our fundamental interconnectedness and our ability as energetic beings to create our own reality can provide us with the tools to tackle the challenging issues confronting us as a human race. It translates the principles of quantum physics into practical tools that we can use to transform ourselves and our communities.

Positive Harmlessness in Practice

All spiritual traditions mandate harmlessness, yet the twentieth century was the most violent period in human history. How is this possible? *Positive Harmlessness in Practice* shows that we have no collective experience of harmlessness because our habits of harm are so pervasive. To build our "harmlessness muscle," Dr. Riddle details a pragmatic three-step daily practice—a Butterfly Shift. She then points out that, to sustain a practice of harmlessness, we need to strengthen our skills of self-discipline, responsibility, decision making, complexity, nurturance, goodwill, and compassion.

Moving Beyond Duality

Moving Beyond Duality exposes the illusion of duality that underlies our fear of scarcity and helps us learn to live joyously and interdependently.

www.enoughforusall.com

CHRIST COLLEGE UPDATE MARCH 2011

1. Our yearly programme of meditation retreats will begin with the Aries retreat 16/17 April.
2. We are offering our first one-month residential programme of meditation and study. Its rhythm of meditation, study and service will mirror the pattern of our five-year programme.
3. Though the February earthquake in Christchurch had its epicentre on the Banks Peninsula, Christ College was undamaged by it. The Silent Space remained still and serene in the midst of the big shake. We meditate for the healing of Christchurch.
4. The Banks Peninsula Conservation Trust has approved our application to have a significant portion of our land covenanted. We join with many of our neighbours in entering into a legal contract to ensure that our land returns to native bush.
5. The Silent Space is still in its yearly high tide of visitors. People from all over the world bring their energies into the space and bless it; then return home with a powerful inner experience.
6. We were privileged to have three Japanese women visit Christ College and engage in a ritual of planted our third Peace Pole. **MAY PEACE PREVAIL ON EARTH.**
7. In the midst of a world economic crisis, we are daring to fund raise for a student accommodation building. We are building for the future.



SOLAR FIRE MEDITATIONS

Venue – 30 Rutland Street– 7.30 pm

Talks from each month are available on the website
www.christcollege.co.nz/meditation.html#solarfire

17 APRIL 2011

Aries ♈ **Keynote: I come forth and from the plane
of mind I rule**
 (actual time 18 April 2.45 pm)

17 MAY 2011

Taurus ♉ **Keynote: I see and when the eye is
opened, all is illumined**
 (actual time 17 May 11.10 pm)

15 JUNE 2011

Gemini ♊ **Keynote: I recognise my other self,
and in the waning of that self I grow and glow**
 (actual time 16 June 8.15 am +eclipse)

NEW MOON DATES AND TIMES

Venue – 30 Rutland Street – 7.30 pm

3 APRIL 2011

Aries ♈ **Keynote: I come forth and from the plane
of mind I rule**
 (actual time 4 April 2.33 am)

2 MAY 2011

Taurus ♉ **Keynote: I see and when the eye is
opened, all is illumined**
 (actual time 3 May 6.52 pm)

1 JUNE 2011

Gemini ♊ **Keynote: I recognise my other self, and in
the waning of that self I grow and glow**
 (actual time 2 June 9.04 am +eclipse)

Meditation Temple

Meditations are held on the temple site at the
time of the full moon.

Capricorn	18 Apr	1.30 pm
Aquarius	17 May	4.00 pm
Pisces	15 Jun	4.00 pm

PH: 03 304-8893 FAX: 03 304-8896
 E-MAIL: sevenrays@clear.net.nz

INTERNATIONAL CONFERENCE



MAY 2011

25th Annual International Conference
of the Seven Ray Institute and
The University of the Seven Rays

2011 Conference Information

Invoking a Spiritual Renaissance May Peace Prevail through Harmony, Beauty and Art

April 30 - May 2, 2011 - Pre-Conferences
Pre-Conference Workshops: 8:00 to 5:00 each day

May 4 - 8, 2011 - Main Conference
Opening: Wednesday, April 30, 7.00 pm
Closing: Sunday, May 8, 2.00 pm

The fourth ray is a ray of consummation and perfection. This year the Seven Ray Institute and University of the Seven Rays are presenting their *twenty-fifth* annual, International Conference. The number twenty-five is closely related to the fourth ray. We are celebrating a kind of consummation—twenty-five yearly Conferences bringing the Ageless Wisdom to the world esoteric community.

Our theme for this twenty-fifth conference in 2011 (a number summing to the number *four*) is: ***Invoking a Spiritual Renaissance: May Peace Prevail through Harmony, Beauty and Art.*** Together, using the rainbow bridge and the power of the fourth ray planet Mercury, we will invoke a vision of the coming spiritual renaissance and the peace and fulfilment which it promises to humanity and our planet.

For further information:
http://www.sevenray.net/sri_conference.html

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View from land

CHRIST COLLEGE STUDY OPTIONS ALL WELCOME

ONE MONTH RESIDENTIAL COURSE 21 May – 19 June 2011

The three Christ College Tutors Lawson, Julia and Orest, invite you to attend a one month residential course exploring the ageless wisdom teachings.



Our course at Christ College is designed to refresh people in this mountainous terrain and bushland. We will meditate in the Temple here, which is non-sectarian. We hope to build a sense of community over the four weeks through shared meditation, cooking, eating, walking, discussing, studying, reflecting.

Our studies are based on the books by Alice A Bailey who recorded the teachings of the Tibetan Buddhist Master Djwhal Khul in the first half of last century. The foundation of the teachings is theosophical and includes Hindu and Christian concepts. Some key teachings are about the cycle of many lives, the group soul, the etheric vehicle which surrounds and connects each of us within the planetary etheric field surrounding the earth.

My vision for the course is to present a conceptual framework which enables students to understand their part in the greater whole, within the destiny and purpose of our planet as it takes its place within, and is influenced by, the inflowing cyclical energies of the solar system and the constellations. All of these are living entities and are part of the unfolding and renewal of the planet.

The energies, which stem from the One light, bring the diversity of the seven rainbow colours

and are called the seven rays. They are qualities and energies that influence our personalities and souls and are distributed through the constellations, planets and stars, particularly at the Full Moons.

Humanity, through its suffering, is learning to open its heart to all and allow the flow of patterned energies into human culture as the divine Plan.

I am particularly interested to share this "big picture" in the context of the recent world events, both social and geological, so that people can move beyond fear and make deeper sense of their experience.

I hope this gives you some idea of the course. We will be building the courses on the following books by Alice Bailey - Esoteric Psychology, Esoteric Astrology and A Treatise on Cosmic Fire. *Julia*

Venue:

Christ College of Trans-Himalayan Wisdom
433 Long Bay Road, Akaroa

Fee:

\$50 per day for food and accommodation.
Tuition by donation.

Tutors:

Lawson Bracewell, Julia and Orest Tarnawsky

For further info please contact:

03-304 8893 or sevenrays@clear.net.nz



ESOTERIC PSYCHOLOGY STUDY GROUP

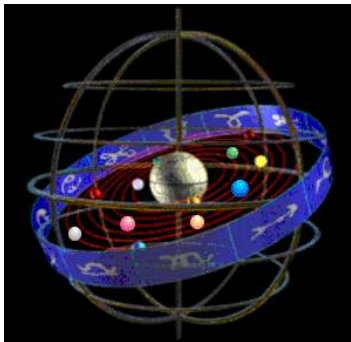
This group studies one of the Alice Bailey books Esoteric Psychology I, which in summary looks at the laws of the soul, the seven rays, and the psychology of the soul. It is a class for beginners and is open to new members – all welcome.

The group meets fortnightly on Saturdays at
11 am at 30 Rutland St

For further information please contact Lawson:
Ph: 355 1395. **See also** www.christcollege.co.nz

Another group continues to meet fortnightly on
fortnightly Saturday mornings to study the depth
of Cosmic Fire.

* MASTERS IN MEDICAL ASTROLOGY *



This is a 20 day course conducted over four intensives designed to provide the student with the diagnostic tools to pinpoint physical strengths and weaknesses, analyse potential medical conditions, and source their origins whether physical, etheric, psychological or spiritual. The nature, reality and possibility of healing will be explored and potential therapeutic treatments outlined. The course is divided into 2 parts, Orthodox and Esoteric.

Dates - Starting 5 – 9 April 2011:
Tutor – Daryl Fell

For further information:
<http://www.christcollege.co.nz/curriculum.html#MSEAstrol>

Updates and Information

Christ College of Trans-Himalayan Wisdom

LONG BAY HOUSE – HIRE



Long Bay House has been recently refurbished and 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.

Facilities available:

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

Please contact Lawson for details:
lawsonb@ihug.co.nz

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(Established 1974)

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Yoga, Torkom Saraydarian, Sundial House.**

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PO Box 25, Paekakariki
Tel/fax: (04) 902 1667
information@trianglecentre.org.nz
www.trianglecentre.org.nz

PIGGY BANK PROGRAMME



We are in the midst of fund-raising to pay for the building programme at Christ College. All is going well and I am always looking for new ways to engage a larger field of Friends of Christ College.

I suspect that you do not see your current financial situation as supporting large humanitarian projects. So, I will not appeal to you to send thousands of dollars.

What I have in mind is: would you be willing to buy a piggy bank and designate it as the Christ College piggy bank? Then, whenever you felt the urge, you could put change into it. Every month or two you could empty it and write a cheque to Christ College for that amount.

Current trends in fund-raising indicate that the greatest funding comes from large numbers of people giving very small amounts of money. Certainly, the Obama campaign found this to be true. Please let me know if you can support us in this way.

FRIENDS OF CHRIST COLLEGE



We invite you to become a Friend of Christ College by contributing a monthly donation. By doing this you be a part of a global initiative to manifest the esoteric schools. You will receive regular updates, the newsletter, invitations to workshops and events. Your support will enable us to progress the project in a practical way. Please contact Lawson for further information: sevenrays@clear.net.nz or 355-1395

CHRIST COLLEGE LIBRARY



Arguably the best spiritual library in the South Island.

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

Sender: *Christ College
of Trans-Himalayan Wisdom
30 Rutland Street, St Albans
Christchurch
New Zealand*

Last Words

It has been a transformational time for Christchurch. We recognise those who have been affected, those who have held us in the light and the spiritual opportunity that has awakened.

WEB SITE www.christcollege.co.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.