



# In - Communiqué

Issue No. 12  
September 2012

Dear Reader

In this twelfth issue of our annual newsletter we are delighted to share with you the following articles:

- 'The New Will' by Piero Ferrucci
- 'Inner Silence,' by Jude U Ohaeri
- 'The 2012 World Servers' Festival' by Sheila Fish
- 'Fathoming the Unknowable' – A Triangle Article
- 'Can you Buy or Sell the Sky?' Chief Seattle
- 'A Journey of Discovery.' By Janet Derwent
- 'Love and Will' by Roberto Assagioli.
- 'Evolution of Meditation' by M.Rompage
- 'On the Roof of the World' by Julie Ewer
- 'The Now of Pooh' by Benjamin Hoof
- '*An Invitation to join* the International Correspondence Training in Creative Meditation & The Group for Creative Meditation.

We are living in chaotic times. Prophets of doom assail us on every side. As an antidote and for solace we often think nostalgically of gentler days, but we cannot and must not try to turn the clock back. The life style and challenges of today are the outcome of the quickened substance, the positive vibrations that precede new beginnings and mark the emergence of a new kind of consciousness.

Evolution is an ongoing process. It is marked more than by physical and material achievements. Acquisitions bring only a temporary comfort. Abiding elements that nurture and sustain us are needed now. One of these elements is gentleness. Gentleness is a quality of the open heart that leaves a powerful mark within the current aggressive tones of society. Gentleness, understanding and kindness are core values that heal and courageously redeem the violence and harshness that surrounds us.

It is easy to grow sterner habits to protect ourselves, but let us remember the role of gentleness, however pressed we may be by time and happenings. It makes room for a higher touch to be felt and, as Portia said of the quality of mercy, it is a gentle rain from heaven that blesses him that gives and him that takes. It heals, it nourishes, and it lifts the burden of suffering as little else does, for it administers compassion.

We can cultivate it at little cost: pausing to give it breathing space, modulating our impact, recollecting the delicate nature of trust we have as emissaries of other worlds of values. Beauty, music, colour, flowers, all the loveliness of nature bring gentling influences that we can garner to nourish the spirit of harmlessness.

We hope that this edition of the Sundial magazine will bring a touch of gentleness as you read and enjoy it. Further delights of sharing are in store on the new website [www.creativegroupmeditation.org](http://www.creativegroupmeditation.org). We are now able to offer some of the original Roberto Assagioli talks given at Sundial House in the 1960's as in mp3 format. We hope you will be delighted when you listen to these. Some of these Roberto Assagioli (R.A.) talks have already been worked into papers and are used within the Group for Creative Meditation study sets.

**Editor:** Janet A. Derwent,

*'For love is the desire of the whole and the pursuit of the whole is called love.'*

- Plato



## THE NEW WILL

Based on a talk given at the Rome 2012  
International Psychosynthesis Conference  
by Piero Ferrucci

PIERO FERRUCI began his presentation by announcing that he was experiencing a Rip Van Winkle moment in that it seemed to him that he had been asleep for some 30 years.

Now he felt he was just waking to find that Psychosynthesis had become the Queen of Psychology instead of being the Cinderella. He found this shocking as psychosynthesis had been relegated to the fringes of psychology by the rise of cognitive therapy, evidence based psychology and cognitive behaviourism. Templeton Foundation funding of a four million dollar investigation into aspects of the free will was and is posing some interesting questions, such as 'Freewill maybe at the heart of our judicial system. It may also be a basis of reasoning and a model of relationships. If this is the case, does freewill exist? If it doesn't, what is the ingredient in the cohesive synthesis of relationships and society?

PF then shared a recollection of the time when he was taking dictation from RA on ideas about 'silence'. The discussion and note-taking ranged around 'silencing of the body', a form of relaxation, and 'silencing of the feelings' that result in calm and serenity. RA then began addressing the 'silencing of the will'. He paused and said 'No. I've changed my mind. I don't want to give the idea that the will goes to sleep or doesn't exist. The will is not silent.'

The Dis-Identification & Recognition of the Self exercise has been modified over the years and has led to a softer version. PF recommends going with the 'hard version', the original, because as RA shared when he felt dis-identified from things, people and even his body, he felt free and this was a relief. From this observation RA decided that in this way he would be able to meet the deep souls of others.

Some of the qualities of free will can be listed as follows:

### *Autonomy [Independence & self sufficiency]*

Consider a reading experiment carried out over a period of days. Initially, on the first day when the group is allowed to choose what they want to read, they are motivated by their own intrinsic choice.

On the second day the group was told which book to read and this activated extrinsic motivation.

On the 3<sup>rd</sup> and 4<sup>th</sup> days there was 'interchangeable motivation'. On the third day the group was paid to play with puzzles. On the fourth day the group was set the same task of playing with puzzles but without being paid. There was a marked decrease in response as their intrinsic motivation had been taken away.

Emerson speaking about self reliance states quite clearly that there is a need 'To trust yourself. To listen to what you think, and not to conform, to listen clearly to what is inside you.'

*Ability to bounce back after a grave crisis* This is the capacity to adapt to a new crisis. It is a testimony to the beauty and strength of the human spirit. Thousand's of young Somali boys

were away from home tending the family and village cattle. Eventually they returned to their villages and families to find that all had been killed. Those young boys who survived fled to safety, travelling across hostile terrain and deserts. It took them years to make the journey to safety travelling into Ethiopia. This extraordinary feat of endurance and tenacity demonstrated their will to live and survive.

***Tenacity & Perseverance*** This is the capacity to look upon difficult challenges as opportunities. It is the ability to see the stress and still to choose to engage with it and deal with it.

### ***Self Control***

This experiment to explore aspects of the will was carried out under scientific conditions. Four year old children had a sweet placed in front of each of them for 15 minutes. They were told that if they did not eat the sweet for the duration of the test they would then get two sweets. Some children ate the one sweet and others persevered and were rewarded with two sweets.

This group of children were studied over a 30 year period. Those children who were able to exercise control and used their will to resist eating the one sweet were able to relate well with others in later life. They had the ability to control their impulses and as a result of this were able to develop better relationship skills. This advantage of self control enabled them to become more stable and rounded out personalities.

‘The human soul is like a charioteer managing a team of horses harnessed to a chariot. The horses symbolising the impulses which have to be controlled without repression.’ – Plato

***Self-efficacy*** means there is a competent ability to meet and deal with new tasks without anxiety.

The ability to cultivate and develop the will through exercises has been shown through scientific study of the efficacy of will exercises in Australia. Two studies have been underway, one of which has been focusing on one area of life that the individual wants to improve e.g. wanting to be a good reader. This is achieved by the person setting themselves the task of reading for half an hour a day over a period of weeks. Or another person may want to be healthier and this can be achieved gradually over time by introducing more exercise into the daily routine. Training the will has been found to bring improvements on many levels.

There is a need for applied will as this brings a depth to experiences. We are a distracted society and as a consequence we have become a fragile society. Deep psychology means we can go deeply into relationships without being distracted.

At the moment there is a need to revisit the skilful will applied to personal choices which manifests as integrity. There is a tendency at the moment for there to be a distance between values and behaviour. For example ‘I am for the planet’ and yet ‘I don’t recycle paper’. Or ‘everyone should pay their taxes’, and ‘I secretly cheat on paying mine’. This lack of integrity is akin to cheating oneself. Cheating a lot, cost us a lot, it splits us into two!

In the midst of this overwhelm of multiplicity of ideas and views here is a Jewish Story. It goes something like this . . . “A very advanced soul was coming to earth. It was foretold that He would free people by love. His mother was approaching the full term of the pregnancy.

The Devil was becoming more and more worried that he would be out of business. So he made an application to the Celestial Court and made a very strong and convincing case for his not being put out of business.

The verdict of the Celestial Court was that they could do nothing to stop the birth of this advanced soul, that soul would definitely come. However, they decided they would make another soul that was equally advanced. He would come and his abilities would be that he would be able to create luminous, beautiful ideas but he would be totally under the control of the Devil.

Some ideas can give us wrong ideas that seem okay. For example free will does not exist. However those who believe in free will are in better shape, they are less aggressive, more helpful and healthier.

To end his talk PF shared that he kept trying to find some difficult questions for RA. For example he asked him: 'Is the will like training a muscle, once you stop training, does the will become weak and flabby?' RA replied as follows: 'Every act of will you do will be recorded in the eternal memory of the soul'.

Are we all waking from a Rip van Winkle moment? Are we embracing our free will and integrating our choices so that our values and behaviours coexist? This integrity is life enhancing, as it balances and applies free will which is experienced as a radiating kindness and deepening of loving understanding.

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### **INNER SILENCE: A STATE OF CREATIVITY AT THE GATES OF INFINITY by Jude U Ohaeri**

Inner silence is a positive state of mental quietude, without thought;  
Achieved and maintained by a relentless application of the will  
It is a state of spiritual tension,  
Aimed at achieving pure awareness of the Soul  
As such, it is a state of creativity at the gates of infinity:  
The pristine, original home.

The obstacles to it are: competing physical sensations, emotions and thoughts  
The way out is to treat the body well,  
Sort out your emotions, and clarify the thought atmosphere.

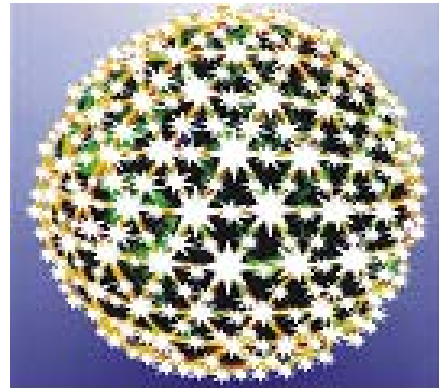
To regain infinity, that farthest goal  
The way forward is a relentless practice of inner silence:  
Occupy yourself with inner silence –  
Ponder it, will it, feel its atmospherics, and be in it

The resources needed are: energy, time, will, health and safety;  
These are the true gifts of the spirit;  
With them you are in spirit-time;  
Time to transcend the fleeting, perpetual, inner chatter  
In the eternal fluctuation of the chitta;  
Time to fly into infinity

On the flight to infinity  
May your inner silence gain momentum  
And speed your rendezvous with the spirit: The longed, pined, rendezvous

# The 2012 World Servers' Festival Week

By Sheila Fish



The notion of the new group of world servers was introduced by the Tibetan, Master Djwhal Khul, in the books published by the Lucis Trust under the name of Alice A. Bailey. These books were written between the 1920s and 1949 and there are many references in them on this group. Amongst them, the fundamental notion of their spiritual oneness is paramount, as are the facts that the group is basically the vanguard of the Kingdom of God, the Hierarchy, and an instrument of the Hierarchy working to bring in the ideals and values which will be the foundation of the New Age. People from every race, nation, religion and humanitarian effort are represented in their ranks and the key words of 'love' and 'wisdom' are of the greatest significance in their work. Harmlessness too, is a vital characteristic of the members, as are the attendant qualities of joy, goodwill and selflessness.

The fact that this world servers' group is truly international, universal in its outlook and imbued with the quality of love, speaks of the soul. It is the soul that is characterised by an impersonal, universal love, not only of all humanity, but also of all beings on the planet and it is the soul that is group conscious. The fact that some members of this group are unaware of their membership in no way negates their usefulness for there is an inner, subjective unity and receptivity to impression made possible, in part, by the increasing maturation of the mind of humanity. Nevertheless, those members who *are* aware of this inner connection and who can identify and integrate as the esoteric heart centre of the world servers' group actually increase both their receptivity to impression and the potency of their work on the planet.

The main focus of their work is with the minds of men and women of goodwill and with the consciousness of the whole of humanity. Conscious integration with this group leads to more effective contributions in the work of bringing in the new ideals and values for the establishing of the new world order of the Aquarian Age. This new age is one of group consciousness, for the soul is ever group conscious and it is intended that the soul of humanity will be the guiding light in the future for all the affairs on earth according to the Plan in the Mind of God. There is no doubt that this process is underway right now with the disintegration of the old orders and the examples of the Arab Spring, the Occupy Everything movement and the financial meltdown around the world.

At the same time there is a wonderful synthesis to be found in the mind of the world disciple, humanity. Right now, for example, the waves of empathy and compassion can be seen to reach around the globe after any major natural disaster. The common humanity is there for all to see, a recognition which the world wide web and social media facilitate. The world servers' group is integral to this process: the ideas, for example, of sharing, co-operation, responsibility, brotherhood and unity together with the ideals of peace, right human relations and right relations with all kingdoms through the energy of goodwill are manifesting on the planet for all those with eyes to see. This is the objective evidence of the subjective work of the new group. Indeed, the implementation of the Plan of the Hierarchy for humanity has been, and is being, increasingly speeded up by the cumulative work over the years of this group.

There is a "week of group impact" which occurs once every seven years. This week runs from 21<sup>st</sup> to 28<sup>th</sup> December and this year, 2012 is one of these special years. Also, it is said that "if this should at any time fall at the period of the full moon, the opportunity will be most significant" [*Esoteric Psychology II*, A. A. Bailey, p.196]. This year the full moon of

Capricorn falls on the very last day of the World Servers' Festival Week, December 28<sup>th</sup>, indicating an extra-ordinary opportunity. So the question arises for each individual member of this group, what can be done to fully make use of this wonderful opportunity?

This is a question that all members of the group can address in their own way bearing in mind the advice regarding service work in general, that is, to seek the need that each person with their own particular set of circumstances, ray make-up and personality vehicles of the mind, the emotions and the etheric/physical can best fulfill. There is much work that can be done, both subjectively in meditation with those of like minds and objectively with the aim of making the existence and purpose of this group and the special World Servers' Festival Week more widely known. There is the basic task of looking for and recognising those individuals and groups throughout the world who are group members and then comes the vitally important stage of identification with them in order to strengthen their hands.

Whilst there is a great focus on the Festival Week every seven years, it is necessary to realise that the work is cumulative. It is built up each year in the preparations for the Festival Week and continues through the rest of the years until the next Festival Week, which in this case will take place in 2019. There is a three-year cycle within a nine-year cycle also within a twenty-seven year cycle, each with three distinct stages.

1. The current three-year cycle began at the Wesak Festival 2011, ending at the Taurus full moon of 2012 as one of *Crisis/Consolidation*. This is a stage of much inner, subjective work concerning the vision resulting in choices and decisions to be made at the same time as the outer work proceeds.
2. The second year of the current cycle from the full moon of Taurus 2012 is the stage of *Tension/Expansion*. At this stage further outer action in line with the refinement and expansion of the inner vision is taken.
3. The final year of the three, from the Wesak Festival 2013 to the full moon of Taurus 2014 is the phase of *Emergence/Impact on Public Consciousness*. This is when the consciousness of humanity as a whole is to be imbued with the spirit of the new age. The enlightenment and education of public opinion, about which the Tibetan wrote so much, is the main focus of this stage and the culmination of the previous two years' work.

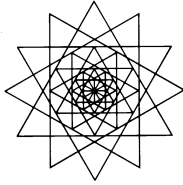
Both the nine-year cycle and the twenty-seven year cycle also have the division into the same triplicity. Interestingly, the current cycle falls in the third stage of *Emergence/Impact on Public Consciousness* for all three cycles in 2013/14. This would seem to indicate a very special opportunity during this year of the 2012 Festival Week in preparation for the year when all the three cycles will synchronise into the stage of *Emergence/Impact on Public Consciousness* to be followed in 2014/15 by yet another merging of the three cycles into the stage of *Crisis/Consolidation*. This is an opportunity which last occurred in the 1980s and the next one will be in another lifetime for some of us. So the need *now* is great; will the response meet this need?

## Unity in Diversity

**When the distinctions of the lower mind fade out, and the work – the necessary work – of discovery and of differentiation has played its part in teaching us the lesson of desirelessness, we find that the form and consciousness are *one*, the light is *one*, and the energy is *one*.**

**But we also find that “one star differeth from another in glory” because there is One Flame but many sparks of differing brightness within that Flame. Such is the glory of the Eternal One.**

**- the Tibetan Master D.K. © Lucis Press Ltd.**



# Fathoming the Unknowable

*Not above, nor across, nor in the middle has one grasped Him.  
There is no likeness of Him whose name is Great Glory.*

The Upanishads

**AT FIRST GLANCE** the title may seem paradoxical, even pointless to some. Yet in attempting to unravel this philosophical conundrum, little by little the veils that obscure our vision are drawn aside to reveal glimpses of the hidden glory, to see . . . and hear fleetingly the sights and sounds of the heavenly worlds that normally lie beyond our ken. The Ageless Wisdom premises that “all that IS is ever present”. In whatever way we seek to understand the unknowable – through the imagery of ideas, energies, qualities or forms – we are awakening from our long sleep to that which eternally IS.

This spiritual journey is a tireless quest which the perennial philosophy suggests has no beginning and no end, it transcends time and space, and it leads from one expansion of consciousness to the next through the process of evolution. From one perspective, our own conscious pilgrimage into the unknown vistas of the lighted worlds is only just beginning. But even the first faltering steps bring a sense of joy and purpose, and awaken us to the infinite goodness that permeates life.

Through our meditation and selfless service in Triangles, we are developing those faculties that help to breach the veils, and as a consequence we assume greater responsibility in shouldering the extended vision that is revealed to us. Daily we irradiate the network with light and goodwill. Receptive hearts and minds resonate, linking the formless realms to the world of form — for, all forms exist, it is said, to express truth.

We can only dream about the majesty that lies beyond our most exalted thoughts and that with the greatest of humility and reverence. Nonetheless, slowly, the mysteries are revealing the wonder and beauty of the drama unfolding upon our little planet. A synthetic picture is emerging that all of life is interrelated, that all the kingdoms of nature are intrinsic parts of a greater whole. And, although, the measure of the eternal mind is beyond the scope of the intellect and rationality, only the illumined intuition can fathom its pearls, absorb the magnitude of the vision, and synthesise all the elements into a cohesive whole. All we can do, and that with the greatest of effort, is to struggle “to grasp what is possible at our particular stage of development, and leave eternity to reveal its hidden secrets”.

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**Close your eyes and you will see clearly,  
Cease to listen and you will hear truth.  
Be silent and your heart will sing.  
Seek no contacts and you will find union.  
Be still and you will move forward on the tide of the Spirit.  
Be gentle and you will need no strength.  
Be patient and you will achieve all things.  
Be humble and you will remain entire.**

*From A Taoist Meditation*

# Can You Buy or Sell the Sky?

**Chief Seattle**

*This reply from Chief Seattle to an offer for Indian land in 1854 is a profound declaration of the Essential Divinity enshrined in our Planet.*



HOW CAN YOU buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can we buy them?

Every part of the earth is sacred to my people.

Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

We are part of the earth and it is part of us.

The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers.

The rocky crests, the juices in the meadows, the body heat of the pony, and man – all belong to the same family.

The shining water **that** moves in the streams and rivers is not just water but the blood of our ancestors.

If we sell our land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people.

The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you henceforth give the rivers kindness you would give any brother.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs.

The earth is not his brother, but his enemy, and when he has conquered it, he moves on.

He leaves his father's grave behind, and he does not care. He kidnaps the earth from his children, and he does not care.

His father's grave, and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold, like sheep or bright beads.

His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways.



The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in the spring, or the rustle of an insect's wings.

But perhaps it is because I am a savage and do not understand.

The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry from the whippoorwill or the arguments of the frog around the pond at night? I am a red man and do not understand.

The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleaned by a midday rain, or scented with the pinion pine.

The air is precious to the red man, for all things share the same breath – the beast, the tree, the man, they all share the same breath.

The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench.

But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh.

And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: The white man must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit.

For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of your grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin.

Teach your children what we have taught our children, that the earth is our mother.

Whatever befalls the earth befalls the sons of the earth. If man spit upon the ground, they spit upon themselves.

I have seen a thousand buffaloes rotting on the prairie, left by the white man who shot them from a passing train.

I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

This we know: The earth does not belong to man; man belongs to the earth. This we know.

All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand of it. Whatever he does to the web, he does to himself.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny.

We may be brothers after all. We shall see.

One thing we know, which the white man may one day discover – our God is the same God.

You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man, and His compassion is equal for the red man and the white.

This earth is precious to Him, and to harm the earth is to heap contempt on its Creator.

The whites too shall pass; perhaps sooner than all the other tribes. Contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you domination over this land and over the red man.

That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the horses are tamed, the secret corners of the forest heavy with the scent of many men, and the view of ripe hills blotted by talking wires.

Where is the thicket? Gone.

Where is the eagle? Gone.

The ending of living and the beginning of survival.

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## Reflection

**Ponder on joy, happiness, gaiety and bliss;  
these release the channels of the inner life  
and reach – in a wide circle – many kinds of men.  
They heal and cleanse the physical body  
and help you do your work with little effort,  
A proper sense of values and a detachment  
which is based on love and not isolation.**

*- Djwhal Khul*



Photograph © Nina O'Connell

## A Journey of Discovery - Our Soul Infused Living

**By Janet A. Derwent**

*'Let us imagine the worlds as worlds of  
refined principles and in all their  
measureless beauty.'*

Infinity – Agni Yoga, Para 189

Whether we realise it or not, each of us lives within many and varied group structures. It is a fact that we are all interdependent. This connectivity is coloured by the legacy of the past and extends from the now of everyday into the memory of the future. For those who realise this and recognise this continuity of consciousness, there is a growing sense of responsibility.

For most of us our first experience of a group endeavour is living within our families. We come to function within a field that is defined by visible and invisible rules. We need to be schooled in the keeping of these rules and we learn them from our experiences. Once we have acquired the skills of conforming, the rule fall below our level of consciousness and they become an automatic liaison within the group field. We learn by trial and error. We learn by doing. If we visit another home, we heighten our innate powers of observation and adjust and fit in accordingly or not.

Within the family structure there are simple applied rules of learning by doing. The wise parent or guardian learns to harness the potential of the group and its members by working constructively with positive praise and clearly defined methodology and expectations. Nothing is left to chance, constant manoeuvring and adaptation allows the individual to experiment and grow. This is the scientific way of learning and evolving. Gradually, as the individual grows and develops, they adjust their worldview and embrace more and more rules and qualities that allow them to flourish and thrive wherever life has placed them.

Each one of us is a psychologist, for each one of us is learning how to come into relationship with ourselves and others. If we can learn to recognise and understand a psychological law, we can then apply it using our skilful and good will. It is in this way that we gradually become adept at working with others and also managing ourselves so that we can model and draw out the best in others and in group situations. This is the ongoing journey of self-discovery, and reflective reviewing that we are each engaged with.

Exploring our world is an adventure in relationships. We stumble and bump along without recognising the easier and more rewarding ways of relating. However, when by chance we do work with a natural law or rule, the wonders of working in this way opens before us and we are gifted a glimpse of a quality or principle that underpins the rule and shines through as a beacon showing a more beautiful way of relating with all that is. Its simplicity is its cloak of invisibility.

Driving through slow moving traffic can be a frustrating and exhausting experience, especially as time margins escape and the possibility looms of being late for meetings or work. A colleague of mine endured this morning routine for many years, until she noticed that when someone let her out from a side road into the main stream of traffic she was able to start a chain reaction by gifting this courtesy and consideration to other motorists. She conducted this experiment on a daily basis and came to the conclusion that goodwill is catching. This small gesture and revelation is a worldview changer. Try it for yourself and once you recognise this principle at play, take time to imagine a world with more goodwill in it. Invest some time and effort into this, gifting maybe five minutes of your time each day to visualise a goodwill epidemic in your environment and notice what, if anything, happens to your view of the world.

This way of coming into relationship with others applies to the whole of our individual environments, and given time, will enable the development of well-rounded individual who are successful within both their social and professional lives.

But there are many other relationships, for example between the personality and the soul, the individual and society, and local communities and the nation. And further between nations

and international alliances and within organisations e.g. United Nations, Amnesty International, Greenpeace, The Red Cross, Oxfam, Fair Trade and so on.

These realisations are intellectual pursuits of the reflective mind. One is somehow removed from the reality of this interconnected network. Here is a simple review that may deepen the realisation. Consider the sugar you use in your tea or coffee, or cooking. The sugar may be derived from sugar beet grown in the United Kingdom or from sugar cane grown let us say in Brazil. Choose one type of sugar and then consider for a few minutes how many people have been involved in bringing that sugar into your home. This simple exercise has no limits if one uses the creative imagination. Who invented the tractors, lorries, cars and aeroplanes involved in harvesting and transporting the materials that generated the white crystals of sugar? What fuels are used in the transport and processing stages of refining the sugars? Where do these fuels come from? When were they formed? Who invented the engines that released and used this energy? Did this sequence of interconnected processes employed to refine sugar happen in one day or has it been a progressive evolution of seemingly unconnected events down the ages? Where did the journey begin and where does it end? This exercise can completely change our view of groups and group activities on anything we care to give our attention to. With this consideration comes a call to each of us to engage responsibly with what we are now doing because it has far reaching implications of which we have as yet no notion.

Once we become proficient at cooperating with the group rules and begin to work as part of a group, not only in terms of its physical form and structure but also its soul and purpose, then we begin to blend as an individual into the energetic field of the group and its inter group activities.

Thus. . . .“The principle or quality of unanimity is a demonstration of that blending of individuals in the group, or the blending of groups in larger groups. It is a manifestation of the larger cosmic Law of Synthesis. True Synthesis manifests itself through the unanimity of the various groups of groups, through smaller and still smaller groups and through individuals, which are the vital cells of the cosmic organism. So it is the unifying coordinating *being*, whose joy it is to call each of us to make the at-one-ment, respecting the diversities – this is the point – Unanimity is not totalitarian, Unanimity does not exact uniformity. Its soul is unity in diversity, that is the great gift, its great *glory*, - Unity in diversity, and it is difficult for us humans to realise. We oscillate between excessive individualism and enforced uniformity. So, let us address ourselves to this bright entity “Unanimity”, and receive its gifts of harmony, of love and of unified action.” Unpublished address by Dr. Roberto Assagioli 25 July 1959

There are many and varied examples of groups working with their own hierarchy of rules and qualities that allow them to function efficiently and creatively, and yet they are each imbedded within each other leading ever towards that all-inclusive One group. The esoteric philosophy teaching espoused by Alice A. Bailey, working with the Tibetan Teacher, Djwhal Khul, lists six laws and principles that are fundamental to the establishing of right relations through synthesis [working together] and goodwill.

“The Tibetan explains that there are laws on all levels, from the physical plane, or the three planes of the personality, where the Law of Economy prevails; then there is the Law of Attraction and Repulsion and the Law of Synthesis. These are the three great Universal Laws, but within these laws there are myriads of partial laws. . . .

There is fundamentally a hierarchy of laws, in which the higher set of laws dominates the others without abrogating them. This is a helpful conception; there are the physical, chemical laws; then there are the biological laws, which rule the action in the living organism always without abrogating them; then there are psychological laws; then there are ethical laws; then there are those which we can call spiritual laws, and beyond them are divine laws. So there is

a wonderful hierarchy of laws, each with its own field of manifestation, which rules over the other fields and are being ruled by the higher fields.” - Unpublished address by Dr. Roberto Assagioli 25 July 1959

Interacting with our inner lives and our outer relations over time brings us into a widening and ever inclusive view of all that is. The latest news within the various fields of human endeavour broaden our outlook. For example the body of science that supports the concerns relating to climate change, the pending need for renewable green energy supplies, the demands for reliable supplies of potable water and affordable foods. These debates and dilemmas invite us to consider the world, physically, emotionally and mentally as a global society with inherent individual and collective responsibilities. We can extend this outlook of a changing view on common wealth to embrace harvesting of world fish stocks, mining of mineral resources, manufacture and the use and sharing of pharmaceuticals, the ownership of seeds and the human genome, the sharing of ideas, technologies and engineering triumphs and so it goes on. For a group is not just a gathering of people, it is, after all, a developing and ever changing field of consciousness that gives birth to new ideas and ways of being.

Once we come into relationship with this concept of synthesis, we begin to recognise that we have the opportunity to make a spiritual approach. An approach to and relationship with all that we are part of and contributing to, because we are indeed all part of the One Life. That Oneness that informs the world we inhabit, for it is the inheritance and bequest of the principle of Essential Divinity.

## **Of Sparks and Suns**

**A sage was asked to speak about the Lighted Way that must be trodden by the one who journeys towards the golden-hearted Dawn.**

**“There are sparks, matches, candles, lamps and suns, declared the sage. Sparks are evanescent; matches burn briefly, but they may set combustible substances aflame; candles give steady light, but they may be blown out by a strong gust of wind; lamps are protected from sudden blasts, and therefore give more dependable light; suns and stars are sources of illumination that light up the Universe.**

**Choose, then, which you would be.**

**Some people are sparks, gleaming in the dark like fireflies. Others are like matches that burn for a brief moment, but are soon extinguished.**

**Still others are candles, radiating streams of path-defining light, but they may be blown out by the adverse winds of fortune, and again, there are those who act like lamps set in a dark place that reveal a pathway in the night of earthly life.**

**Finally, there are suns and stars whose light is a perpetual dawn, before which shadows flee and are dispersed.**

**Herein lie opportunity and choice. Which do we wish to become? Shall we be unlit candles, ephemeral sparks, or incandescent suns?”**

**- Francis Merchant**

# Love and Will

## The Differing Nature of these two Streams of Energy

By Roberto Assagioli

*This paper is developed from a talk given at a summer Sundial House Meeting in 1969.*

*Hear RA giving this talk*

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THE NATURE AND qualities of the Seven Rays are very different, and at the human level their contrasts are clearly seen. These differences cause many misunderstandings and conflicts; for instance, the well-known conflict between Third Ray practical people and Fourth Ray artists, and between the Sixth Ray devotional attitude and the Fifth Ray mental, scientific approach.

It is difficult to harmonise these Ray qualities and expressions, and still more difficult to synthesis them. This fact is outstanding in the relation between *Love* and *Will*; the differences between them are great. The energy of the Second Ray is out-going, expansive, blending; it produces ever wider relationships and inclusiveness, blending and communion.

On the other hand, the energy of the First Ray is primarily in-going, withdrawing. It attracts towards the Point at the Centre. It produces isolation, solitude, centralisation and self-centredness.

This can be clearly seen in the two different human types:

1. Those belonging to the Second Ray type are kind, understanding, loving but often weak, passive, yielding – they lack steadfastness and will.
2. Those belonging to the First Ray type are strong, self-assertive, commanding, combative and often aggressive and ruthless.

Each of these types has difficulty in understanding and appreciating the other, and for each it is difficult and distasteful to cultivate the balancing quality and attitude of the other.

This fact gives a key to understanding the present world situation. It can be said that one of the chief roots of the present troubles is the great prevalence in individuals, groups and nations of First Ray energies and qualities, together with those of the Rays on the same line, that is, the Third, Fifth and Seventh.

At higher levels the Rays are not in conflict, but the difference persists and also the problems of co-operation and fusion. This is apparent in the respective characteristics of the Hierarchy of Masters and Shamballa – called in Christian terms “The Father’s House”. The keynotes of the Hierarchy are Love and Wisdom – what we call in a general sense spirituality; the keynotes of Shamballa are Will, Power and Divinity.

The relationship between them is not yet perfect; we are told that the members of the Spiritual Hierarchy have difficulty in sustaining and then expressing the potent energy from Shamballa. (That might be, in a sense, a consolation for us!) The difficulty is much greater at the human level. In order to work at its solution, we must first investigate and try to understand the true

nature of Love and of Will. This means first considering Love in its essential, spiritual nature.

Love, as an expression of the Second Ray, is always connected with wisdom. This is not generally true of human love! Love has also been called "Pure Reason" which may be surprising and is not easy to understand. It manifests as right relations leading to unity, and it is the specific quality of the Buddhic Plane - harmony, fusion, blending, at-one-ment. The same essential qualities can be traced, although often debased and perverted, in the various manifestations of human love.

The true nature of Will is much more difficult to understand. What is generally considered as "will" is only one aspect of it, an aspect, which is chiefly manifested as selfish self-assertion or imposition of the personal will on others.

Inwardly this will is expressed in forceful repression. This has been called the "Victorian will", because it was particularly prevalent in the Victorian period, but it was also much in evidence during the previous centuries in the various forms of asceticism and stern morality. The inhumanity of that use of the will has produced the bad effects, which psychoanalysts have exposed, and we may say that the reaction against this is one of the chief causes of the present attitude of unbridled licence and refusal to accept any control or discipline.

From this reaction and the inherent difficulty of understanding the true nature of the Will has risen the curious fact that modern, scientific psychology has not only neglected the investigation of this central psychic function, but often has even denied its existence. This has been and is the position taken by the psychoanalytic and behaviouristic schools. Recently, however, some psychologists have begun to become aware of and deal with the subject of the will.

The main difficulty concerning the will is to be found in the fact that it is a direct expression of the "self", and the self, in its pure, essential nature, is a mystery. Yet, it can be experienced; one can have the existentialist experience of the self, and, for this purpose, I have suggested the use of the "Exercise of Dis-identification and Self-identification", which you will find in the correspondence Training Course in Creative Meditation, Part one\*.

Moreover, the human will, in its actual working out, is a complex function, and its various aspects and stages need to be carefully recognised. I have already enumerated and described them, so here I will only list the stages:

**First**, Goal – Purpose – Intention – Valuation – Motivation.

This explains why scientific psychology has ignored the will. It denies evaluation or neglects it and, therefore, the first essential stage of the will is absent from its concepts.

**Second**, Deliberation.

**Third**, Decision – Choice.

Here the fact of responsibility comes in, and this is also the reason for the unpopularity of the will – the unwillingness to face and accept responsibilities.

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\* Previously known as Meditation for the New Age Course One (MGNA) – correspondence course offered by the Sundial House Group

*Fourth*, Affirmation.

*Fifth*, Planning and Programming, in order to put the will into outer operation.

The final *sixth* stage is the direction of the execution. This is an important point because generally one thinks it is the will that enforces action and activity, but that is *not* the function of the will. The true function of the will is to *direct* the operations of the other psychic functions, which do the job. To give a simple analogy: the will is the director, the boss – but the execution is handed on by him to the various “departments” of the concern.

As I have said, it is difficult to realise the nature of the human will, but it is still more difficult to become aware of the Higher Spiritual Will and of its relation to the Divine, Universal Will. This would need a long discussion which cannot be made here and I will only mention that it is the centre of the problem of the will. It has been said: “God and I form a majority”; this can be interpreted as meaning that the individual will, unified with Universal will – Divine Will – is all-powerful, invincible.

## Blending Love and Will

Let us now try to realise the relationships which exist – or which can be established – between Love and Will, their harmonious interplay, co-operation and their eventual blending.

The first stage could be called *co-existence*. This implies, first, a fairly equal development in ourselves of both these functions, without interference of the one with the other. Therefore, we must first of all recognise which of them is underdeveloped in us and immature or not expressed; then we must work at its healthy, unimpeded development.

After having accomplished this, up to a certain point, comes the more difficult task of *balancing* them and making them operate in harmonious, constructive and creative ways. In other words, those who have a loving nature have to learn to “will”, and those in whom the will is active have to learn to use it harmlessly and lovingly. This is easily said – but owing to the different, and in some ways opposite nature of love and will, as previously mentioned, this achievement constitutes a difficult task.

According to esoteric teachings, this blending of the energies of Love and Will on a planetary scale will be one of the specific tasks of the Christ after His reappearance in the Aquarian Age. The Master Djwhal Khul mentions this in *The Reappearance of the Christ* (page 98): “It is apparent, therefore, that this greatest of the Sons of God, the Christ, Representative of humanity and of the second divine aspect, will demonstrate within Himself during the Aquarian Age and after His reappearance, certain major fused and blended dualities. It would profit us to study them and know which they are:

1. The fusion of the second divine aspect of Love and the first divine aspect of Will – the Will-to-good.
2. The fusion of love and wisdom, enabling Him to be the Builder of the new age and civilisation.”

An important hint, and one that each of us can begin to apply on an individual scale, is that the connecting link between Love and Will is the energy of Wisdom. In the highest planetary Centre, Shamballa, the Father’s House, the fusion of Love and Will is accomplished and it is called the *Will-to-Good*. Good is the goal and the motive, Will is the propelling and implementing energy. This is the ideal towards which we can and should aspire, and which we can begin to realise in some measure.



It is Love which enables us to implement the Will of God in ourselves and in humanity, spiritual Love in its highest aspect – one of which is *compassion* – compassion for suffering, blind, bewildered humanity. This should be a fiery incentive.

Another aspect is love for the Higher Beings, for the Hierarchy of Lords of Compassion and Masters of the Wisdom. This is different from emotional devotion; through gratitude, recognition, appreciation, and particularly active co-operation with them we can demonstrate the higher aspect of love.

The nature of the will and the relationship between love and will are revealed in esoteric astrology and particularly by the constellation of Leo. The book *Esoteric Astrology* contains the deepest and most esoteric and illuminating teachings given on the subject of the Will and the whole section on “The Will and the Zodiac” should be studied carefully.

In the function of the Sun as the ruler of Leo in all its aspects, we can see a clear demonstration of both Will and Love. The Sun is the power – the centre – of the Solar System, its Ruler and directing Power. His Will regulates the functioning of the whole Solar System – but the Sun is also outgoing, radiatory energy which gives vitality and warmth, and this as the quality of Love. The “pull”, the attraction of the Sun, which keeps the planets circulating around it, has the nature of will; the radiation, the life-giving influence which reaches to the boundaries of the Solar System, has the quality of Love.

In humanity, this is reflected or represented by the ideal “king” who rules immovably at the centre, but who does so for the good of the people of his kingdom. Of course, the ideal king has never existed, but the symbol illustrates the ideal functioning of this duality.

These various hints, although brief and inadequate, will, I hope, spur all of us to realise and attempt to express ever higher aspects of Love and Will and blend them in a fiery Will-to-Good. Meditation can contribute very much to this and an Outline at the end of the 8<sup>th</sup> Year, 4<sup>th</sup> Study Set is directed to this purpose. It has two special points of emphasis:

1. The blending of our individual wills with the Divine Will.
2. The expression of this Will through Love in service.

The preparation through the use of the “Affirmation of a Disciple” can have great and surprising results. It was given by the Master D.K. and is a potent mantram:

“In the centre of the will of God I stand.  
Naught shall deflect my will from His.  
I implement that will by love.  
I turn towards the field of service.  
I, the Triangle divine, express that will  
Within the square and serve my fellowmen.”

The “Triangle divine” mentioned in this Affirmation is first of all the Soul – the three aspects of Intelligence, Love and Sacrificial Will. At a higher level it is the Spiritual Triad, which is the true Divine Triangle. Therefore, when we begin the meditation it helps us to raise our consciousness from the centre of the personal self – on the wings of the aspiration of the heart, and the intense interest and intention and appreciation of the mind – towards the Soul, the Self.

As Souls, or at least as Soul-infused personalities, we can affirm our willingness to blend our spiritual will with the Divine, Universal Will. This Divine Universal Will is a mystery; we cannot know it directly, but our tuning into it, our affirmation of standing within the Will of

God, produces a descent, an outflow of energy from the Divine Will which increases, enhances and directs our individual will. But this should not be the aspiration or even the decision of a moment – it should gradually become a constant inner attitude. This is indicated in the phrase:

“Naught can deflect my will from His.”

This entails a constant attitude of “listening”; of trying to realise what the Will of God is, here and now, for each of us.

Having recognised this to some extent – perhaps at first to only a small extent and with some uncertainty – let us turn our spiritual attention to its implementation. Here comes in the power of Love. With this we turn to the field of service in order to work out the Will of God – which is increasingly becoming our will – “within the Square” of the personality and of humanity.

Finally, one of the most effective means of inner action is *radiation*. It is our privilege and duty to use, put into operation and radiate the energies which we receive through our vertical alignment and meditation. A direct form of radiation is *Blessing*, and in the great oriental *Blessing for the World*, we have a most powerful and joyful medium.



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Let me light my lamp  
Says the star  
And never debate  
If it will help to remove the darkness.

- Rabindranath Tagore

## Evolution of Meditation

Safeguarding the Meditator in an Overstimulated  
World by Marguerite Rompage

THROUGHOUT the history of humankind’s spiritual aspiration, all systems of spiritual training have emphasized self-discipline to purify and refine the



novice's triple form (physical, emotional, mental) and to strengthen their spiritual will. For with impure bodies and weak will, they would be in real danger from the very forces they are learning to contact and direct.

Meditation is an ancient art, designed to meet the growth needs and spiritual longing of ancient human beings in ancient civilisations.

The observance of the new and full moon rhythm, for example, undoubtedly had its origin in ancient religion-legal systems. For wherever archaeologists uncover sties of ancient mystery schools and temples of initiation, they find evidence of accurate and sophisticated methods of predicting and dating new and full moons and solar and lunar eclipses, many years in advance.

Unprecedented progress in all fields of human endeavour have recently included commensurate advances in meditation. Today people, live in technologically oriented societies, requiring a style of meditation that is precise, practical and intellectually satisfying, that stimulates and guides creativity of a higher order which also nourishes and strengthens latent godliness at the same time. This is what is meant by *scientific meditation* .

Any method of meditation will expand consciousness and excite the triple form of the meditator. Focused purposive thinking will lead the thinker into an expanding range of ideas, thereby broadening their field of consciousness. Entertaining new ideas brings more energy into the triple form thus increasing the energy of the system.

The new scientific meditation, designed for modern people in a global society, exposes today's meditator to a vaster field of consciousness than hitherto, with resultant unprecedented stimulation of their triple form.

Long, long ago, the novice was taught to purify, refine and control their body's *to protect themselves* from psychic danger and premature death. "Energy follows thought".

Contemporary teaching emphasizes refinement and control of one's bodies to safeguard the work for which meditators are training themselves. All trained meditators in incarnation today have undergone many lifetimes of strenuous self-discipline and stern self control. Over-emphasis upon the triple form without due attention to the *purpose* of spiritual development, which is *service to society*, produces a syndrome of hindrances frequently seen in the life of today's dedicated and active servers of humanity. As stages in human experience, these should not be inhibited. If these hindrances are present in the life dedicated to service, they should be lived through with minimum danger to those in relation with the co-server and the work.

In the training of today's spiritual aspirant the emphasis is changed from purification and refinement of one's own form, to refinement and improvement of one's service endeavours. This requires the newer training that both includes and advances the old approach:

<b>The Hindrances</b>	<b>Present Aims of Spiritual Discipline</b>
Physical over-activity	Harmlessness
Hypersensitivity	Right Human Relations
Power playing	Refinement of service

During the next world cycle, under the organizing influence of the 7<sup>th</sup> Ray, and the universal trend of Aquarian attitudes, attention to the perfecting of forms will assuredly be lifted to a higher level. Forms receiving attention will be the form of service, the new forms of the new society, and "for humanity, a lighted house". Yet, even here, giving more attention to form than to quality and purpose of creativity will prove to be abortive.

Both scientific meditation and today's service efforts are group affairs. At any given time, the membership of a competently serving group will display the rich gamut of human experience, from the three hindrances noted about, through periodic personal crises, to self-mastery and radiant joyous creativity.

**There is a light that shines beyond all things on earth, beyond the highest, the very highest heavens. This is the light that shines in your heart.**

*- Chandogya Upanishad*

## On the Roof of the World

### Travelling Light

**By Julie Ewer,** member of The International Group for Creative Meditation, Nelson, NZ

Nothing prepared me for the extraordinary experience of travelling in June with 11 fellow pilgrims across the Western plateau of Tibet from Lhasa to Mount Kailash, the centre of the Universe, the spire on the roof of the world.

The Chinese destroy any books they find in your luggage that mention the Dalai Lama. I missed my Lonely Planet Guide. Information now came as an assault on my senses. I had an illusion about Tibet. I had completely underestimated the depth of resilience and compassion required to travel in this harsh environment. Think 'survival'. I was, as the altitude headaches kicked in shortly after arrival in Lhasa and remained an intermittent companion throughout the 3 week trip, as well as appetite loss and very dry skin.



The world smells different at altitude and looking up at the breathtaking Potala Palace is a heady mix of beauty, breathlessness, burning sun and dehydration. We were advised to drink 3 litres of water a day minimum. I came to value as my most treasured items my umbrella (sunshield) and handsanitizer. After a while the mind drifts. I was pleased to discover it is one of the effects of altitude along with exhaustion and an inability to focus well mentally. I had imagined I would be meditating a lot and discovered instead a passive receptivity and unrelenting focus on physical endurance. This alone made for a unique grounding and very special experience.

Lhasa is sophisticated with department stores, good roads and an undercurrent of Chinese surveillance. Security cameras monitor tourists and Tibetans. We witnessed a siren go off and Chinese police racing through the streets with shields and guns clearing people out of the Barkhor, the main square, as another Tibetan set light to himself in protest to the Chinese takeover and loss of Tibetan rights. All the while devotions go on with an endless stream of people in and out of the monasteries and crawling prostrate along the pavement doing their koras.

Tibet is now part of China. The Tibetans, as a nomadic people, eons ago had omitted to register *their* country and are suffering the loss of their land, jobs and traditions. Before the Cultural Revolution there were about 600 monasteries in Tibet, now there are only 13 intact. Some new ones are being built. We were advised not to talk to any monks as it could endanger them and the locals live in a constant state of unpredictability as the Chinese change the rules without warning. The border between Nepal and Tibet

was suddenly closed this June, until further notice. We were lucky, one of the last groups to leave.

Leaving Lhasa, we drove over a 4900m pass covered in prayer flags to Gyantse. Colourful flags were to become a common sight. I felt calmer, freer and less observed in the open countryside marvelling at the vastness of high places and timeless space. A magnificent pathway of brass prayer wheels greeted us leading up to the lovely octagonal Kumbum monastery built in 1440. I was enjoying the visual and sensory experience when a distressed Danish tourist appeared in front of us. He had gone off alone to visit another monastery and been attacked by a pack of dogs showing us the 2 bites on the back of his leg. One in a 1000 dogs are rabid in Tibet. It was a very sobering moment and I hope he managed the 7 hour trip to get to the nearest hospital. Whenever out walking we were told to go in groups of 2/3 and take our walking poles to defend ourselves.

Shigatze will be remembered for its very flash hotel with hot and cold running water and flushing toilet. Dinner was in the Third Eye Restaurant and from then on goodbye to luxury and hello tents.

Now turn your mind back 2,500 years and you'll have an idea of the facilities as we traverse the roof of the world. Turquoise sky, golden hills, lakes that remind me of the highlands of Scotland only with prayer flags and tarmac road stretching forever. Time for pondering on the momentous privilege of being here. Consistently travelling between 4 and 5,500m experiencing the marvel of high places with extensive views of the Himalayas and seeing Tibetans on the plateaus, hand ploughing with yaks wearing bright red headdresses and the sudden stops for Chinese police checks.

Without the 'yak' the Tibetans couldn't survive. Dried yak dung is used as fuel and their meat and yak butter, sustenance. At 5,000 metres, on the plateau there is no electricity or plumbing, everything is do it yourself with a little help from your yak.

Eventually 9 days of no hair washing later we arrive at Mt Kailas, 6714m. The ancient, sacred mountain representing Shiva, the God of destruction and rebirth, lies at the source of 4 great rivers that flow in a cardinal cross watering massive civilisations like India. Especially revered by Buddhists and Hindus, it has a snow white face which reflects light into space. Over thousands of centuries countless beings have come here to channel the energy of the mountain through their consciousness. Rocks are said to hold the Buddha's footprints. I was practising purification that day retching quietly over the rocks as we watched hundreds of pilgrims arrive out of nowhere to raise the Great Prayer Flagpole for the Sagadawa Festival which commemorates the Buddha's enlightenment. We walked up to the 15,000 ft high flat platform above the pole where legend says the Buddha gave his teachings. There we saw various implements lying on the ground where people have left evidence of sky burials, don't even ask.... It was incongruous and sad to see a Chinese military presence at this spiritually significant celebration. They are afraid of Tibetan immolations.

The pilgrimage or kora takes 3 days around the sacred mountain culminating at the Dolma Pass, 5636m. We put the names of our various global Creative Meditation and Psychosynthesis groups on the prayer flags at the top. It's wonderful to think of that. "It is as if we are merely a link in the eternal chain of pilgrims, who since time immemorial travelled the lonely and perilous paths of an untamed mountain world and limitless spaces of the Tibetan highland. We are taking our part in that limitless supra personal experience which

surpassed by far all personal thoughts and feelings and raises us to a new level of awareness”  
– Lama Govinda.

From the sacred mountain to the sacred lake Manasarova, Lake of Enlightenment. It is shaped like the sun representing the forces of light. According to Hindu tradition it was Brahma himself who created the lake and the divine Jambu tree. Although invisible to human eyes it grows in the centre of the lake. It is due to the fruits of this divine tree that the water is turned into a life giving elixir. The symbolic tree of life in the lake of Supreme Consciousness is reminiscent of the tree of knowledge in the Bible story of paradise. Nearby is Lake Rakastal (sanskrit for Lake of Demons) curved like a crescent moon and representing the hidden forces of the night.

The wind howled that night and the sand blew into our tents and like sugar it went into everything. It was a gruelling, relentless and unforgettable journey which I feel blessed to have been on and my admiration for the Tibetans living in this hostile environment has soared.

My deep gratitude goes to Tara Stuart who gathered our global group together and Rinzin Sherpa, ‘our magician’, who led the trip along with his special Nepalese crew. Rinzin’s mother was a yak shepherdess, her son born in the foothills of the Himalayas. If you want to do a special trip to the Himalayas he can take you. I can give you his details.

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## The Now of Pooh

In the morning sunshine, in the evening twilight,  
*A small Bear travels through a Forest.*  
Why did we follow him? . . .  
He is, after all, only a Bear of Little Brain.

But is Brain all that important?  
Is it really Brain that takes us where we need to go?  
Or is it all too often Brain that sends us off in the wrong direction, following the echo of the wind in the treetops, which we *think* is real, rather than listening to the voice within us that tells us which way to turn?

A Brain can do all kinds of things, but the things that it can do are not the most important things . . . .

The masters of life know the Way, for they listen to the voice within them, the voice of wisdom and simplicity, the voice that reasons beyond Cleverness and knows beyond Knowledge.

That voice is not just the power and property of a few, but has been given to everyone.

Those who pay attention to it are all too often treated as exceptions to the rule, rather than examples of the rule in operation, a rule that can apply to anyone who makes use of it.

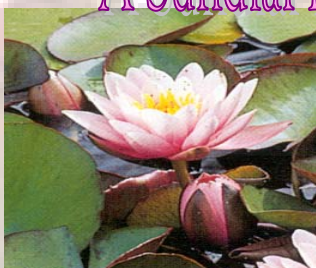
Within each of us there is an Owl, a Rabbit, an Eeyore, and a Pooh.  
For too long we have chosen the way of Owl and Rabbit.  
Now, like Eeyore, we complain about the results.  
But that accomplishes nothing.

If we are smart we will choose the way of Pooh.

As if from far away, it calls to us with the voice of a child's mind.  
It may be hard to hear at times, but it is important all the same, because without it we will never find our way through the Forest.

- Benjamin Hoof - In *The Tao of Pooh*

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**THROUGH MEDITATION** we can recreate ourselves, our attitude to life and our environment.

**WHEN** enough people throughout the world are meditating, we will recreate our world.

**“Lives are changed primarily by reflection; qualities are developed by directed conscious thought; characteristics are unfolded by brooding consideration.”**

*The Tibetan*

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Concentration; Reflective Meditation; Receptive Meditation; Visualisation & the Creative use of the Imagination; Radiation and Blessing.

**Years 2 & 3** build on the above, focus on care in meditation & techniques for personal and planetary renewal.

**Students** throughout the world focus on 6 seed ideas during the year giving two months to each:-

Right Relations; Goodwill; Group Endeavour; Unanimity; Spiritual Approach and Essential Divinity.

If you are interested in finding out more about this work, for which a charge is made, visit our website at [www.creativegroupmeditation.org](http://www.creativegroupmeditation.org) or email us at [info@creativegroupmeditation.org](mailto:info@creativegroupmeditation.org)

