



In - Communiqué

Issue No. 19

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Dear Reader

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

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- 'Conscious Creativity - Triangles & The New Group of World Servers' – Lucis Trust
- 'The Good Samaritans – Servers of Our Time' by Revd. Don MacGregor
- 'Discrimination in Service' – by Roberto Assagioli M.D.
- 'The Important Role of Creative Meditation' by Janet Derwent
- 'The Game of Life - A Creative Meditation Retreat – April 2019' at the School of Huber Astrology, Barcelona
- 'A Silent Minute – An Invitation' – Tara Stuart & Dot Maver
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The transformation of our planet in these critical times calls for the attention and respect of all its lifeforms. The realm of Essential Divinity, the Kingdom of Heaven, is influentially at work within these myriad life forms, and each responds to its CALL. Innately, each knows its role and works to fulfil it and so render back to its Kingdom the gifts of its part of the One Life. In this way innumerable miracles are bringing about evolutions in consciousness in line with Divine Intention.

This Divine Integrity is of course more complex for human beings as we climb the evolutionary ladder of consciousness. In the theatre of life, knowledge is converted into group wisdom. With this awareness and sensitivity comes the task of fulfilling our role of stewardship for the planet we call home. The basic roles of all forms are the same, for we are faced with the requirement of making dramatic adaptations as we move into the Aquarian Age.

Our daily choices demonstrate this integrity. We can set our standards high or low and do battle with the subverting forces that constantly confront us, or not. We are called to refute and disarm them, relinquishing their destructive ways. We are tested in the current climate of constant news and are susceptible to subtle propaganda, for these undermining forces often lie hidden, thus confusing and misleading the unwary. The thought climate in which we function may tempt us to become negative and acquiescent to prevailing violence, dishonesty or degradation; or to be dissatisfied and overwhelmed by this negativity, and so choose to join in the general criticism of those with more responsibility because they do not appear to be solving the prevailing world problems. Easier still, we can simply turn away, pretending none of these things are our affair.

The parable of the Tree of Knowledge affirms that humanity was given power to choose, and in these critical times no one is excused their role. Whether we respond in action like the myriad lifeforms of this living Planet, or in areas of thought, word or prayer, let us be sure it is always a positive contribution charged with the fire of the Spirit. For positive thoughts are agents of transformation, and in this way planet Earth moves forward, from the humblest to the highest, cooperating with the Divine Integrity of the Plan.

- Editor: Janet Derwent

"There is vitality, a life force, an energy, a quickening that is translated through you into action, and because there is only one of you in all time, this expression is unique. . . . You have to keep open and aware directly to the urges that motivate you. Keep the channel open. . . [There is] no satisfaction whatever at any time. There is only a queer, divine dissatisfaction, a blessed unrest that keeps us marching and makes us more alive than others."

- Martha Graham shared in 'Blessed Unrest'



Global Service & The Festival Week of the New Group of World Servers

21 – 28 December 2019

By Alexandra Ratcliffe

Who are the New Group of World Servers, what is service, what is global service and why is it so important, especially now?

The New Group of World Servers refers to all the individuals, groups and organizations throughout the world who are working, at every level and in all professions and areas of society, to help foster right human relations, harmony, justice, equality, and better conditions for all. They are characterized by their inclusiveness and their work for the good of the whole. They are many, though we do not always hear of them. In fact they are those who, everywhere and in a multitude of creative ways, help to promote progressive and positive ideas and solutions, that will help fulfil the purpose of human life on earth, giving rise to more light, more love and the will-to-good inherent in every man and woman. This is their time, the servers and lightworkers, and they are appearing ever more prevalently on the world stage.

It is said that service, our service, is in fact a spontaneous outflow of soul energy and an urge to the greater good, which manifests when we recognize the essential needs of the time, currently, a world in material and spiritual crisis. It is a crucial time in history, and we

need to be clear who we are, why we are here, and what we need to do.

Following the tragedy of the Christchurch mosque shootings in March of this year, a journalist wrote: “No man is an island. And no island is an island anymore. We all need each other.” Jacinda Ardern, Prime Minister of New Zealand, as she spoke to soothe her country and all those watching, said: “When one part of the body suffers, the whole body feels pain. We are One.” Similarly, we know that when the cells are healthy, the whole body is healthy. It is well recognized today that on the physical plane, everything is connected to everything else. And because we are each a vital cell in the planetary Life, we know that through the hearts and souls and living experiences of humanity, everyone is connected to everyone else. Separativeness is not true. Wholeness is.

So, how do we serve the greater plan, and fulfil our best hopes for humankind? How can we serve the One World?

The symbol of a cross is an appropriate image for portraying what service is; indeed, in service there is an element of sacrifice. The cross represents us. We stand at the very centre of it, aligned vertically and deep within. Yet we are also aligned horizontally with our fellow beings, reaching out to others through our work and efforts, helping others to come out of the basement and into the light.

Our vertical alignment is our source of light. This is of the soul; it is the process of tapping into higher, finer energies through our meditation, reflection and reception; through prayer and invocation; it is our contact with the great Chain of Being. Thus, are we taken to causal levels, so we may learn to live more awakened lives. We can see that we have within our physical, emotional and mental planes, obstacles to the current of the divine circulatory flow. So, we work on removing these, step by step, transcending the emotions, stilling and elevating the mind. We thus become open for higher impressions to touch us, which we can then share, horizontally, out into the world. As we free ourselves from darkness and confusion, we free others. It is a great service to remove our obstacles.

It is said that service is “radioactivity” because when you work to transform and purify yourself, when you touch and know your true Self, you become radioactive, radiating the qualities of that Self which then manifests in all that you do. As soul-infused, integrated personalities, we are outposts of divine consciousness on the physical plane. Thus, we may transform our planet. As it is said, “When I change, the world changes.” Global Service begins with the individual, and ripples out, embracing and becoming One Work for the One World. Our purpose is to become living expressions of the One.

Today, so many opportunities are available for participating in affecting change. Locally, nationally and internationally, we can contribute positively. Everyone has the opportunity to be active citizens, however we choose and in ways that best suit our strengths. We have the gift of connectivity through technology for this purpose. First, we must discover each other; then, we join together and feel the strength of cooperative effort. Today we can reach out across time zones and space and are able to collaborate like never before.

And for this work, the time is ripe. The incoming Aquarian Age is the age of group work, of brotherhood; Aquarius is the sign of group consciousness. We may belong to many groups, but our spiritual group creates the chalice through which higher energies may flow. The diversity within a spiritual group, of cultures, ray energies, of spiritual development is important. Each takes responsibility for their own development whilst their individual wills are subsumed into the collective group will for the greater good, which makes a group very powerful. Individuals become electrically charged, enthused, supported and potent when their personal transformation and their attention is directed towards a greater good, a larger focus and purpose within a group. In *Discipleship in the New Age Vol. I*, it is written: “Individuals are intended to supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group...through which spiritual energy can flow for the helping of humanity.”

It is also said that “where two or three are gathered together in my name, there am I”.

Thus, a group can be large or small, physically connected or distant. Today subtle connections across the miles are lighting up the planet, as in Triangles work, wherein a group of three link up each day in thought and intention for a few minutes of meditation, catalysing the energy of light, love and goodwill. (<https://www.lucistrust.org/triangles>).

In all work and service, we need to be aware of the supreme power of ideas and of thought; that all thought is creative, and that world conditions are created by *thought*. And thoughts penetrate space and enter the mental fields of other human beings. Therefore, we develop the ability to use the power of thought through meditation. Through our right use of mental energy, with goodwill and good intent, we can create and hold positive thoughtforms of solutions for humanity, *invoking right spiritual principles*. This is very powerful. Thus, positions of status or great spheres of influence are not always necessary for global service. “As a man thinketh, so is he”, and so will he affect his fellow human beings and the world.

We see today that more and more people are taking to the streets to stand for freedom and higher values. Amidst the chaos, there is hope, and a new order emerging. Thus, the time is right, and the method of service is clear: it is inward, upward and outward.

This year and the next will continue to be significant, economically, geopolitically and spiritually, and it is a significant year for all servers. At the end of 2019 a special event will take place during the week of 21-28 December, called the *Festival Week of the New Group of World Servers* (NGWS). Astrologically, this is said to be a potent time to access the augmented energies that will be made available. During that week in December there will be six heavenly bodies passing through the sign of Capricorn: Mercury, the Moon, the Sun, Pluto, Jupiter and Saturn, accompanied by a solar eclipse. It will see energies stream forth from higher planes, providing the opportunity to maximize the divine circulatory flow, and to access these energies and distribute them. If we so will.

Throughout this year people have been engaged in activities to bring servers from

everywhere together to work in preparation for this Festival Week. One initiative planned, for example, is “The Silent Minute” which is to take place globally at 9 pm GMT on the Solstice Day, 21 December. Groups around the world will be connecting and supporting this initiative “*in which we will consciously cooperate with co-workers in the One Heart to envision the evolutionary seeds of the future*” <https://sydneygoodwill.org.au/a-silent-minute-2/>

It is said that the two World Wars were the first two phases of, in fact, One War, and we are now in the 3rd phase of the *same* war, which is taking place on the mental plane, unseen. We know aggression and tensions are building and affecting whole societies through wars of ideologies and beliefs, war between fact and untruths, war between the old ways and the new.

Yet humanity is on the verge of a major awakening. Those who see beyond prevailing conditions, know the forces of light are inexorably gaining ground, as more people raise their voices to join with others and work for what they know is good, right and true. Fortunately, this war has not yet manifested onto the physical plane. So, this is the time to be a steady and reliable beacon of light in a world where people have forgotten who they are and how to work together, serve each other and protect our precious planet.

Extraordinary times offer extraordinary opportunities. People ask, “What can I do?” Everyone can do something, to help fulfil the greater plan for humankind. In the 17th century John Milton, the English poet, wrote:

“They also serve, who only stand and wait”.

What does this mean? Surely with the planet at breaking point, there is no time to “stand and wait”? How very English after all! However, upon deeper reflection, we find in these words a perfect indication of our greatest power, echoed also in the Psalmist’s words: “Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord”.

What is this “waiting”, and what does it have to do with service? [continued on page 18]

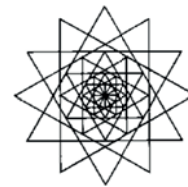


“The manifestation of labour for the future will transform the present. If people would understand that only the future exists, cooperation would approach.”

Leaves of Morya’s Garden

– *Illumination*

© Agni Yoga Society



Conscious Creativity – Triangles & The NGWS

We live in interesting times with dramatic events and colossal global challenges being the order of the day – this era is definitely an exciting one, but for most of us, not exactly comfortable. Given the rapidity of change and the breakdown of the established order, it’s not surprising that sometimes our initial gut-reactions might simply be overwhelming dismay. In fact, such distress might be completely disempowering if it were not for the presence of the soul within. This point of stillness, connecting us to higher levels of consciousness, enables us to view our circumstances from an elevated perspective and to observe opportunities that would otherwise not be noticed. Despite the outer commotion and chaos, from the level of the soul, we discover that destruction can make available the space needed for building a better and more inclusive life for all, in accordance with divine will.

Through contact with the soul’s enlightened vantage point, the achievement of this

constructive goal no longer seems to be an impossible dream. Our inherent creativity is also enlivened, mobilising the energy to join forces with all others similarly motivated – the “New Group of World Servers”.¹ Perhaps of the highest importance in this change of perspective, however, is the realisation that our greatest resource and tool is the mind. If we accept that it is the most potent creative instrument available to us, it’s clear that this inherent capacity needs to be skilfully developed and used with enlightened goodwill if we are to contribute to beneficial and productive efforts for the greater good.

Meditation has long been recognised as the means *par excellence* for evolving consciousness, and more recently the technique of mindfulness has given a modern impetus to developing mental facility. The proficiency gained by these methods can provide a wonderfully strong foundation for Triangles.² Its work of circulating spiritual light and goodwill is accomplished through the Great Invocation. Here the purpose of the meditation is impersonal, selfless service with the aim of increasing the flow of *Light, Love* and *Power* for the benefit and upliftment of the whole human family. This Triangles work, involving three people co-operating in meditation, represents a progression beyond the consciousness-of-self and into the realm of group-consciousness as the primary focus. It is this group consciousness that represents Humanity’s next step in terms of spiritual evolution. Esoteric teachings affirm that we have achieved the goal of intelligence and that Humanity does possess incipient love and wisdom, but this is not yet fully expressed – its full flowering will come with the achievement of group consciousness.³

In the closing line of the Great Invocation comes the call: “Let Light and Love and Power restore the Plan on Earth.” It is both request and demand, and its statement also prompts, on more subtle levels, an ever-deepening recognition that these required energies need anchorage in human consciousness for the divine Plan to manifest. Each human consciousness will stand as a point of light within the spectrum of humanity’s ultimate radiance. With their diversity combined in synthesis, these lighted points will furnish a panoramic image of the

Plan as it emerges – a visualisation translated into consciousness not only through group participation but also by the group consciousness that we are now developing together.

1 A term that is used to describe this organism made up of all who seek to heal divisions and create unity through a synthesis of diversity.

2 Information on Triangles is available at www.triangles.org

3 *Initiation Human and Solar*, Alice Bailey, (p.22).

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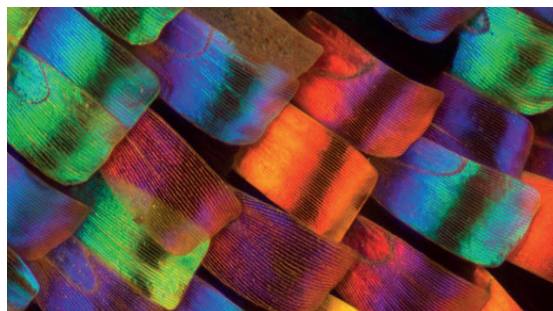


Image of the scales on a Butterfly wing

In Praise of Air

I write in praise of air. I was six or five when
a conjurer opened my knotted fist and I held
in my palm the whole of the sky. I’ve
carried it with me ever since.

Let air be a major god, its being and touch,
its breast-milk always tilted to the lips. Both
dragonfly and Boeing dangle in its see-
through nothingness.

Among the jumbled bric-a-brac I keep a
padlocked treasure chest of empty space, on
days when thoughts are fuddled with smog
or civilization crosses the street with a white
handkerchief over its mouth and cars blow
kisses to our lips from theirs I turn the key,
throw back the lid, breathe deep. My first
word, everyone’s first word, was air.

– Simon Armitage, Poet Laureate

The Good Samaritans – Servers of Our Time

Revd Don MacGregor



Image of a grapefruit centre

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbour?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side.

But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’

Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.” - (Luke 10:25-37)

As a priest in the Anglican church, I have often had to preach on the Parable of the Good Samaritan. In putting together a sermon, I sometimes found I was thinking along other paths than fitted into church doctrine, especially as my thinking evolved and has been influenced by the Perennial Wisdom teachings. Within the church context on a Sunday morning, my interpretation would be something fairly traditional, and applied to everyday life, but I would often drop in a few thoughts that would take those who had ears to hear a little further. The parable of the good Samaritan is set in the context of the call of Jesus to love your neighbour, so on the surface it is a simple moral story encouraging us to help those around us in need, and so long as we react to someone who needs help, we are doing alright.

Another Interpretation

Like all good parables, there is another level, a deeper level, with an esoteric significance. Any good parable has a simple story, but the fuller meaning within is much deeper, not at the surface literal level. So what might this parable be saying? A first clue is the ‘certain man’ who was ‘going down.’ This signifies the coming into material manifestation, into a coarser vibration. Jerusalem represents the spiritual home, the place of the soul, and going down to Jericho represents the incarnation and formation of the personality. (Jericho is literally down, 250m below sea level.) In Hebrew, the root of the word for Jericho is *rhw*, and is associated with breathing of air in a living being. So, ‘going down to Jericho’ is about becoming a living, breathing incarnation.¹ Travelling from Jerusalem to Jericho represents moving from a place of higher consciousness to one of lower consciousness, into material incarnation as a personality.

Who are the robbers and thieves? During our incarnation, what beats us up? There are two aspects to this that occur to me. Firstly, there are the thought-forms generated by our own negative thoughts, our harmful attitudes, our harboured resentments, our powerful emotions. These can ‘beat us up’ and cause us much harm, affecting the state of our etheric

body and eventually our physical health. We could even see them as the living forms that condition and influence as they are activated by the way we think and emot.

Secondly, and intricately tied in with this, are our karmic obligations. When we agreed to come into incarnation in this life, it was with an understanding of the experiences we needed to go through for the further development of our Soul. Each incarnation is indeed a 'vale of soul-making.' We entered a contract which entailed being 'beat up' by some measure of suffering in order to grow in awareness and conscious experience.

The passing priest and the Levite represent two things at different levels. Firstly, the established religious figures who are concerned with maintaining the status quo, not wanting to be contaminated by the 'unclean' or too fearful to step sideways to meet a new challenge - those who observe the 'Letter of the Law' but not the 'Spirit of the Law.' Secondly, at the deeper level, they represent our own fearful or resentful thoughts that come along and are unhelpful or even useless and divert us from the compassionate response. We may even resent our own bodies for falling prey to bacteria and viruses, or our immune system for not coping or over-reacting and causing chronic dis-ease. We may be fearful of the future if this dis-ease continues. That is understandable, but not helpful or healthful! Self-compassion is the helpful way.

Then along comes the Good Samaritan. This is unexpected in the parable, because the Samaritans were looked down upon by the Jews as a tainted race. They were the remnant of the Northern kingdom, Jews who had interbred with Gentiles, and were not to be associated with. This was *unexpected help*, from a totally unknown stranger to the man. I think this represents the Soul coming to minister to the Personality that is in a mess and knows nothing of the Soul. True compassion, care and thoughtfulness is shown, expressed in the Samaritan binding up the wound, taking the man to the inn and making sure he was provided for until the Samaritan returns. Oil and wine are used as a balm for the wounds, oil symbolising love and compassion and wine a symbol of

transformation to a better state, the awakening of soul-consciousness.

So in this interpretation, the parable becomes a story of transformation, maybe the first initiation, as the personality has an awakening to the presence of the Soul, who makes sure things are on track, then departs with a promise to return. The personality is damaged, beaten up by its own sub-personalities, attachments, glimmers and illusions, but has been pointed in the right direction, having experienced the love and compassion of the Soul. It needs time to heal and grow, needs to rise vibrationally to a higher state of consciousness, knowing the promise of meeting the Soul once more at a later time.

Who does the innkeeper represent? Maybe the guardian angel, the overshadowing Soul, always watching over its personality? Perhaps others can elaborate. I'm sure there are many aspects to this that others can bring out, as the parables of Jesus are so very rich.

Wider Implications:

We tend to simply think of 'loving your neighbour as yourself' as applying simply to those who live around us. We can also apply it to international situations. How many *nations* do we see that are beaten up and lying at the side of the road, bleeding? Or starving? Or dying for lack of healthcare facilities? Or unable to get themselves out of historical cycles of hate, violence and abuse? We hear often of Syria, Libya, Afghanistan, Palestine and Israel, but there are many others. The question becomes how can we be the Good Samaritan to other nations?

Taking another look at the words of Jesus, we could read them as "Love your neighbour as your *Self*," i.e. your Higher Self, your Soul. To love another person, another community, another nation as a Soul takes us to a much higher vibrational level. To live and work from Soul level is to love all, to be in right relations with all, to promote goodwill towards all. It is the next stage of the evolution of human consciousness. The movement is into soul-awareness, that kingdom of God that Jesus taught us about, a way of life that honours the divine, respects

all living beings, and wants the best for all humanity. This is a vision for the future that stems from the Wisdom tradition and is seen across the board in the yearnings of all bona fide religions and spiritualities. As the Aquarian and Seventh Ray energies take hold, a global shift is beginning, as humanity enters into a new stage of group consciousness, the group being the human race.

In Matthew's gospel, Jesus is recorded as saying "Love your enemies." If our consciousness is vibrating at Soul level, then we can say "I have no enemies, I have no friends, I live and work with Souls." At this level we are working with the Group Soul, influencing thought at an international level and bringing change in world affairs.

The message to love your neighbour as your Self is not just for our immediate relations with family and friends, not just about how we live in our local community, how we cope with those we don't really like. It's not just about how we live in *our* society, in *our* nation, or in *our* part of the world. It is about how we live as a human race, right across the whole globe. It is about international relationships, politics, education, economics and a better way of living on this earth. It is finding the third way between opposites, the synthesising point that brings the dualities into non-duality. And that way is already bubbling up in all sorts of places.

One of the problems in today's society is that mainstream media reporting focusses mostly on the sensational, the glamorous, and the alluring. Stories that are simply good news are trumped by the latest scandal, disaster and viciousness. But the good news is shining forth in all sorts of places, slowly becoming irrepressible. We just have to look for it.

Part of our journey as disciples is to inform and motivate others, becoming agents of goodwill in the world. There are so many good news stories popping up on the internet. Websites abound, like Future-Crunch (see '99 good news stories you probably didn't hear about in 2018'), Positive News, The Rooftop, Sunny Skyz, The Good News Network and probably many more.

At the everyday level, so much goodwill can be seen. Just yesterday, I was in a cafe, sitting on a settee, and got up to leave. As I was going out, a young lad rushed up and tapped me on the shoulder. "Here, you left this on the seat – it must have fallen out of your pocket!" Two twenty pound notes that I'd been given earlier had indeed fallen out! Goodwill in action.

It also strikes me that the climate and ecological crisis is bringing a change in attitudes. For the last 30-40 years, the idea of 'my rights' and the rise of litigation has dominated. But the climate crisis is bringing back the thought-form of responsibility. There is so much being done, from the inspiration of the schoolgirl Greta Thunberg, to the climate change debate in the UK parliament, to new ideas springing up around the world about how to tackle the plastic pollution. Yes, there is a backlash of climate-change deniers, but these are part of the old energies that are dying in the burning ground of change. The growing consensus and group view is that *we* are responsible for the mess we have made in the world, and it is *our* responsibility to do something about it. This attitude is gaining ground and is to be greatly encouraged as it is the Law of Right Relations and the Principle of Goodwill emerging more strongly into the group consciousness of humanity.

Love your neighbour as your Self can also be enlarged as "Love every aspect of creation as your Self." Our neighbour is everything around us. We are all aspects of the One Life, all interconnected in the matrix of Life, all part of the Divine Plan. Love it all!

Rev. Don MacGregor, Author of "Blue Sky God: the Evolution of Science and Christianity"

"Certainly creative thought will regenerate the world. He who masters thought creates evolution. Thus we can move human consciousness towards progress. We create by thought." – Agni Yoga – para 664



Close up images of the wing feathers of a bird

Discrimination in Service

by Roberto Assagioli M.D.

This is a subject with many facets and as such these comments can only contribute to a general survey, touching briefly on certain points of practical interest. The subject can be divided into three parts:

- I. Discrimination [Discernment] on the Part of the Server.
- II. Discrimination concerning Service.
- III. Discrimination towards those to be Served.

Of course, these deviations overlap and blend in practice, but considering them separately can help clear thinking about the issues involved and this leads to wiser actions in service.

1. Discrimination on the Part of the Server.

This is largely a question of motive. It is almost superfluous to emphasise the importance of motive and the need for a careful examination of and constant watchfulness over the motives that impel us to serve. We may often discover that behind motives that are pure and right, and mixed with them in varying proportions, are others that are faulty or wrong because they are the outcome of some kind of glamour or illusion. The most frequent of these are:-

- a. *Ambition*. When there are seeds of ambition dormant in a server they may find fruitful ground in which to thrive in this activity. Service may become a means of reaching some position of command or authority, thus satisfying a desire for power and eminence, the urge to personal self-assertion.

- b. *Sentiment*. The discovery of this kind of glamour often requires subtle discrimination. We must discern between true spiritual compassion and the personal distress aroused in us by contact with the suffering of others and the consequent urge to eliminate it so as to get rid of our own discomfort.

There is a sure touchstone by which to discriminate between these two motives. When service is motivated by sentiment, we rush to alleviate the pain, to sooth the suffering personalities, without realising that we are thus dealing only with effects, and perhaps are producing no real and enduring benefit. Often we may, in fact, even delay the progress of those we “help” by indulging their attachments and preventing them from becoming aware of the lessons which their souls are trying to impart to them.

True spiritual compassion, on the contrary, whilst not excluding some measure of immediate relief when the suffering is acute, is concerned primarily to ascertain, point out and help to eliminate the causes of the suffering. This is done by *interpreting* the lesson with what wisdom we can and helping the person to *understand* it.

Another wrong motive, based on sentiment, is the desire to be loved and appreciated, and to have the praise and gratitude of those we so “generously” help. Fortunately, people are often ungrateful and thus help us to get rid of this tendency! Indeed, we should really be grateful to them for their ingratitude!

- c. *Evasion*. This is a form of glamour that appears frequently in the field of service and manifests itself in subtle ways, masquerading under the best and noblest guises. Too often we consciously or unconsciously shirk our responsibilities, either from physical or moral laziness (for it is far more agreeable to follow the line of least resistance!), or through *fear*, or simply because the task confronting us is distasteful to our personality. In such cases some useful activity, some kind of service we are accustomed to rendering that is easy and pleasant, may offer us a plausible excuse for evading the irksome or forbidding venture which, being our true duty, is a greater spiritual opportunity

and would prepare us for higher types of service.

- d. *Attachment*. This kind of glamour may delude us in two ways:
- i. By attachment to a favoured habitual *form* of service.
 - ii. By attachment to the *fruits* of our service. In its crudest form this consists of expecting some kind of personal reward for service rendered, such as praise, recognition or gratitude.

A more refined type of attachment is the apparently justifiable desire to know that our service has been useful, that it has brought the fruits that are right. Of course there is nothing wrong in noticing that good has resulted from one's selfless efforts; it is most encouraging. But there are some kinds of long-range work or subjective service the "fruits" of which cannot be seen and can only be surmised. In such cases we must work with inner detachment, renouncing the evidence of results and relying only on an unswerving faith in the great Law of Cause and Effect. We can be sure that, if good seeds are sown in the proper soil, good fruit, in due time, will appear.

II. Discrimination Concerning Service.

There are many kinds of service and there are times when the choice between the claims of the various fields is not at all easy. The following general rules can be a help in finding our true place in this:

- a. Do not persist in lower or more limited and less effective kinds of service if your capacities fit you to work in broader and more potent ways.
- b. Do not pressure to serve in a higher and more difficult sphere until you have trained and tested your ability to meet its requirements with wisdom and harmlessness.
- c. At the same time, no matter what our abilities or equipment, we should be ready to serve in any way, however humble and disagreeable, when an urgent need confronts us.

We also have to bear in mind two important tendencies that are gathering momentum and, therefore, increasingly influencing our forms of service. These are:

- i. The rapidly emerging tendency towards group life and group activity. Service rendered by some individual to another will increasingly give place to service given by a group to another group or groups. This will necessitate training in the new and difficult technique of harmonious cooperation and of becoming a "group entity".
- ii. The new, or rather renewed, recognition of the reality of the unseen Universe which surrounds and permeates us, and of the tremendous potency of its subtle energies. This recognition helps us to discover more and more the immense scope and value of subjective service.

Spiritual aspirants should make every effort to fit themselves as quickly as possible to work in subjective as well as objective fields, and this for three important reasons which, generally speaking, have not so far been sufficiently appreciated.

First, subjective action is incomparably more efficacious and, therefore, more valuable than objective action, because it deals with *causes* and not with effects; because it uses forces that are much subtler, more potent and far-reaching, much less limited by space, time and other physical plane barriers; because it uses the true method of all creative processes, "the method of God". This operates along the path which travels from the subtle to the dense, from the Centre to the circumference, from Spirit to matter, from Life and Consciousness to form, or, more technically, from the idea (mental) to the ideal (emotional) and from this to the solid or material form, the visible expression (physical).

Second, there are comparatively few true spiritual workers competent to render safe and effective subjective service, because of its difficult and severe requirements, even in its more elementary aspects.

Third, we are seeing a rapid – almost alarming – increase in the number of people developing psychic sensitivity either spontaneously (owing to the general spiritual

stimulation) or deliberately (and often prematurely and unwisely). The result has been a corresponding increase in the “diseases of the mystics”.

But the problem that confronts spiritual servers, at this time, is made more difficult and complicated by the fact that we are in a transition period of unique importance and opportunity, in which both ways of service, objective and subjective, are urgently needed.

This complex situation, these diverse and, at times, apparently conflicting demands call for careful and subtle discrimination. We are constantly confronted by problems of choice, and these can be settled only by each individual for himself. Each case and situation presents a unique combination of elements, personal and spiritual, which makes it unprecedented and makes each choice and solution “original”.

Nevertheless, a few pointers and considerations having a general application may be helpful.

First, we have to distinguish between essentials and non-essentials. It is far easier to see the truth and importance of this than to put it continuously into practice. So many non-essentials cling to us tenaciously, like barnacles on a ship, deposited and nourished by habit, by conscious and unconscious attachments on our part, and by the clamorous demands or that insidious and subtle influence of people attached to us. Unremitting watchfulness is called for, and clear-cut discrimination.

Second, we should be prepared to delegate our outer service to others whenever they can be found ready and willing to undertake it. But here we must also use discrimination to make sure that those who make the offer are adequately equipped for the task.

A third point – an extension of the second – is that we often have a responsibility to train others and to help the seeker to find deeper and more subjective ways of service. This, too, calls for discrimination: it is easy either to overestimate or, on the other hand, to fail to realize and thereby fail to appreciate a person’s true potentiality.

III. Discrimination Towards Those to be Served.

Harmful and sometimes even serious consequences can result from well-intentioned but misdirected efforts. These are usually due to a lack of discrimination concerning the true need of those with whom we are concerned. The following five rules can be helpful here:

1. Let us not be in a hurry to bestow upon everybody the form of aid that we ourselves have happened to find helpful.

This enthusiastic belief is a common fallacy – all know the well-intentioned person who has been helped by a patent medicine (or, rather, as is more often the case, by faith in it) and unreservedly recommends it to everyone for all kinds of ailments. Some people are particularly susceptible to this advice because they are likely to be self-centred and, therefore, poor psychologists. They fail to recognise the application to service of the simple adage, “one man’s meat is another man’s poison”. We can avoid this mistake by observing the following second rule:

2. Before helping someone, study them thoroughly.

The better our understanding of our fellow human beings the more clearly we realise how much we all differ from each other. Modern scientific psychology, with its discovery and description of the various types, such as extroverts, introverts etc., has done useful work in this direction, but it is as yet only in the pioneer stage, and very incomplete. Fortunately, valuable teachings in the field of esoteric psychology enable us now to begin to consider and study each human in terms of:

- a. The stage of evolution and, consequently, of his prevalent polarisation (physical, emotional, mental).
- b. The Rays which qualify his soul, his personality, and his mental, emotional and physical bodies.
- c. The Zodiacal signs which condition the individual.
- d. The points of change or lack of integration in the personality existing at various levels.

- e. Methods of coordination and synthesis (integration and fusion) suited to each individual case.
- f. His *life* task (vocation, *avocation*, service)

This is a fascinating and fruitful line of research, not only for spiritual workers, but for every doctor, teacher, parent – in fact, for everyone who realises the responsibility and opportunity inherent in the influence we have on our fellowmen.

3. *Let us not always give what is asked or expected of us, but what will meet the real need.*

We should realise and always bear in mind that the help which people *believe* they need and clamour for is often quite different from and, at times, just the opposite of what they really need for their welfare and spiritual progress. Again, we need to discriminate carefully in this respect, often refusing what is asked for, while trying to point out what, instead, the true need is and offering help appropriate to this need. We should be on our guard against allowing sentiment, weakness, desire to please, or unenlightened compassion, to induce us to cater to personality demands, instead of to what is in accordance with the will and purpose of the souls of those we are trying to help.

4. *Let us avoid personal attachment on both sides.*

He who seeks to serve harmlessly should avoid becoming attached, not only to a certain type of service (as mentioned earlier), but also to the *people* concerned. This can be achieved by clearly discriminating between true spiritual, and therefore impersonal, love and emotional attachment. Frequently the unused affective tendencies of a server, seeks and finds an outlet or objective in helping others.

This may be legitimate within certain limits, such as purely philanthropic forms of work, but it becomes a hindrance and a danger in strictly spiritual work. In order to qualify for this type of work the server should put the affective forces of his emotional nature through a drastic purification and transmutation, so that

they may become sublimated and impersonal, transformed into detached and radiant spiritual love.

But even when the server is himself free from such attachment, it is only too easy for those being helped to attach themselves, at times in a passionate degree, to their helper. Such attachments are of two kinds, which should be carefully distinguished, because they have to be dealt with and offset in different ways:

- a. Affective attachments, having a *possessive*, exacting, often jealous character, with a tendency to “absorb”, sometimes reaching the point of actual astral vampirism.

Such attachments are due to an overdeveloped and unsatisfied emotional nature. In some cases unused and unrequired emotions stored up in the subconscious are “projected” upon the server through the process called by psychologists “affective transference”. This tendency manifests in varying degrees, from an over-emotional, self-centred and dramatizing temperament to the grave physical and psychological symptoms of a hysterical type.

- b. Attachments due to weakness, fear, indecision, and inability or unwillingness to accept responsibilities.

Such people are clingers and beg to be helped, often exhibiting infantile traits. They want to be reassured, directed, even commanded. Typical and extreme cases of such behaviour are represented by people affected by psychoneuroses or by forms of melancholic depression. They are sociably introverted, inhibited by complexes, and suffer from marked inner cleavages. It is well to bear in mind that some people show both kinds of attachment in varying proportions.

The first type of attachment can be dealt with and offset by directing the exuberant energies to other objective and constructive outlets, by fostering their transmutation and sublimation, and by transferring them to higher levels.

The second, or clinging type, can be eliminated by helping the individuals to “grow up” emotionally, to develop self-

reliance, to train their will, to appeal to and obey their own souls, to extravert in the right way, establishing an active and fruitful interplay with the outer world and their fellowmen – in a word, to achieve their own psychosynthesis.

From this brief survey of the threefold series of problems confronting those who attempt to serve, it emerges clearly how essential it is to use constant, watchful and increasingly subtle discrimination. Only through this will our service be adequate, fruitful – and harmless.

“Do not be afraid of your difficulties. Do not wish you could be in other circumstances than you are. For when you have made the best of an adversity, it becomes the stepping stone to a splendid opportunity.”

– H.P. Blavatsky



Attractive, Detached Residence

Believed to be unique, this magnificent dwelling has been sadly neglected in recent years. Some outstanding features have been lost. However, it still offers an exceptional home to those prepared to maintain it with care.

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There are no passengers on Spaceship Earth – everybody is crew and everybody has their own essential and unique purpose.

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The Important Role of Creative Meditation



‘When you come to be sensibly touched, the scales will fall from your eyes; and by the penetrating eyes of love you will discern that which your other eyes will never see.’

– François Fénelon, 1651 - 1715

The development of the human being is a matter of evolving *consciousness*. ‘It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker, the ‘I’ consciousness. It is the progressing from consciousness polarised in the Higher Self, Ego, or Soul, thence to a polarisation in the ‘directing I’, the Monad or Spirit, till the consciousness eventually is Divine.’ – Initiation, Human & Solar p.213

Every human being has the capacity to ponder, reflect and consider and by doing this they are meditating. Meditation can be considered in its simplest form as thinking. Meditation concentrates thinking, which in time produces transformation and integration with definite personality achievement. Meditation is a spiritual and transformational discipline that brings the soul, the Higher Self into relationship with its personality. It is often carried on without awareness of its real nature, it is, in fact, a simple form of creativity as it has produced all the creative wonders of our modern civilisation. This demonstrates the applied art of *creative meditation*

The main method for utilising the power of thought is *meditation*. In this sense it is not something purely intellectual or abstract, but is an effective means of inner action which can be used in two main directions and ways:

1. To bring about changes and transformation in ourselves.

As Djwhal Khul the Tibetan Teacher and Master has said: 'Lives are changed primarily by reflections; qualities are developed by directed conscious thought; characteristics are unfolded by brooding consideration.'

2. As a form of service to the World.

'Meditation is a means whereby we can become intermediaries; it develops the higher uses of the mind and the hidden capacities to work on more subjective planes, and training in it releases a new creativity and constructive power.' – Michal Eastcott

Within the Ageless Wisdom teachings a *call* was sounded down the ages for a "*united world group of disciples given to unanimous and simultaneous meditation upon the work of preparing the world for the new order and for the jurisdiction of the Christ [and] to establish the knowledge of and the functioning of those laws and principles which will control the coming era, the new civilisation and the future world culture. . .*"

– Discipleship in the New Age Vol. II pp 231-39

Dr Roberto Assagioli working initially with the help of Foster Bailey gathered an international team of co-workers to create a training programme in creative meditation that works with the six natural laws and principles of the soul expressed and applied in everyday life.

Gradually over time commitment to working with these materials develops aspects of the will, and an evolving awareness of the Self as it works in relationship with the three fold personality. The higher mind becomes susceptible to the world of ideas and the intuition, and the individual becomes a catalyst for change within his/her environment.

The Group for Creative Meditation began in the early 1950's and is still serving today

working with the Laws and Principles of the Kingdom of Souls and Everyday Living.

A Law can be considered as a set of values which give guidance and structure thereby promoting well-being. A Principle or Quality can be understood to be an energy that heals, redeems and unifies. Relationships imbued with these laws and principles give rise to considerate and inclusive cultures and societies.

We are essentially psychologists learning how to live life more efficiently by experimental exploration. Relationship is everything and everything is relationship. Being in relationship with ourselves, each other, and with the beauty and splendour of nature allows us to come into relationship with the essence of spirit present in all that *IS*.

Working with this Law of Right Human Relations discloses the underlying and cohesive energy field of the Principle of Goodwill. This sunshine warmth of our authentic selves comes into relationship with all that is and plays out as kindness and understanding. We open like flowers to the presence of goodwill, and withdraw when it is lacking.

Our lives are spent in relationship with others, known and unknown to us. We learn by trial and error to become team players. It then dawns on us that a group is not just a gathering of people, it is an evolving field of consciousness that gives rise to new ideas and ways of being. With this realisation our participation and contribution within the game of life moves from the 'I' to the 'We' of group endeavour.

This Law of Group Endeavour works its influential magic and we awaken to wider horizons. And as our vision of life grows, expands and deepens it reveals the networking interaction of relationships and groups. Realising this we come to recognise that we are part of a coherent, inclusive, team event. You, Me, the Many and the One Life is All.

Everything is spiritual that moves individuals, groups and the whole of Humanity onward towards understanding, towards kindness, towards that which is productive of beauty

and which can lead each of us on to a fuller expression of our divine potentialities.

Gradually and slowly as we pursue the art of creative meditation we daily open to new experiences where knowledge is converted to our personal wisdom. *We learn by doing.* Life for each of us is a journey of discovery and revelation, of spiritual growth and transformational wonder. The Law of Spiritual Approach is always at work within and around us.

The Principle of Essential Divinity and its healing, redeeming energy is revealed when we are touched by the beauty that surrounds and graces each day - the spectacle of a sunset, the glimpse of a shooting star, the welcome greeting and smile of another - our spirit responds and resonates with joy. These are joyful recognitions of the essence of all life. Showing that the wonder of a divine spark lives and shines forth within the heart and soul of humanity and of all creation.

The Way of the Disciple is the way of *white magic* which can be understood to be the magical and transforming power of the soul. Working creatively with the six natural laws and principles leads to the safe psychological integration of the three fold personality. The integrated personality then opens to experience and recognise group relations. Creative Meditation is used and applied as a service to humanity. "For the problem of the individual is recognised as also the world's problem, realising that they are not two separate and distinct processes For each of us is the repository of all humanity. We are the world and the world is us. If there is a radical transformation to the structure of an individual's consciousness, it will affect the whole consciousness of humanity."

— J. Krishnamurti

'Let all students make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of humanity. Now is the need and the demand. The urgency of the hour is upon us and I call upon all of you whom I am seeking to help, to join the strenuous efforts of the Great Ones.'

— Treatise on White Magic p.639

"The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honours the servant and has forgotten the gift."

— Albert Einstein



**A Creative Meditation Event at
The School of Huber Astrology
Barcelona, Spain – 8-10 March 2019**

The Game of Life

'I have spent many days stringing and unstringing my instrument, while the song I came to sing remains unsung.'

— Rabindranath Tagore

It is well known and accepted that *we are what we eat and we become what we think.*

The personality is a group and the personal 'I' consciousness, which is the incarnating fragment of the soul, is the integrating field of consciousness that explores the phenomenal world through the six senses. Each of us learns by doing, and this is the basic scientific exploration of relationships. The soul can be considered as a supreme psychologist that is group conscious and devoted to working with its instrument, the personality. It is constantly adjusting and changing the awareness and sensitivity of its instrument, so that it can become radiant with its unique and innate wisdom.

Relationship is Everything. Everything is Relationship. — Janet Derwent

During our life's journey the spiritual essence of our nature is gradually forgotten as we become short-sighted in our identification with the interest and beauty of the material world in which we find ourselves. However, there comes

a point of crisis *on the way*, where we yearn to find purpose and meaning in our lives. It is then that we turn our attention inwards and upwards and begin the work of becoming increasingly aware of this transformational relationship with all that is. The integrated personality becomes a responsive agent, a sensitive instrument of the soul. The Soul is group conscious and plays its instrument to tune its frequency of consciousness ever towards that of its own.

‘The most satisfying thing in life is to have been able to give a large part of one’s self to others.’



Each morning we give careful consideration to what clothes we will wear. It is curious to notice that we give careful attention to this task at the outset of each day, but how much regard do we give to the soul qualities that we will model and manifest in our daily inner and outer relationships? Our thoughts reflect our ability to connect with our nutritive centre of stillness. And the quality of our thoughts set the tone and colour of the words we choose to use. The sounds that words carry, these symbols, whether thought, written or spoken, convey a potent recollected consciousness that can be positive, constructive and creative, or not.

There are numerous techniques that permit us to act on our psyches and those of others in order to modify and even transform them. One of these techniques is effective and simple, whilst easy to apply. It involves the use of *evocative words* which carry the influential resonance of soul qualities.

Using chosen evocative words reflectively within creative meditation enables the soul-infusing-personality to model and sound the higher note of its personal wisdom, thereby influencing not only its own psyche but those of others.



Human beings are innately designed to meditate creatively. Reflecting on a topic will eventually bring the mind to a point where there is nothing else to ponder. The mind has explored all that is familiar to it and has gathered its focus of attention to a point. Holding the mind steady, silent and still at this point enables the abstract mind to align with the realm of ideas where it becomes open and receptive to new concepts and impressions. Gradually the light of greater understanding is anchored in the mind and stimulates the individual to visualise and creatively imagine how to make use of these new insights and ideas. Eventually the inspiration received and recognised translates into action of some kind.

Creative Meditation, working with the qualities of the soul, inspires the personality to sing its song and thereby to share more of the gifts of the heart with others. In this way it fulfils its role to serve as it plays its part in *the game of life*.



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“It is in fact a part of the function of education to help us escape, not from our own time – for we are bound by that – but from the intellectual and emotional limitations of our time.”

– T.S. Eliot



An Invitation

The power of thought and prayer to uplift and vivify the thought climate in which we live and function is well known.

“Energy follows thought.”

In the Aquarian Age the subjective power of invocative group appeal will create a worldwide movement which draws into being the higher energies of light to illumine the mind and love to vivify the heart and inspire the will to action. For together we can use our meditative lives to build positive forms of thought that will herald and give birth to new societies and cultures, the potential of which are coming to life within the chaos and muddle of current affairs.

The Silent Minute project is an invitation that we can all take part in. By doing so we will unite with all men and women of goodwill everywhere to the building of the new civilisation through the promotion of right relations, goodwill and the revelation of synthesis and unity.

“A group is not just a gathering of people, it is an evolving field of consciousness that gives rise to new ideas and ways of being.”

Accepting this call confirms our membership of the Group of World Servers. For World Servers are pioneers in every field of human endeavour. They are a diverse group of creative and inspirational people who are working world wide and attempting to bring Light into everyday relationships and situations. They are optimistic realists committed to responding to a perceived need to lift and aid and make a positive contribution to their environments near and far.

Will you spare a minute to help save the world?

“. . .in the formation of a group – be not astonished at an apparent diversity of members. . . their contact is in spirit. They are united by spirit, which is imponderable, invisible and inaudible.” Leaves of Morya’s Garden – Book 2 – Illumination

A SILENT MINUTE

Harnessing the power of united Global cooperation to bring in the Light of the New Era with the Global Ringing of the Bells.

A Call to all People of Goodwill

At 9.00pm London GMT on Solstice Day, 21 December 2019 let us ring a bell and enter into one minute of silence, in communion with the Forces of Light as we generate a reservoir of united global thought that will inspire cooperative endeavours to create a better world for all.

“There is no power on earth that can withstand the united cooperation on spiritual levels of men and women of goodwill everywhere. It is for this reason that the continued and widespread observance of the Silent Minute is of such vital importance in the interest of human welfare.” (Major Wellesley Tudor Pole O.B.E. instigator of *The Silent Minute* in 1940)

We will create a Silent Minute that unifies us for a moment in thought, prayer and meditation to overcome the global crises of today. Our purpose in the Silent Minute is to focus beyond the crises and to reflect on and visualise the emerging seeds of the future. Countless servers and serving groups are, even now, actively nourishing these seeds which will, through our combined effort, reveal the underlying synthesis of the One Life shared by all its kingdoms.

“We are called to be architects of the future, not its victims.” – R. Buckminster Fuller

The Silent Minute at 9 pm GMT preceded by the global ringing of the bells by citizens everywhere will link Humanity with its striving to reach its highest potential,

irresistibly impelled towards the summit of achievement.



Indeed, in the Himalayas, there is a pinnacle, Mount Kailas, which is called the Mountain of the Bell.

The global ringing of bells expresses Humanity's yearning, intent and declaration to fulfil its greatest destiny.

The History of the Silent Minute

The Silent Minute was born from a conversation between two soldiers on the eve of a battle in the mountains around Jerusalem in the First World War. One knew he would not survive the war and prophesied the coming of an even greater conflict that would be fought out in every continent, ocean and air. He urged his comrade to provide an opportunity for him, and millions like him, to assist from the “other side”. He said: “Lend us a moment... each day and through your Silence give us an opportunity. The power of Silence is greater than you know.”

The Silent Minute was instituted by his comrade, Major Tudor Pole O.B.E, during the London Blitz in 1940 as a moment to enter into Silence and, to provide a portal for cooperation with an “unseen but mighty army” in the subtle realms.

The Silent Minute called upon all citizens of the British Commonwealth nations and territories on land, sea and air to unite in thought – irrespective of philosophy or religion - in a Silent Prayer for Freedom and Peace. Every night on BBC radio, at *one minute before the hour*, the bells of Big Ben signalled the Silent Minute to begin at 9pm. Tudor Pole knew that if enough people joined in this gesture of dedicated intent, the tide would turn and the invasion of England would be diverted. Indeed, a high ranking Nazi official interrogated about why he thought Germany had lost the war, replied:

“...you had a secret weapon for which we could find no counter measure, which we did not understand, but it was very powerful. It was associated with the striking of the Big Ben each evening. I believe you called it the ‘Silent Minute’.”

Ring the Bells and enter the Silence

Let us ring a bell at *one minute to 9.00pm* London GMT on 21 December 2019 and *on the hour* join together with the Forces of Light in one minute of global, potent, cooperative Silence to create a better world for all.

Simultaneous global ringing of bells and Silent Minute time converter calculator to calibrate your local time to 9.00pm London GMT (<https://www.timeanddate.com/worldclock/converter-classic.html>)

[continued from page 4]

The actual meaning of “wait” is “to watch; to abide; to look forward to with expectation; to *observe constantly*; to *be watchful*; to remain in readiness. To keep watch”. The shepherds, we recall, were “*abiding* in the field, keeping *watch* over their flocks by night.” And what became of that for them? “The angel of the Lord came upon them, and the glory of the Lord shone round about them...” And what is the meaning and sense of the word, “stand”? It is, “to be still; to rest; to remain; to endure; *to be firm*”.

We stand in alignment, in joyous confidence. We act, whilst resting in the silence of knowing; we stand at the centre, at our centre. With the mind held steady in the light, holding the vision, we work, and embrace the world with our patience, compassion and love.

It is written in *Esoteric Psychology II*: “Your major job at this time is to *resist not evil*, but so organise and mobilise the good, and so strengthen the hands of the workers on the side of righteousness and love, that evil will find less opportunity.”

Every day, in every way, we act, and we take a stand. We stand with others; we stand in readiness; we stand for integrity and unity, with expectation and with faith in the unconquerable nature of goodness and the inevitability of the ultimate triumph of good.

Thus, we stand, and thus we abide.

And thus, we serve.



Blessing Art Work © Nina O'Connell

The Passport of the Heart

– by Michal J. Eastcott

“How shall we explain when the heart is silent? How shall we quicken when the heart is heavier than iron? . . .”

The heart centre that veils the Jewel in the Lotus is the great intermediary, the aspect of relationship that enables spiritual energy to move out from its hidden place and motivate the machinery that has been evolving through the ages to fulfil eventually its purpose.

All along the Path there are various means of contact which need to be developed and perfected, and attaining new levels of consciousness requires new sense perceptions and awareness. During this evolutionary development there comes a point of needed heart expansion. The concrete mind of average aspirants has been well developed, the astral focus through the solar plexus is dying down, but citizenship of the new country ahead of them will need the passport of the heart. This leads to the production in aspirants of that responsive yet radiatory quality that puts each in touch with that beyond their previous ring-pass-not, and the setting up of that magnetic rapport with the Soul that sensitises them to all soul life in its varied manifestations.

The service petals of the Lotus have considerably unfolded by the time the love petals begin to function, bringing stimulation to the personality and causing great expenditure of energy in the service of others. The personality may be impelled into action by the concrete mind as it responds to the first touches of soul energy. The perception of aspirants at this stage on the Path translates into outer active service on their way to achieving expanding group consciousness

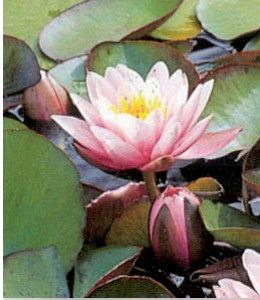
When the love petals of the Lotus, the correspondence of the heart, open, this gives power with which aspirants can cooperate and build their new heart mechanisms. They begin to sense within their being the reverberation of the life essence in all other forms. It is possible for them to listen through the heart and pick up vibrations that their other senses have never been able to transmit to them; to take into their hearts and weigh and *know* in terms of quality that which words could never convey. Now they can begin to live on a subtler level – conscious of the outer physical manifestation, and also certainly aware of the strata of living which we term “Meaning” and “Quality”. They begin to live and think and move their energy on this level, which might be called the tilling of the ground for buddhic consciousness, for here they are learning to tread in new atmospheres of universality and identification.

The old barriers are no longer the same, isolation is not possible, there is a malleability, an inter-mingling, an absorption, that superimpose on the box-structure of the personality in which they have lived for so long. They are cultivating the earth in a new field and the seeds of their consciousness will presently spring up in this new substance, children of a new dimension.

This is the enterprise instituted when the love petals of the Lotus unfold, and aspirants, aligning their will with the higher Will, consciously set up the true rapport between the heart and the Soul that expresses Soul intention and relates it out to human kind and to all kingdoms.

Practically this results in an *attitude of universality*, born of a sense of one-ness, and unfailingly conditions thought, action and opinion; in *wisdom*, grown out of loving understanding, and linking the concrete mind with vastly deeper sources; in *unbounded concepts*, springing from the new dimensions of awareness entered into by the heart- buddhic gateway. It is a light that cannot fail to shine, a radiation that all do not fail to recognise and be glad of. We could well add to the mantram “Hail to the Jewel in the Lotus” - “Blessed are the vestures of Love.”

A Sundial House Group Training in Creative Meditation



The International Group For Creative Meditation

THROUGH MEDITATION we can re-create 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

TRAINING PROGRAMME

Study papers are posted out at two monthly intervals beginning in December each year.

Students will have a mentor to support and encourage them.

Basic skills covered in the first year include:-

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 and contact us through our website at www.creativegroupmeditation.org

A Call to Action

About the qualities of action.

If an action is small, it needs the help of various hand-made objects. But when the action becomes great it can dispense with earthly objects. This is the first touchstone of action. When the magician speaks about a whole pharmacy, it means his action is one of very small dimension.

The second quality of action is its mobility. Like a whirlwind of primary matter, a true action must vibrate with possibilities. Only a flight can crown a luminous manifested thought.

The third quality of action is its unexpectedness. Every action which has astounded the minds of the people was the result of an unexpected way of thinking.

The fourth quality of action is its elusiveness. Only this quality protects the action against destructive attacks.

The fifth quality of action is its convincingness. As every lightning flash connects our consciousness with the Cosmos, so each action should strike like a flashing sword.

The sixth quality of action is its lawfulness. Only the consciousness of the fundamentals of the world evolution will advance the action immutably.

The seventh quality of action is its pure motive. By this path one can move weighty loads without fatigue.

One must equally well comprehend the actions of the body and those of spirit. Because after all that has been said, the action of thought is still not appreciated.

- Leaves of Morya's Garden – Book Two – Illumination

