



In - Communiqué

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Dear Reader

In this twentieth issue of our annual group magazine we are delighted to share with you the following articles:

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Unexpected opportunities for focussed collective change are thrust upon the whole of humanity in times of crisis.

Change is something we should be able to handle. We live in a global system where there is continual change, where light follows darkness, summer follows winter, where tides come and go, and we ourselves have to adapt to the on-going changes associated with 'the seven ages of man'.

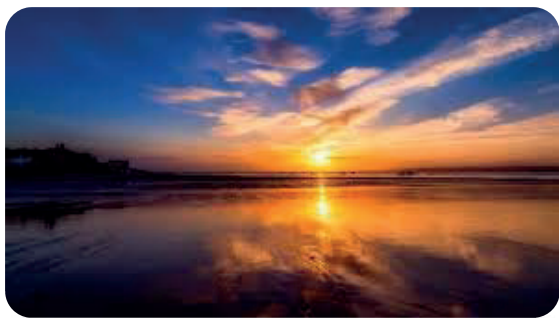
Many are happy with change; it stimulates challenges, offers opportunities. Others find it difficult; it destroys accustomed patterns, undermines security, disturbs and frightens. But all know we must come to terms with it, for we are in a unique period of change now with the arrival of an unknown virus that as yet knows no boundaries. This unique current crisis is worldwide and is occurring with incredible speed because of the nature of our global lives.

In our 'instant' age of connectivity, there is no lingering. This means that we are being exposed to severe new pressures both physically and psychologically. We are being called to adapt to drastic changes in attitudes, values, and inner and outer relationships. To meet this stress on our very substance we are being called to rapidly change our individual consciousness and collective group consciousness.

At present there is a widespread search for a counterbalance that will give stability and a sense of proportion in a time of not-knowing. Mindfulness and meditation practices are attracting a large following worldwide. There is a rising awareness of the need for better understanding and more wisdom as the demands of these social and economic changes are managed. Change we are realising has a discipline of its own, it stretches far beyond acceptance and adaption. It calls for the perception of the soul's wisdom to be actively applied in situations and relationships so that we can come alive to the livingness of the proverb which says "*Times change and we change with them*". But *how* we change is not automatic, which is a thought worthy of consideration.

– Editor: Janet Derwent

"A human being is part of the whole called by us 'universe', a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive." - Albert Einstein



Universal Responsibility

His Holiness The Dalai Lama

The Human Family has reached a major threshold in our long history; the dawning of a global civilisation. Science and technology are rapidly bringing us together; political and economic needs are creating an intricate framework of inter-dependence, within which each nation and group aspires to the same ends: peace, economic development and the freedom to pursue its own identity.

Although we all seek a secure future, we find ourselves confronted by many problems... We need a renewal of universal spiritual and humanitarian values. The age-old ideals of altruism and compassion, upheld by all the world's faiths, must be revived to balance material progress. Though science and technology have contributed immeasurably to the quality of life, they cannot solve all our problems. Even if our scientists possessed the answers to every question, the solutions they could offer would only improve external conditions. When outer conditions change, however, the happiness that depends on them does as well. Our faith in material progress has become too uncritical. We need to address our troubles at their root; within the human mind itself.

Some may dismiss this as a vague or ineffective view. Ultimately, however, human history itself is nothing but the record of human thought. Negative thoughts, hatred, selfishness and jealousy – have repeatedly ripened into the most horrible acts of war and exploitation. The great achievements we all admire and teach our children were undertaken by men and women working for the common good.

We should accept the primary role of motives underlying our actions. Moreover, if we explore these motives, we will find that all negative or harmful acts have a common cause; a self-cherishing attitude which places the interests of one person, community or nation over those of others. Whether it is under the guise of survival and self-defence or directly expressed through domination and greed, the failure to recognise the common humanity shared by us all lies at the heart of our difficulties. To overcome it, we should begin to develop, from the level of the individual through that of society to the world at large, what I call a *sense of universal responsibility*; a deep respect for every living being who lives on this small planet and calls it home.

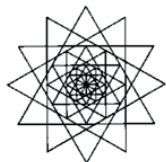
Such a global concern transcends religious and political differences. At the same time, the co-operation it calls for does not imply submersion of our separate identities. Humanity requires all of the world's faiths and diverse political systems to serve its various predispositions and national traditions. Our diversity is our richest and most vital resource. Without it, our potential for creating a better world would be greatly reduced.

As individuals we cannot neglect the challenge of universal responsibility. To be genuine, and not merely a concept, it must become a part of our daily lives. Each of us should inquire whether or not our needs – those of a single being – are more important than the needs of others. We are one while others are countless. Just as we personally seek happiness and do not want suffering, so do all other beings.

Does any single person have a greater right to happiness than another? Can any one of us really say "I deserve a better life than the next man or woman because I am stronger, wealthier or have a better education? By examining ourselves in this way, we can reverse our self-centred attitude and begin to develop the kind of warm-hearted, altruistic love that is the real basis of co-operation. As one brought up in the Mahayana Buddhist tradition, I really feel that love and compassion are the very fabric of tolerance. To me, a humanitarian approach to world problems seems the only sound basis for world peace.

I am optimistic, I believe in the ability of human beings to learn and change. If we accept one another's common humanity, I am certain the future will be productive. By our efforts, we can build our world into a sanctuary of peace and tranquillity for the whole human family.

Published in Communiqué January 1990



A Lighted Opportunity

Spiritual light is the fundamental factor underlying all that is transpiring in our world. This bold statement may seem at odds with the scenes of chaos and suffering all around us these days, yet it is ever the role of planetary light bearers to look below the surface of outer events for the meaning and the underlying causes hidden there, and to use this knowledge in service of the divine plan. Directing the light of consciousness in this way reveals a kaleidoscope of influences and an increasing realization that all these outer events are the effects of the form nature struggling to respond to the intensification of the light that is so characteristic of our times.

Esoteric teachings describe different types of light including the light of the sun, the inherent light of the planet itself and the starry light of the astral plane. Added to these and merging with them is a light pouring in from the mental plane reflected from the realm of the soul. The intensification of light is said to be ongoing but, at times such as now, that intensification significantly increases. As this period of augmentation began, the uses of electricity were discovered, leading to the electrification of the planet. This process continues today,

adding to the available light that ultimately will make it possible to demonstrate the existence of the soul. It is more light, in the esoteric sense, that is needed in order to see the soul, and in times to come that light will be available – “And in Thy light shall we see light.”

This is not the first time that we have had such a powerful influx of light – the times of the Buddha and of the Christ were each similar times of high intensity light. Now, as then, this light is expressive of the second ray of Love-Wisdom, and one that creates a wave of enlightenment which heightens and expands consciousness, providing an unparalleled chance to strike a collective blow against the glamours which hold the world in thrall. This current opportunity is due to continue until 2025, highlighting the importance of these few remaining years of augmented light intensity.

The Triangles service is making a vital contribution during this time, connecting points of light and drawing together widely diverse individuals in its network, a spiritual reservoir for aiding humanity. It works to focus and direct the light with its simple yet potent visualization, stepping down the energy generated to circulate around the globe as light and goodwill. This forms the basis for cooperative, constructive and equitable interactions between individuals, communities and nations and provides the foundation for peace and the better world to come.

The Teachings on light are explored in Esoteric Psychology, Vol. I, p.101-104.

Information on Triangles is available at

Web: www.triangles.org

Email: triangle.london@lucistrust.org

Invocation, prayer, meditation – it matters not what word you use – by means of these three methods spiritual energies are tapped and brought into activity. By clear thinking, directed thought and mental perception, they can be made objects of human desire. Ideas are channels for new and desired divine energies; ideals are these ideas changed or reduced into thoughtforms and thus presented to the public. Ideas telepathically become ideals, which is another phrasing of the old law, “energy follows thought”.

– Djwhal Khul



Leadership – a call to action

By Lorraine Flower

As members of the thankfully ever-expanding group of world servers it seems fitting that we take some moments to consider our role as leaders and no more so than in times of major transition and change. In times of stability, accepted norms, forged over centuries provide the way markers for the majority of Humanity's choices and ways of seeing the world. The collective soul of Humanity continues to evolve of course but within a more recognisable rhythm.

When major transformation is part of the mix, a new attitude and mind-set is called for and the need for leadership becomes ever more evident. We are in the heart of a major transition now as we move from the Piscean Age into the Aquarian Age and a new world is seeking to be born. A world where for vast numbers of Humanity, confusion, distress and lack of security reign, a world where it can be hard to sense the light that will uplift and transform. As servers, we are hopefully blessed with a deeper insight, an ability to perceive beyond the confusion and see the Plan unfolding, and yet as we know, human freewill can prevent the Plan from being realised. Therefore, the cooperation of the New Group of World Servers is a vital component in supporting the unfoldment of the Plan and enlisting the support of the higher forces.

Sometimes, servers find it hard to associate themselves with the notion of leadership, rooted as it has been in more charismatic and hero style archetypes. It may be helpful to consider this quote from John Schaar as it expresses the *essence* of leadership.

"The future is not some place we are going, but one we are creating. The paths are not to be found but made. And the activity of making them changes both the maker and the destination." John Schaar – political scholar

It describes the core of a leadership mind-set and is rooted in the principle of creativity and 'being causal'. The leadership needed today requires a more intimate understanding of the dynamic between the unfolding future, created in each and every moment of now, and our part within that creative process. Consciously utilising energy, force and substance, that alchemical, magical process, enables us as human beings to really build the link between spirit and matter. As servers and conscious beings, we are becoming increasingly powerful and that is accelerating as we are called upon to more fully support the externalisation of the Hierarchy. Recognising the impact that we have, really understanding cause and effect, and becoming intentional about those impacts, is the active leadership we're being asked to take on.

In an article that appeared in The Beacon in 2002 Mary Bailey says that 'true leadership is our ability to inspire, enlighten and stimulate others', and the key here is to help others to be inspired by the world of ideas and meaning. Our ability to inspire others comes from our ability to serve and willingness to serve, and as the Christ said, "the greatest among you is the servant of all". To step beyond our sense of self, personal need and discomfort, and to offer ourselves in full service of the Plan on behalf of Humanity, to stimulate and inspire others.

Our role is to disseminate ideas and concepts, bringing visibility in all departments - economy, education, science, religion, and many others that will enable the vision of a new civilisation to be realised. A new way of being that values the sacredness of all.

At this time servers are being called upon to make a choice to be a leader and to choose to serve from the place of leadership. Intentionality, choice and active expression of the will to lead, to step out, to be heard, to share our knowing far and wide, is very different to

a more inner devotional journey. That too is powerful and has laid strong foundations in the development of consciousness within the New Group of World Servers and now the time is here to bring that to life in the world of forms at a higher level. For some this may resonate as a natural call to action, for others it may feel a stretch and out of their comfort zone.

In Discipleship in the New Age II, DK sets out several lessons ‘that all true leaders have to learn’. The first he lists as ‘*the lesson of vision*’ – engaging with the imagination through the soul to truly connect with a higher expression of life. This in turn guides the way we interact with the unfolding future, as John Schaar says.

The second is ‘*the development of a right sense of proportion*’, reminding us of the humility needed by all leaders. Especially when we realise the enormity of the task facing us and in so many ways, and no more so than in this precise moment of transformation. A humility borne not only of seeing one’s place in the whole, but in an attitude of constant learning and inner growth.

The third he calls ‘*the development of the spirit of synthesis*’. This lesson stretches us to expand our consciousness to include all within our field of influence, including the upward gaze and being open to the influence of those greater than ourselves. This spirit of synthesis is enabled through a more loving stance, living and leading through the heart. When we live and lead through the heart we naturally lead with compassion and understanding.

And so to the role that we have as leaders where we are being called upon to step forward and step into the fullness of our leadership. We may be being called upon to start projects and that may demand courage. Projects perhaps which offer a lifeline or a ladder to people who perhaps are less able to see the bigger plan. Calling on us to put ourselves out in the world in a way perhaps that as servers we have not historically done.

There are many, many options open to us. What is clear, however, is that it is not an option for us to step back at this time, it is not an option for us to find some quiet space and consider only the subjective work that we do as the New Group of World Servers. We are being called upon to be active and with so many energies pouring into Humanity new gateways to the living Plan are opening up. We’re spoilt for choice as to where we step in as leaders, but step in we must. Whatever inkling or intuition we find ourselves with at this time, we have to go beyond the knowing and really bring that knowing into form. It matters not how small that is, it’s about becoming spiritual activists in our expression of leadership, together.

And as Lucile Cedercrans tells us in Leadership Training, ‘cooperative leadership works out through a network of individuals who by their response to certain functions, certain fields of activity and knowledge and wisdom, have assumed responsibility in this area, a perfect sharing of the burden of manifesting the defined Plan for Humanity’.

“Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one’s favour all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamt would have come his way. Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it!”

– Goethe



Mystical Perception

by Dwhal Khul, Tibetan Teacher & Master

There is a peculiar quality in every human being – an innate, inherent characteristic which is inevitably present – to which one might give the name of “mystical perception”. I use this term in a far wider sense than is usually the case, and would have you regard this quality of mystical perception as inclusive of:

1. The mystical vision of the soul, of God and the Universe.
2. The power to contact and appreciate the world of meaning, the subjective world of the emerging reality.
3. The power to love and to go out to that which is other than the self.
4. The capacity to grasp and to intuit ideas.
5. The ability to sense the unknown, the desirable and the desired. The consequent determination and persistence which enable man to seek, search for and demand that unknown reality. It is the mystical tendency which has produced the great mystics of world renown, the large number of explorers, discoverers and inventors.
6. The power to sense, register and record the good, the beautiful and the true. It is this that has produced the writer, the poet, the artist and the architect.
7. The urge to discover and to penetrate to the secrets of God and of nature. It is this which produced the scientist, and the religious man.

From a study of these definitions you will see how inclusive the term “mystical perception” is. It is no more no less than the power, innate in man, to reach out and to grasp that which

is greater and better than himself, and which has driven him on, through progressively developing cultures and civilisations, until today he stands on the verge of a new kingdom in nature. It is the power to appreciate and to strive after the apparently unattainable good.

Excerpt from Education for the New Age © Lucis Press Ltd.

The Lake Isle of Innisfree

by William Butler Yates



I will arise and go now, and go to
Innisfree,
And a small cabin build there, of clay and
wattles made:
Nine bean-rows will I have there, a hive
for the honey-bee,
And live alone in the bee-loud glade.

And I shall have some peace there, for
peace comes dropping slow,
Dropping from the veils of the morning to
where the cricket sings;
There midnight's all a glimmer, and noon
a purple glow,
And evening full of the linnet's wings.

I will arise and go now, for always night
and day
I hear lake water lapping with low sounds
by the shore;
While I stand on the roadway, or on the
pavements grey,
I hear it in the deep heart's core.





The Seven Ways to Spiritual Realisation

by Roberto Assagioli

Up to recent times the words spiritual and religious were generally considered as synonymous, but the specifically religious approach to Reality, to God, is only one of the various possible approaches. The word spiritual is, in fact, often used in a loose way; at the same time it is a term which can arouse suspicion or antagonism in many, and in recent years a group of forward thinking psychologists – among them the late Abraham Maslow, who started a scientific study of the higher aspects of the human being – have begun to use the word *transpersonal*.

It is a good word because it is neutral and general and yet describes the specific quality of the realms of experience and being which are “trans” – beyond – the normal, let us say, beyond the average level of personal living. There are a number of these psychologists and a *Journal of Transpersonal Psychology* is published which emphasises this study.

The different spiritual approaches to reality have long been recognised in the East, particularly in India; and in the great poem *The Bhagavad Gita* this is clearly stated: “As men approach me, so do I accept them. Men on all ways follow my path.” (IV, II).

The chapters in this poem admirably expound the various ways which are each suited to special types of people and their different degrees or levels of inner development. I recommend the translation of *The Bhagavad Gita* by Radhakrishnan; it is an excellent introduction with illuminating comments.

There are seven main *Ways* of spiritual or transpersonal realisation. They correspond in a general way to what is known as the seven Ray types, but certain reservations must be made. The ways are not sharply divided, in fact, they frequently overlap to some extent. Some individuals may follow two or three ways concurrently; this is because there are no pure ray types, and also, each of us has different rays or qualities manifesting in the different aspects or levels of our being. There is a ray for the physical body, one for the emotional, one for the mental, one for the whole personality and one for the Soul. Advanced individuals, and even aspirants and disciples who have integrated and soul-infused personalities demonstrate the characteristics of the personal ray strongly; but they are also increasingly influenced by the soul ray and this often leads to conflict between the two. But all ways and ray paths are directed to and lead to the same great goal, and the higher the level of the individual, the greater the overlapping of the ray influences and their blending and fusing. With these reservations let us take a bird’s-eye view of each way.

First can be called **the Heroic Way**; it is spiritual or transpersonal because it leads to overcoming the most deeply rooted personal instinct, that of self-preservation and attachment to one’s personality. It entails the giving up of the personal self and might be called the way of self-sacrifice, of self-immolation. This is the general attitude, but it is demonstrated in various degrees and at various levels.

The Heroic Way involves first of all sacrificing oneself to one’s family or dear ones, or to one’s country. In the past, especially, there was a readiness to incur dangers and even give one’s life for one’s country. Others dedicate themselves to a cause, to an ideal, and yet others to the whole of humanity. There have been heroes in various fields, for example, the saints in the history of religion and the great humanitarians in the social field. This path needs little explanation, it is a very clear and direct way. But to follow it is another matter and at present it is not a very popular approach. In fact, it has never been what could be called popular, but now it is even less so.

The second way to spiritual realisation is **the Illuminative Approach**, the way of inner illumination and realisation. The Heroic Way can be considered extroverted, while this way is distinctly introverted, in the good sense of the word, or we might say “*supra-verted*” – directed upwards. In a general way it could be called the way of *Raja-Yoga*. It starts with concentration, the control of the unruly mind; this is then used in definite meditation, taking the consciousness upwards through various stages to pure contemplation of the realities seen, symbolically speaking, with the eyes of the Soul.

The outcome of a successful treading of this upward way is illumination, a sense of light, which is often dazzling and almost blinding in its intensity. The experience of light sometimes comes without preparation, suddenly and unexpectedly. Paul’s illumination on the road to Damascus is the most outstanding and well-known example of this; Saul became Paul of Tarsus through a sudden, unexpected illumination. Others have had similar experiences in a lesser degree. But more often the illumination comes in a gradual way or in a succession of increasing “enlightenments”.

These illuminations not only shed light inwardly but give a revelation of the divinity, or reality in others and in the whole of manifestation. Such experiences are not the prerogative of the saints and religious writers; there is evidence that illumination of various degrees has been experienced by Plotinus, Socrates, Boehme, Whitman, Pascal and others. The greatest known examples of those who have travelled this path are the Buddha and the Christ. Buddha means “the Enlightened One”, and Christ said of himself, “I am the Light of the World”.

The third way of spiritual approach is that of **Action, Karma Yoga**. This way of action is in a sense an extroverted way like the first, but it has also an introverted or supra-verted aspect – the dedication of actions to God, to the higher Reality. It entails a consecration of all activity to a higher reality or aim; consecration has the same root as sacredness therefore this is a way of rendering life sacred. This is also very well expounded in various chapters of *The Bhagavad Gita*. It is also called in the *Gita*, the

Yoga of Renunciation of Action. This does not mean renunciation in the sense of not action, but renunciation of the *fruits* of one’s action, so that, as it is put in *The Voice of Silence*, “both action and inaction may find room in thee”. It is action performed, but inaction in the sense that it is not done with any personal aim.

The fourth way is one of the best known – **the Aesthetic Way**. It can be called the realisation of divine immanence through beauty. It has been said that beauty is God’s signature. The wonder of beauty in nature and in living creatures is an indication of something infused in the form, of something higher of which the forms are indications.

This way has been best expounded by Plato. He speaks of the “Ladder of Beauty”; first one admires the beauty of physical forms; then one rises to the realisation and admiration of inner beauty, of the higher, inner qualities or virtues. From that one reaches towards the idea of beauty, the source of all beauty in its essence, to what we could call the archetype of beauty, which in itself is independent of all forms, but “informing” itself in all beautiful forms.

This kind of realisation is spontaneous in all who have the aesthetic sense more or less developed. Artists try eagerly, sometimes desperately, to reproduce it in their creations, paintings, sculpture and music. But its “essential” spiritual nature is not obvious and is not easily recognised, and distortions often result from these efforts. They are attempts, however, more or less successful, to catch something which is not material, which is not the form but gives this sense of beauty to the form, and therefore this is a way to spiritual realisation. For some it is the only way to reach towards a transpersonal reality. Much more could be said about this aesthetic sense, but this is only a very brief panoramic view.

Then there is **the Scientific Way**. This is not new, but it is one which has recently been attracting more and more attention because the progress of science and its great discoveries have brought to everybody the wonder of the universe and its immensity.

The great steps on this path have been: first the expansion from the Ptolemaic view that

the earth was the centre of the universe, to the Copernican view that the earth is only a planet revolving around the sun. From there science has gone much further and the sun is regarded as just one star among countless others in a galaxy. But in recent years even that galaxy, our Milky Way, which previously seemed – and is – so enormous, has been recognised as only one of millions of galaxies scattered in the immensity of the universe. That is what astronomy has reached up to now, but new discoveries are being made almost every day. One such is that there are probably invisible celestial bodies, a concept which ties in with esoteric teaching on the etheric manifestation of certain planets and the existence of higher Beings. All this gives a sense of wonder and awe and leads towards realisation of that which is superhuman.

But what is even more important is that scientific study of the universe has shown the existence of a cosmic order and that the movements of the celestial bodies obey definite laws. Let us realise the wonder of the fact that those movements can be reckoned and foreseen thousands of years ahead. For instance, we know the exact moment when there will be a full moon. This wonderful order of the universe obeys laws which can be expressed in mathematical formulae. Pythagoras said that “God geometrises”, and in recent years scientists, especially Einstein, have discovered mathematical formulae to describe both the great astronomical facts and in the field of physics, the laws governing infinitesimal life. Einstein and other scientists, astronomers and physicists have reached spiritual concepts of reality through this scientific approach.

It is a way which appeals to the young, and it would be well for those of us who are interested in esoteric and spiritual matters in general to become more acquainted with this way, first, for one’s own deeper understanding and then as a means of arousing the interest of young people and leading them to a greater appreciation of the higher realities. Physics has done as much as astronomy to demonstrate that all is energy. It has been said that the revelation that God is Energy should be considered even greater than the revelation that God is Love. They are two aspects of the same ultimate Reality.

The realisation that God is Love indicates the sixth way, **the mystical, Devotional Way**. It is the most well known because almost all religions emphasise this, and the mystical experience has been achieved by countless individuals throughout the ages. It is the way of devotion but not so much of devotion through action as devotion through feeling, through love. It is the specifically religious way – mystical union with God through love. In the East it is called **Bhakti Yoga** and the mystics of the Christian religion have all followed this way. They have tried to express their experiences, which are really beyond verbal expression, through the symbolism of love, and this has often been misunderstood, and interpreted in purely human terms.

Love as attraction between polar opposites exists on all levels from the physical to the divine, and there is a common quality in all these kinds of attraction. The great difference between human love and mystical love is that physical and emotional love is an attraction on the same level, it is a horizontal attraction which is all right in its proper place and for its proper function. Mystical love, on the other hand, is vertical; it is attraction or pull from above and the aspiration from below (all relative terms) which bring about a gradual approach and final unification.

One might say that there is also an intermediate direction of devotion between the horizontal and the vertical – the diagonal. This is devotion to something higher, a greater being, or an ideal or idea, or cause which is not the ultimate reality but is above the average human level. So there is an essential quality common to all kinds and levels of love, but there are very great differences in them according to their direction. This should be given more attention and real scientific study.

But coming back to the general mystical experience, it is beyond words; it is ineffable, as, in a sense, are all higher experiences. It can only be *symbolised* by words; they cannot convey it directly. It is the same with the aesthetic sense; we either have it or not. No one can portray in words or convey the meaning and reality of an aesthetic experience to someone who is closed to it. Just as one cannot explain in words what red or green

is to someone who has never seen them, so too there is a psychological blindness which does not allow us to understand, to realise the experience that others have had. Words can only *evoke* something already existing in the other, and bring it from the unconscious to the conscious; they can clarify, confirm and justify something, but they cannot create it if it is not there.

Finally, there is a seventh way – **the Ritualistic or Ceremonial Way**. It is based on the powerful influence of sound, colour, perfume, symbolic action, rhythmic movement and the use of words, formulae and mantrams. All orthodox religions have made and make great use of ritual to arouse religious emotions and create a channel of communication which can make possible real communion with higher Beings and Realities.

The highest use of this ritualistic way was made in the ancient Mysteries. We do not know exactly what they were, but we know that they led to the spiritual awakening of those who participated in them. They were avowedly rites of initiation, and through the combined use of the elements just mentioned – sound, colour, perfumes and, especially, symbolic actions – they could awaken, sometimes suddenly and dramatically, the spiritual consciousness, in those taking part.

It is said that higher Beings are present at such ritualistic ceremonies and are able to act through them. These Mysteries and ceremonies have existed in all civilisations. It is only now, in our present one, that they are neglected, belittled or ignored except by certain religious people. But we can surmise that in future, in the civilisations of the New Age, Mysteries will be restored.

This will be a major step in creating a *new sacredness*. The sense of sacredness is one of the ways through which we participate in the great transcendent realities. We can begin to reawaken it in ourselves and also those with whom we come into contact, and thus contribute to the development of the new sacredness.

One more way should be mentioned to complete the picture – **The Way of Transcendence**, of pure Transcendence and Identification. In a

sense this way is beyond all those that have been mentioned, but little can be said about it because there are no words to describe it. We can only say that it exists and try to understand more of it using the Buddha's method of negation: it is not this, not that, no thing. Some of the Eastern Schools emphasise this way to Spiritual Realisation, and some of the Western Mystics, especially Meister Eckhart, have attempted to describe it and give hints about it. But it is a way which is only for a very few.



It is obviously of value to have some knowledge of these different ways towards spiritual realisation. It helps us to understand and appreciate the various types of people and the approaches which they choose; this brings that tolerance which is so needed in the spiritual field. So much conflict and even war has gone on in the religious field through the centuries, but this wider understanding can help to create the necessary “religious peace”. Also, it is an important part of the living understanding which is one of the prerequisites of truly spiritual life.

But we can go beyond simply understanding and appreciating these seven ways to spiritual realisation. All of us have possibilities that are latent in us, and often there are opportunities when we can tread these different ways, or occasions which evoke in us one or other of these approaches. This happens most often with beauty. If we look at beautiful things from not only the purely objective aesthetic angle, they can remind us of the high source of all beauty. Through contemplation of the beautiful things with which we are surrounded – for example, the beauty of flowers, glorious scenery, or other aspects of beauty – we can be reminded of and even put into contact with its source, its origin, its essence in the one Reality.

The same with action. Whenever we are active we could remind ourselves that there is one great, supreme Agent of action, one great Creator. Each of us in our own humble and limited way fulfils in essence the same functions as the great creators and the supreme

Creator. Whenever we create something in the outer world, and even more, whenever we re-create ourselves, we are doing “essentially” – in essence – and in a very small way, what the great creators do. This can be summed up in the fact that the microcosm is a reflection of the macrocosm. And in this sense we can really consider ourselves as co-workers, collaborators and “co-creators” in the great manifestation of God. This gives a new meaning and new dignity to all our actions.

We can proceed in this way with understanding and companionship alongside all other pilgrims, whatever way they are following. We can realise our unanimity of aspiration and that we have one and the same goal, notwithstanding the differences of method. Method, etymologically “*origin*”, means “way”. Through this unity in diversity, through this *unanimity*, we can make a united spiritual approach to the essential divinity in each, in all and, above all, in the Great Whole.

This article by Roberto Assagioli was first published in *Communiqué*, May 1976. Roberto Assagioli working with Michal Eastcott and Nancy Magor co-founded the Group for Creative Meditation in 1956.



The Solar Angel

by

Barbara V. Rebard

The beautiful name “Angel of the Presence” is another name for the wonderful part of ourselves toward which the personality strives. The personality is always seeking the fulfilment of union. Humanity mistakenly believes it is a sexual union we seek. Rather, it is our inner knowing that there is a higher aspect of ourselves that will bring true fulfilment if only we can reach it.

“You, a soul in incarnation, are consciously aware of the fact of your real Self, of the Solar Angel, who is the Angel of the Presence. Your

problem is to deepen this realisation, and to *know* yourself to be the Angel, standing between you, the physical plane person, and the Presence.”

Our hunger leads us first through aspiration, the desire for union, then to the realisation that we ourselves must initiate the process. How often we have read, “I am that, that I am” without ever understanding the mystery to which it refers. “I am that Self, that SELF am I” is a true claim. We must *identify* the lower with the higher, over and over, dedicating and rededicating, surrendering the entire personality to the will of the Soul, daily, moment by moment, praying constantly, until we come to accept the reality that we and the Soul are one.

The practice of the Presence can be done in many ways. Each one must find their own way. What is required is an inner attitude of complete abandon to the will of your Soul which is the Will of God as far as any individual is concerned.”

Any thought of personality and soul, lower and higher, is separative. It is union we seek, not separation. Striving *toward* the Soul does not achieve union. We must *claim* our heritage, assume that we are already at one with the Soul, total *identification*. It will take time. The personality resists surrendering the little will to the higher. It will fight the “death of the lower” as long as there is any personality will left. It is a process, a long battle between the pairs of opposites. It requires the refusal, constant and unremitting, to be identified with anything save the spiritual reality.

As we turn our minds and hearts toward this end, as we choose to bend our will to the higher, the Angel turns towards us, begins to take notice, and gradually teaches us how to change. The Angel teaches by giving us glimpses of ourselves, seen as though at a distance, with our faults and frailties magnified for us to examine, as if looking through a telescope or into a mirror. It may be a shock! When all our weaknesses stand revealed we are repulsed by what we see. It is the rending of the veil of illusion, the *maya* behind which we have lived so long. These glimpses come, little by little, revealing us to ourselves.

“The Dweller upon the Threshold is the fully developed personality – the sum total of all the past and the composite presentation upon the physical plane of all unresolved problems, all undeclared desires, all latent characteristics and qualities, all phases of thought and of self-will, all lower potencies and ancient habits of any of the three bodies, (both bad and good). These, in their totality, are brought to the surface of consciousness, there to be dealt with in such a way that their control is broken.”

The next stage is one of decision. Having glimpsed what must be done, we have the choice to ignore the message or take action, by an act of will relinquishing those parts of self, surrendering to the higher vision that can replace it. If we are successful in making the inner adjustments, the Angel enters in and a closer meeting results, the Angel begins to take charge. One day a glorious moment of grace occurs and we stand face to face!

“The Dweller and the Angel meet, face to face, and this all takes place in full consciousness. They move toward each other and meet in the centre of the burning ground.” (Where the lower nature is purified by the higher.)

In time, instead of face to face, the lesser light of the personality is absorbed into the greater light of the Angel or Soul. From that time forward our consciousness makes a complete turn-around. We see every experience in a new light, we see new meanings, we have an expanded awareness. Nothing is as it was before!

“The personality remains, it still exists, but is seen no more as of old. The light of the Angel envelops it, the burning ground has done its work and the personality is now nothing more or less than the purified shell or form through which the light, the radiance, the quality and the characteristics of the Angel can shine.”

“I would remind you that in all these processes, it is the disciple who, in full consciousness, *acts*. He initiates all the processes himself. It is not the Angel or the Dweller, but the spiritual man himself who has to employ the will and take definite forward moving action. Once the disciple has taken the necessary steps and moved irrevocably forward, the response of the Angel is sure, automatic and all enveloping.

“When this occult obliteration has taken place, what then is the destiny of the disciple? It is complete control by the soul and this brings group realisation.”

We then become aware of our inner plane group. We find in our circle of friends those who are experiencing the same change of consciousness. It is part of the plan of externalisation that we recognise those in our spiritual group and come together on the physical plane. We receive insights and almost without knowing what is happening, are moved into that place where we belong. Events shape themselves effortlessly. We find we are always in the right place, at the right time. Everything seems to work together. We stop worrying, because we now know that everything works out exactly as it is intended. All we need to do is live every moment in total *at-one-ment* with the Angel to be in harmony with the great ALL that IS.

The sharpness of the experience fades with time, but the bright memory remains and as we go about our daily business we sense a Presence, quietly presiding above and within, sustaining, guiding, always there whenever we need to consciously touch it. Its energy is an abiding sense of Joy, just under the surface of every experience. There comes a contentment, an acceptance, a quietude, a deepening gratitude for the experience of life and a great willingness to *let life live itself through us*.

Each of us who makes this effort toward union with the Higher Self leavens the whole consciousness of humanity and the process is made easier for those who follow. This is real and effective service.

“Some people are so constituted that they become servers and centres of light publicly before their fellow men. Their influence and their power are great. Others work with equal power, from a quiet centre of relative retirement, and they wield, if I may again repeat myself, an equal force.”

“The need for the service of men and women, free from illusion and glamour has never been so dramatically present as it is today.”

“At the end of an age such as is taking place at this time, at the close of the Piscean era when the Aryan race has reached maturity, there comes a focussing of the Dweller on the Angel and vice versa. The Aryan race is ready for discipleship. The opportunity for active fusion has never been so true as now.”

“The Dweller on the Threshold is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands fact to face with the Angel of the Presence – the Soul, Whose nature is love and light and inclusive understanding. The great problem today is which of these two will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanity’s future and indicate the way which humanity will decide to go.”

“ That the Angel of the Presence may make His nearness felt and inspire you to pass courageously through the first of the burning grounds is my earnest prayer; that the *fact* of the Presence may be sensed by you and lead you to greater activity – once the burning ground is passed – is my deepest wish for you; and that the light may shine upon your way and bring a certain and assured consummation of all the travail and struggle which has characterised your way of life is my heart’s desire for you.”

The Tibetan Teacher Djwhal Khul

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The Eye of a Needle

[Matthew 19:16-30; Mark 10:17-31; Luke 18:18-30 and expanded upon in The Rays & The Initiations Alice Bailey pp.115 - 116 © Lucis Press Ltd.]

Most of us have heard of, or read, the biblical story of Christ recounting to His disciples that ‘It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God’. There have been various interpretations given to the meaning of the lesson and also to the use of the wording employed, but it should always be recognised that the lesson given by the Christ to His disciples provided an esoteric truth to humanity on which to base further spiritual understanding.

In brief, the truth given by the Christ in the telling of the ‘Eye of a Needle’ story was referring to what is known as the *higher evolution* for which an esoteric interpretation is offered below.

Throughout our long evolutionary journey of expanding our consciousness, the mass of humanity has remained unaware of the extent to which it has been engaged with its spiritual development, simply because it has not been conscious of it happening, and for most people this is still the case. It has all just been part of living our normal lives. Nevertheless, we have progressed in a normal evolutionary way to become a race that values and uses many of the qualities that the Soul exemplifies and as a result of many incarnations and the multitude of unique experiences gained therefrom, we have relentlessly expanded our wisdom as individuals and hence as a race. This has brought us to a juncture of great racial opportunity in the form of a major expansion

of consciousness esoterically known as the 1st Initiation.

So, what is an initiation? Simply stated, initiations are a graded and progressive series of revelatory expansions of consciousness created to bring humanity to a state of realisation and identification with Divine Purpose. They are achieved on a step-by-step basis through the application of self-imposed hard work and discipline through many lifetimes, and this all happens as we carry on living our normal lives and attending to our responsibilities here on Planet Earth. A bit like learning the stuff on the syllabus at school and then taking your end-of-year exams to test the adequacy of your understanding before being allowed to progress to the following year's more advanced revelatory work. Initiations work on a similar basis, but the subjects they are concerned with are the recognition and application of the spiritual Truths in our lives. Truths such as the basic need to become physically coordinated, emotionally stable and intellectually developed, and bringing these three aspects of our personalities into an integrated state. Truths requiring ever clearer understanding from study, meditation and beneficial service to others and humanity in general. Truths embracing the good and positive qualities of everyday living, like showing compassionate understanding to someone you meet who is suffering difficulty, or the caring for your neighbour's children when there is an emergency, or the giving with goodwill of donations to a good cause. The initiatory classroom is therefore the theatre of the living of our lives in the world.

When the Christ said "I am the Way", He was referring to this Path of Initiation. He achieved to great responsibility and every human being is able to follow Him along the Path that He took towards *enlightenment*, regardless of their faith, religion or beliefs.

In order to better explain Christ's reference to the 'Eye of a Needle', clarification must take account of the process of spiritual advancement and the part initiations play in it. One must realise that Creation is not just the one level of existence that we can sense and acknowledge, the planetary life that we

all live in and experience within the physical Universe. It is in reality a series of levels of consciousness, all existing simultaneously, through which we progress onwards and upwards from the lower frequency end of the range, near to where we are, to very much higher levels of consciousness and understanding of the Truth. And it should be appreciated that life exists within all of them and continues to evolve cyclically, as do we.

In our Solar system there are seven planes of consciousness, numbered 1 to 7 from the top plane down. Our beautiful planet and everything on it, including us, are part of the Physical plane, as are all the astonishing astronomical objects that we see in the Night Sky. This physical plane is the densest and is the 7th level of consciousness. Our emotional bodies and all emotional/feeling matter belong to the emotional or Astral plane, the 6th level, which functions at a higher level or vibrational frequency than the physical plane. Our mental body and all our thoughts belong to the Mental plane, the 5th level, which is again of a higher frequency than the plane below, the astral. The 4th level, the one 'above' the mental is called the Buddhic plane and this is where the Kingdom of Souls, otherwise known as the Kingdom of God or Kingdom of Heaven, is to be found. This is where our Souls can be found and is the plane of Pure Reason, Spiritual Love and intuition. The 3rd level, the Atmic plane of consciousness, is the home of Spiritual Will, the 2nd level is the Monadic plane whereon our true spiritual selves, our Monads, live and serve, and so to the topmost plane, that of the most refined and purist of matter, the 1st, the plane of Adi, or Divinity.

Difficult to grasp? But think, if a gamma ray world existed and was functioning in the same place as our physical planet Earth and we didn't have modern technology to detect it, how would we know it was there, and the Astral world, the next step up the staircase of consciousness, is of a much higher and finer vibrational frequency than that of gamma rays.

There are nine Initiations in total, but for this article we are only concerned with the first five. The lower three are those which concern the great majority of humanity at its present stage of development. These three

initiations comprise the 1st and 2nd, which are preparatory to taking the first major initiation from a spiritual perspective, the 3rd, and are as follows.

1. **1st Initiation – The Birth of Christ/Soul consciousness.**

This is the initiation that the mass of humanity is facing at the present time and is the birth of Christ or Soul consciousness. Thus comes awareness that there is more to life than his present existence on Planet Earth. The 1st Initiation is considered to be a major initiation in terms of human development, because it brings us onto the Path of Return and is the commencement of the journey in consciousness which will bring each of us individually to an eventual, but still distant, fusing with our beloved Souls. We, humanity, have already taken on many of the values of the Soul in our beliefs and everyday living, e.g. expressing greater understanding, tolerance, caring, compassion and love for each other and ourselves! We are therefore ready for this great racial test and rise in awareness, and that is where we find ourselves now in 2020 amidst Covid-19 and many other serious world problems. So, how do we feel about the Covid-19 emergency and keeping others safe as we live our lives, how do we feel about the needs of immigration, the inequalities of opportunity, the various discriminations, the poor in our own countries and the state of the poorer countries, the environment, etc.? Do we care enough about all these matters and about our fellow human beings? Are we able to support a world where humankind functions on the basis of *one-for-all and all-for-one* and pass through the door of Initiation together?

2. **2nd Initiation – The Baptism.**

The 2nd Initiation is concerned with the mind taking control of the emotions. Think of all the anger and frustration and impatience and intolerance so evident in the world. This initiation is considered probably the most difficult one to achieve, because it involves dealing with remaining glammers/emotional untruths and therefore with the attainment of purification. Purification is a vital ingredient for future progress because it involves the change from individual desire to Divine aspiration. Put another way, the person is

encouraged to want selflessly for others, rather than selfishly for himself/herself and it is the mind in combination with the Will that is used to bring this about via its growing control over the emotions. Normally, complete control can take a considerable amount of time to develop and many lifetimes.

3. **3rd Initiation – The Transfiguration.**

Following the 2nd Initiation the initiate learns to control his thoughts and therefore his mental vehicle. He learns to dispel his remaining illusions/mental untruths, and to control thought matter, i.e. matter of the mental plane. He learns the laws of creative thought building and gains experience in utilising them in support of Divine Purpose. At the 3rd Initiation the two symbols of his remaining undealt-with pairs of opposites, the Dweller on the Threshold, representing the personality's remaining physical, emotional and mental glammers (untruths), faces the Angel of the Presence, his Soul, holding a spark of the Light of the Christ. The pairs of opposites represent the two opposing sides of all decisions we make on our developmental journey in consciousness. One is always more inclined towards the individualistic and the other towards the Divine. Many such decisions are not antagonistic or difficult to resolve at all, whilst others are more obviously consequential, but all are made from the sense that it is the right decision at the time and this is a measure of the current stage of development of the human being concerned.

So, at the successful moment of this initiation, the age old battle between the pairs of opposites, in whatever context they have presented themselves on so many countless occasions throughout the whole of his/her evolution in consciousness over perhaps hundreds of incarnations, is at last resolved. The initiate has to drive forward between the Dweller and the Angel and see at last that there is no duality between the two, matter and spirit, and that in reality all is one, and that both are aspects of Divinity.

After the 3rd Initiation, the initiate walks ever in the Light. All the limits of the form nature are transcended and the soul-illuminated mind has control.

The relevance of the initiations to the biblical story of the 'Eye of a Needle', is that the phrase 'rich young man' is an esoteric term frequently applied to an Initiate of the 3rd degree, i.e. someone who has passed the 3rd Initiation. He had thus already achieved the first two initiations and was now fulfilling the third.

Such a one has, by degree, become a conscious part of the consciousness of God. He no longer has a consciousness based on his individuality, he now has group-soul consciousness. Nevertheless, he retains his identity and now contributes more effectively with his brother and sister souls to the group effort of aiding the Christ in the evolution of the Divine Plan for humanity for which He is responsible.

This 3rd degree Initiate, or rich young man who possessed so much, was someone who was rich as a result of his hard-gained experience and evolutionary development. He had battled hard in the process of life on the planet and had gained richness from his improved awareness, characterful personality equipment, his aspiration, his sensitivity and his recognition and use of spiritual truths.

In answer to the rich young man asking about what he still lacked and what he must do to achieve eternal life, the Christ advised that the young man needed to prepare himself for "the Triad shining forth". This refers to the initiate in his mind being briefly flooded with the light of the Monad at the 3rd Initiation, as a pointer to him of the next stage of his journey. The preparing for unfoldment of Monadic Consciousness and the taking of the 4th Initiation.

The Triad is the instrument of the Monad and consists of the centres within His body - the Atmic centre (Spiritual Will), the Buddhic centre (Spiritual Love/Wisdom) and the abstract mental centre (Spiritual Creative Intelligence). This is the higher correspondence of the instrument of the Soul - the physical, emotional and mental bodies which make up the human personality.

The remaining two initiations are the higher evolution alluded to in the 'Eye of a Needle' story.

4. 4th Initiation – The Great Renunciation, The Crucifixion.

In the story of the 'Eye', the Christ indicated to the rich young man that he needed to prepare himself for "a great negation and for a step forward". This great negation refers to the destruction of the causal body, which must occur before entry into Shambala, the Council Chamber of the Lord, the Most High, can be achieved. This causal body is the vehicle of manifestation of the Soul and is the library in which the Soul stores all the good and positive wisdom gained by its human personalities from their many endeavours in gaining knowledge and experience over millennia during their many incarnations. Prior to the taking of the 4th Initiation and the gaining of a higher level of consciousness and understanding - the step forward referred to in the 'Eye' lesson, the Causal Body burns away and all the accumulated wisdom is released to become one with the Spiritual Triad and is re-absorbed into the Spiritual Consciousness. The service we human beings therefore provide as instruments of our Souls, all that wisdom we have gained from learning and experiencing life, thereby benefits the consciousness of our Monads and consequently the consciousness of our Planetary God, of which our Monads form a part. When this happens, both the Causal or Soul Body and the Astral body have served their purpose. They have given certain assets to the human being, namely consciousness, sensitivity, feeling and the ability to make contact, and at this stage these bodies are no longer needed and pass away.

The initiate remains, with a fully awakened consciousness and with power over form. He is a Soul and the process of fusion is complete.

5. 5th Initiation – The Revelation.

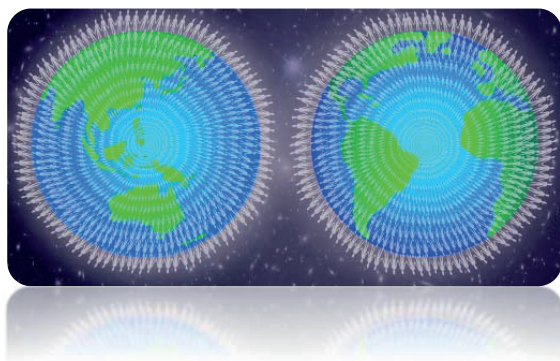
The passing of the 5th Initiation makes the initiate a Master of the Wisdom and Lord of Compassion with power over the three worlds of human endeavour - the mental, emotional and physical worlds. At this level of consciousness, a Master is able to give a higher degree of service to the Father and to the work of the Christ and to take on higher responsibilities and make greater

contribution to Hierarchical work, including the training of initiates and disciples. The Revelation referred to is specific to each initiate reaching this high degree of consciousness and cannot be expanded upon here.

In conclusion, entry to the higher evolution, entry to development of monadic consciousness and entry into the Council Chamber of Shambala is achieved via what is esoterically phrased ‘the Eye of the Needle’ and it can only take place once group consciousness and soul-fusion have been achieved following the destruction of the causal body at the 3rd Initiation. Otherwise, further progress is not possible.

The statement made by the Christ when he said that “many that are first shall be last; and the last shall be first” symbolises the reality that all of humanity are really One and that we go forward together. The reality that those who lead the way in terms of developed consciousness must help those who follow.

Sanat Kumara, the Lord of the World, the Ancient of Days, Father of the Bible, came to this planet Earth of ours with the clear intention of overseeing our evolutionary journey from darkness into Light and He will remain with us until the last weary pilgrim has found his or her way home.



The Human Climate

By Nancy Magor

The late Nancy Magor worked with Michal Eastcott and Roberto Assagioli and together

they founded The Group for Creative Meditation which was the *seed group* for the current worldwide creative meditation movement.

Small is beautiful, it is said – but not always! What about those viruses, the micro-organisms smaller than bacteria which cause so many mysterious illnesses and ailments today? These airborne enemies attack all who are prone to receive them, often with devastating effects.

But there are other even more subtle and dangerous viruses abroad – those which invade the atmosphere and attack the minds and hearts of the vulnerable. One of these might be called the *virus of violence*, the spread of which in modern society need not be enlarged upon. Bacterial infections are the domain of the sciences, but those that infect the atmosphere, subtly invading our being, are very much our province, and just as new diseases and epidemics are studied meticulously and all precautions taken to stop them spreading, so the same attention should be given to the poisons circulating in our human, psychic atmosphere.

Everywhere destructive forces are at work undermining “the good, the true and the beautiful”, and their disruptive power uses all available channels, all responding reactions, to gain control of human instruments. Only those who are not responsive to these stealthy opponents of the Light are impervious to the infections they spread, and by creating a background of clear, constructive thinking and stable attitudes we help to neutralise, both in our own lives and our environment, those states of emotional and mental stress which quickly lead to disruption.

The natural breeding ground of violence is, we know among the “have nots” in all fields and situations, whose days are dark nights with little hope of reprieve. These number not just thousands, but millions, which is one reason why the world, with all its injustices and inequalities, is in such danger today. Those attempting to defend and salvage humanity are few and so the many contributions we can make through principled thinking and balanced attitudes to ease the strains and

tensions of a world at war against itself is of value. In other words, we are all guardians of the human atmosphere.

Because our thoughts are hidden we believe they are only our own affair, but every malevolent thought, especially when reinforced by aggressive emotional currents, adds its quota of divisiveness to the dark over-shadowing clouds affecting everyone. The reality of the realms of the intangible are always difficult to appreciate, but both the factuality and the mystery of the great unseen are as much a part of life as the tangible forms in which we live, and it is thoughts and feelings that make the atmosphere a battleground or a constructive homeland.

If the effect of our thoughts has to be reckoned with, then what about the things we say and, of even greater impact, how we say them? The latter can be even more disintegrating. Few realise that sound is all-powerful, but we are told that God spoke and the worlds were made; the story of the Creation is one of affirmation preceding every stage of Divine Manifestation, and while our feeble utterances are of course a very different category, we need to recognise that they have effect.

To come back to our troubled times, largely through the media we are continually bombarded by words and are so conditioned by the hostile confrontations which seem to rule our public life today that few realise the extent to which these influences infiltrate our lives. Most are by nature peace loving, yet an aggressive attitude in different degrees and forms seems to be sweeping the highways and by-ways of our lives. Sadly, the harsh word, the heated argument, the assertion of self, the lack of concern for others are all too evident in these stress full times, and habits, especially bad ones, soon become a way of life which weave an ugly pattern through the environment.

So far, this is a gloomy picture, where little hope is discernible. But a wonderful power for good is in us all, though almost unknown to most – the effulgence of the Heart. We may well ask why this harmonising, saving force

is not more widely recognised? Has its glory been atrophied by the harsh vibrations of the mind? Or has its true quality and power not yet really surfaced? So many gifts can bring it alight – compassion, sympathy, wish to understand other people's problems – in fact any touch of "caring" which transfers preoccupation with "self" to genuine interest in others.

Perhaps its first awakening comes when we love someone more than we love ourselves. That experience transforms our personal lives. But selfless, impersonal love which embraces the many transforms our whole Being. This comes later and when it shines forth, indicates that a fragment of the Heart of the Sun is shining. Few realise that within us is the essence of three Suns:

- o The Spiritual Sun – the Spirit
- o The Heart of the Sun – the Soul
- o The Planetary Sun – which we see and feel and live by.

Of the Spiritual Sun and the source of our own spirit we can know little, but the Heart of the Sun radiates Soul quality, and with it we serve our fellows and the world. It is also our link with the Higher Powers and the mentor and saviour of our human selves.

The significance of the physical Sun to all life needs no underlining, and just as its life-giving powers of warmth and light are tangible, so should the Sun or Soul at the heart of our being be a radiant power. Have we blotted it out with the clouds of self-pity, enmity, jealousy and general immersion in the desires and problems with which we surround ourselves? When storm clouds shut us off from the glory of the physical sun, we are cold and miserable; the same thing happens to our inner life if the light of our souls is clouded. It is ever-present on its own level, raying out its light and strength, but in our human climate, clouds supervene, and only we can break up the overcast so that all can share its life.

Therefore, to add a quota of redemption to the planetary situation, we need to walk the path of invisible love, think upon and live by the Heart at the centre of Being. Reflection on

these words from the book *Heart* published by the Agni Yoga Society can have a releasing effect:

“How necessary it is to learn to feel one’s heart not as one’s own, but as the universal one. Only through this sensation can one liberate oneself from egotism.... Let the command of Good reach upon everything. ...The purification of the heart is difficult, when the web of egotism fattens it....

Let everything be done for the sake of benevolence. Let each action unfold new achievements. Let the thought of service accompany each deed. Let the command of Good reach upon everything. . . . The Teaching of the Heart is indivisible from the Good....

The highest law of the heart follows the affirmation of the milestones of the future. The brain is the past; the heart is the future.”

Anyone who thinks at all realises that humanity is facing a major crisis of decision; one way leads into an entirely new era which can only be followed if humankind changes course – as Eric Fromm puts it, “from having to being”. The other way means we pass up our destiny, at least for a considerable time, and enter a period akin to the dark ages.

Somehow new attitudes have to be woven into our lives to calm the waters and the ethers and let in the light. New awarenesses which by-pass the parochial lower mind have to be induced so that a free flow of unconditioned and magnetic thinking can enter from the higher realms of the intuition - the source of all true inspiration. Through the Law of Attraction, which can be a very potent energy, we may then perhaps induce others to establish a pattern of living which will attract in widening circles a collective power for good – for the good is as infectious in the atmosphere as is the malevolent.

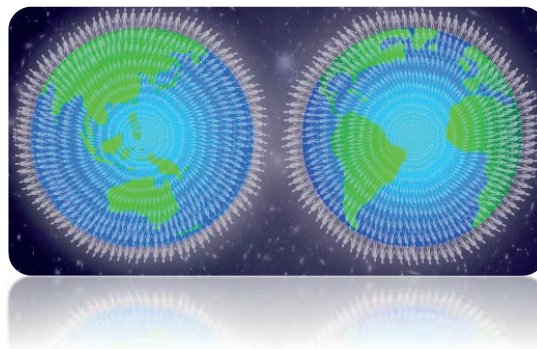
But in linking heart and mind it is essential that at all times a balance is maintained; this is a paramount need because the whirlwinds of change sweeping through

the planet are bringing massive upheaval, constructive in the long run in some cases, but destructive and dangerous in others. And these turbulent conditions affect not only humanity; nature is even more vulnerable and has but little defence against humankind’s madness.

Instead of simply craving peace, therefore, we need to focus upon balancing heart with mind, and desire for peace with discernment, that we may discover and work with the resolving forces amidst the whirlwinds.

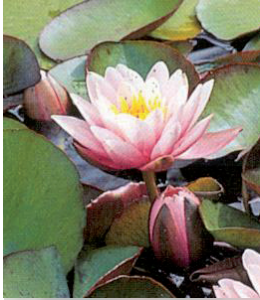
In many of the more frighteningly painful changes affecting human beings, can we perhaps perceive a hidden hand attempting to weld us into One Humanity? A sense of the total self of humankind is still a long way off, but the plight and suffering of millions today is bringing a new sense of responsibility and a new compassion in many, and this awakening of the heart is the pathway to that ultimate truth – the oneness of all human beings. The urgency to tread this path is put realistically by the Master Djwhal Khul in *The Destiny of the Nations* by Alice Bailey © Lucis Trust Ltd:

“The world is one world and its sufferings are one; humanity is in truth a unity, but many are still unaware of this and the whole trend of the present teaching is directed to the awakening of humanity to this while there is yet time to avert still more serious conditions. The sins of humanity are also one. Its goal is one and it is as one great human family that we must emerge into the future.”



Artwork by Pauline Ronksley, see more at www.creativemeditation.net

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



The 'Eye of The Needle' Gate

Christ may have used this well known gate in Jerusalem to illustrate His 'eye of a needle' teaching. The gate was opened after the main gate was closed at night and a camel could only pass through this narrower gate if it had its baggage removed. Implying that we need to remove our personality baggage in order to progress spiritually.

'In the coming world state, the individual citizen – gladly and deliberately and with full consciousness of all that he is doing – will subordinate his personality to the good of the whole. The growth of organised brotherhoods and fraternities, of parties and of groups, dedicated to some cause or idea, is another indication of the activity of the coming forces. The interesting thing to note is that they are all expressive of some grasped idea more than of some specific person's determined and imposed plan. The Piscean type of man is an idealist along some line of human development. The Aquarian type will take the new ideals and the emerging ideas and – in group activity – materialise them.'

– Education in the New Age p.122

