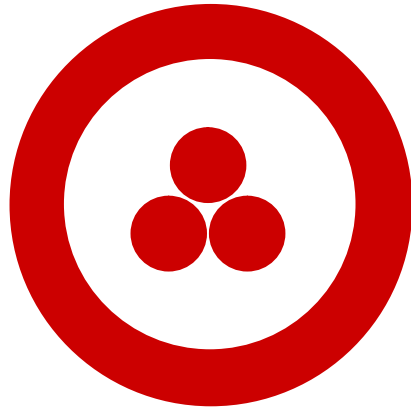


PEACE MEANS ACTION



Yves Chaumette

WORKING FOR PEACE WITH A SYMBOL

From the same author

Source of consciousness, an experimental approach, 2000

La paix est action, french version, 1994

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BOOK

To the One abiding in the Heart

[6]

ACKNOWLEDGMENTS

My deep thanks go first of all to my teachers in school, these misappreciated people who guide the awakening of children and their first steps toward knowledge. I thank also a great many friends who taught me a lot, sometimes unknowingly; among them I remember specially Odette Le Manchec, Arlette Van Den Brande, Michel B., Robert Gérard, and Martin Muller whom I was very lucky to meet. All my gratitude goes toward Those who inspired and supported me, and some readers will recognize them.

I thank deeply also those people with whom I could share common actions, as well as Rosalie Casella and Mireille G., we had many enriching exchanges and they kindly took the charge to reread the original. I thank also deeply Christine Roberts who translated the main part of the book and Simone Maudhui who read, corrected and improved the latest paragraphs. Eventually, this work greatly benefited from the understanding and generosity of my wife. Deep thanks to many companions who gave me experiences and showed their humaneness.

INTRODUCTION

Peace is action, peace is a pulsation, peace is vigour renewed, coming from the depth of one's being, peace is attunement to this fundamental rhythm. Action, therefore a commitment, but a commitment based on unity. Action, but not agitation, nor a need to produce, not "doing" but "being" and being is action. So this book focuses on our action towards peace, how we can develop peace within us and around us.

"To desire" peace has been a pretext for inaction and passivity, but "to want" peace is to act, come what may, in a manner which seems just, whilst ensuring by all means what is just. If peace is at the heart of our being, if it is already inscribed there, then that is where our action should be directed, there is therefore nothing to add, only to be revealed, liberated, stimulated.

The aim of this book is to give practical help to those who are already working towards peace. They can be involved in any project whatsoever, concerning the environment, in an ecological, psychological or medical activity, they can be working towards improving human relations, in the social or diplomatic field. Whatever work you are doing, whatever means of action you have chosen, this book is addressed to you, readers, who are already working for peace, for evolution, for the Common Good.

This book offers practical means of working towards action. These means are subjective and stimulate motivation, clarity of perception and living knowledge of the goal aimed for. Tangible means of developing a project are well known (listening, writing, looking for sponsors, formulating ideas, printing brochures, meeting deciders, getting people together, working with groups...) and are not dealt [15] with here; you know that defining objectives, choice of a term, specifying an idea, choosing the principal directives, attitudes are fundamental to the life of a project, an association or an organism, and it is at this level that tools are given here.

The first part of the book gives exercises to appreciate peace, to participate in its preparation and to breathe it with our whole being. A symbol (three red points in a red circle) will help us to channel this work: it acts as a space, a cycle, a pulsation; a space during contemplation to feel within us the fullness of peace; a cycle during visualisation to carry a project; a pulsation during breathing to unite with its renewal.

The second part of the book deals with the attainment of peace and the obstacles in its path. After having fully considered the aim of our action, we have to take into account the context and the resistance it offers, especially from so-called 'realistic' arguments. Suffering and conflict have ruled for so long on earth, how can they be overcome? Has not peace been presented as absence of conflict? Have not religions and philosophies accepted the fact of suffering? Working with the symbol as a base we can understand that peace means the perception of unity within duality. Peace does not exclude; on the contrary, it includes, endeavouring to understand, to overcome obstacles, to harmonise opposites.

If we want to be realistic, and not just voluntaristic, we have to deal with these philosophical questions, this aspect of 'Wisdom', and we will make reference to certain sources to help us (Alice Bailey's books amongst others). Symbols which summarise the development of human consciousness will also help to situate the sign of peace in an evolutionary perspective and reveal its meaning. The second part might therefore be more meaningful to philosophical minds, and might appear less practical to others. With time, practice will reveal the deeper meaning; the last word on this symbol has not been uttered.

A third part deals with our collective creation. Over the years we are transforming the world and all our activities contribute to this fact and join the world, all our activities converge and meet, for they communicate inwardly, since they are based on convictions from our innermost core which communicates, shares, vibrates, throbs with the essence of each human being. And, the longterm objective, peace and fulfilment, is the same for everyone, no matter how it is expressed. These activities organise themselves naturally into a recognisable [16] plan, even without external links. This plan has ten facets, ten ways of seeing the Whole, ten means of original and creative contribution; each one modifies profoundly our relationship to the world. But independently of these ten facets, this

presence in the world goes through stages which evolve according to the level of Unity we have reached. The more we progress within the One, the more the work deepens, widens and unites with the evolving Whole.

These three parts form therefore a triptych:

1. basic practice
2. significance and wisdom
3. differentiated creation

The history of the symbol is presented in the first part as an intellectual accompaniment to perception. This is the basic structure of the book, but a more pedagogical approach would be to read the first chapters of each of these parts, since each becomes progressively deeper and more intense. So, the reader could read firstly Contemplating, Overcoming obstacles, then, Common creation, and then pursue as he wishes each part of the book.

Plan of the book

INTRODUCTION

CONTEMPLATING	OVERCOMING OBSTACLES	COMMON CREATION
HISTORY		
VISUALISING	PROGRESSION OF THE SUBJECTIVE LIFE	TEN FACETS OF THE ONE WORK
DEFINING ONESELF		
FUNDAMENTAL ACTION		
BREATHING	RESURRECTION	LIFE IN ACTION
ASSERTING		

CONCLUSION

A word maybe about the author who is sharing these ideas with you because he has been able to practice and work for fifteen years with this sign, integrating progressively what comes from Its Source. This has encouraged him to share the thoughts and tools he has encountered on his path. [17]

Why a symbol?

The first stage in any venture – and undoubtedly the most important – is to give it a name. We call a unity by its name. By its name we can distinguish it in our minds and concentrate on it. Associated with the name of a venture is usually a Logo, flag or emblem (its signature, its seal). The name is already a sound or written emblem; being codified (by the alphabet, by etymology) it is directed, in order to be deciphered, at analytical thinking which is based on our education and past experiences. A Logo is directed at intuition and expresses itself freely in form and colour. It should be chosen with care since it influences and conditions subconsciously future development. A Logo denotes and announces a venture, a symbol reveals the essence to which we can choose to attune ourselves. A symbol is a source of inspiration, a rallying point like a flag.

Do we need a flag for Peace? Is a word not enough? A dove with the olive branch already symbolises peace. But this inspiring image remains figurative. We need a sign which is deeper, more concentrated, nearer the essence. A symbol is based on the simplest of lines; the deepest, the most eternal.

People have been searching for peace for so long. So many are looking now that one would have thought that the subject had been entirely explored. We long for peace between peoples, peace between the interests of different social categories, peace between individuals, peace within ourselves. How can one summarise such a vast project? How can a symbol help us in this? Let us look around us: the Red Cross asks to respect human life when not engaged in combat. A symbol for peace can also unite all people, all action, all hearts which have turned towards peace.

We shall know that the symbol is well chosen if, whilst contemplating it, we feel peace within ourselves, if it helps us to be at peace.

Do we need a flag? A flag is an aid which involves certain dangers. A flag is linked to a ritual, to enthusiastic support, to an overwhelming feeling of irrational acceptance which is close to social blindness. One could reproach the conservative use of the flag: people plunged in a blind faith in their country, could be willing to crush those opposite, they are already crushing those at their side, since they can only see their reference point. A flag can thus also be seen as a lack of sensitivity, because it is

given, an object of adoration, a cult. A flag has no meaning, no intellectual interpretation – which is as it should be – it does not even vaguely resemble [18] its intention. A flag, a symbol too, cannot be expressed in intellectual terms because it goes beyond the intellect reaching other faculties.

We are not proposing a flag requiring enthusiastic and irrational consent; we are proposing a symbol perceptible intuitively which can be studied slowly, deliberately; this is in fact the aim of this book, to show the possibilities this symbol allows.

This work gives ways of approaching a symbol calmly, thoughtfully, with an open mind. A symbol is the summary of an idea, like an abstract equation, beyond the alphabet and sequential thinking. A symbol is condensed meaning, a symbol is the beginning of Culture, that is the emphasizing of Nature, the joining of Spirit and Matter.

Question mark

Rosicrucians say that man is a living question mark. Can we use this saying?

It may mean that man, as an individual, is asking:

What is that world? Who am I? What is it about? What is this living changing whole? Who is It? Who is this Author?

As a whole, the human species faces the same questions.

Graphically, what does a question mark show? A spiral ending down into a dot. Then, what is unfolding? Am I unfolding?

What can be the result of this movement? What can sum it up? What is inside the dot?

Can I achieve this?

Some questions about peace

When did I feel at peace with myself? with others? What did happen?
How did it happen?

What sign showed me that I was at peace? Can I be at peace just now?
Why? Why not? What is inhibiting? Is that so important?

When did I last make peace with someone? What did I have to do to
accomplish that?

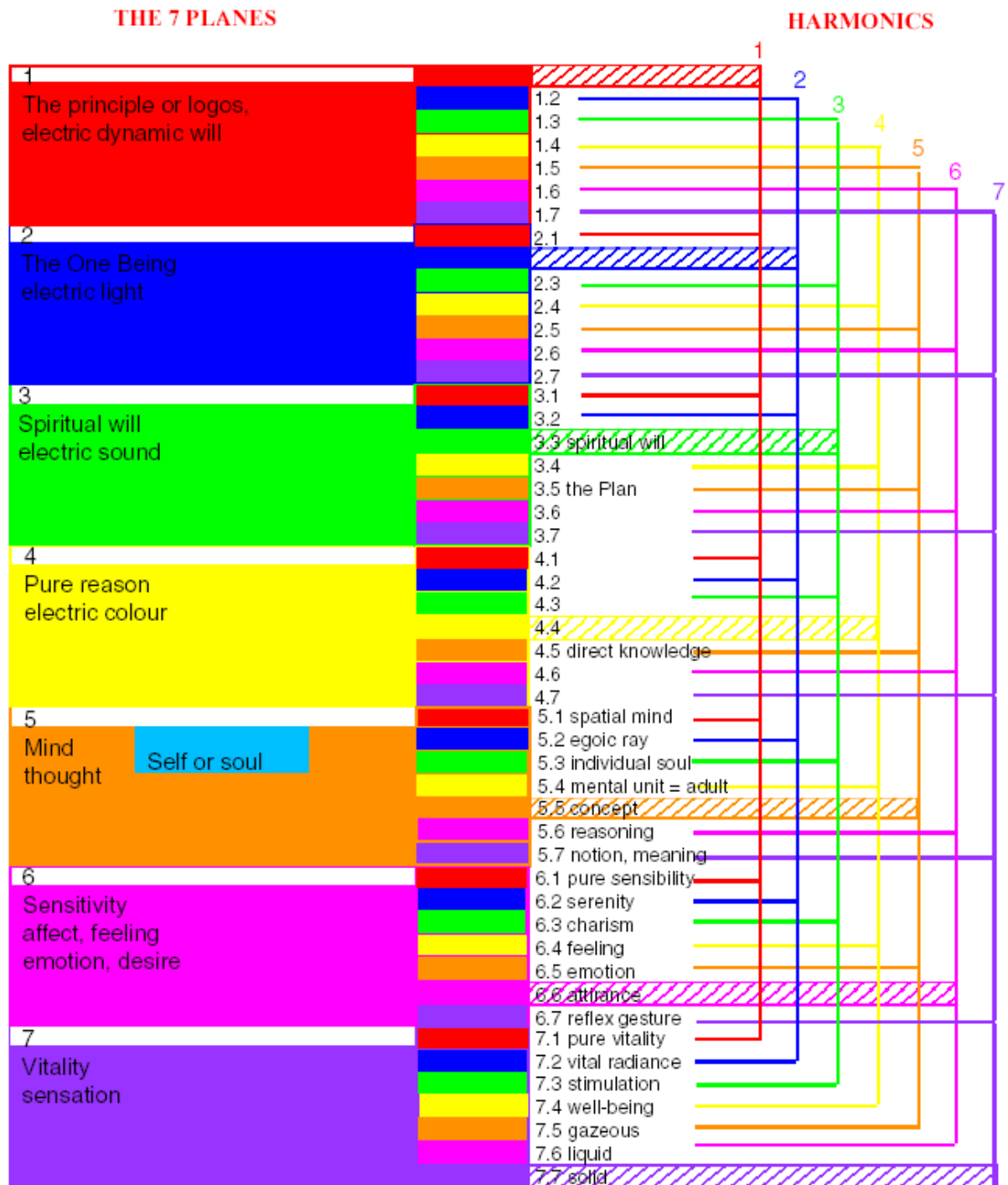
What does peace mean for me? What are its criteria? Is the absence of
conflict enough?

When was I really myself?

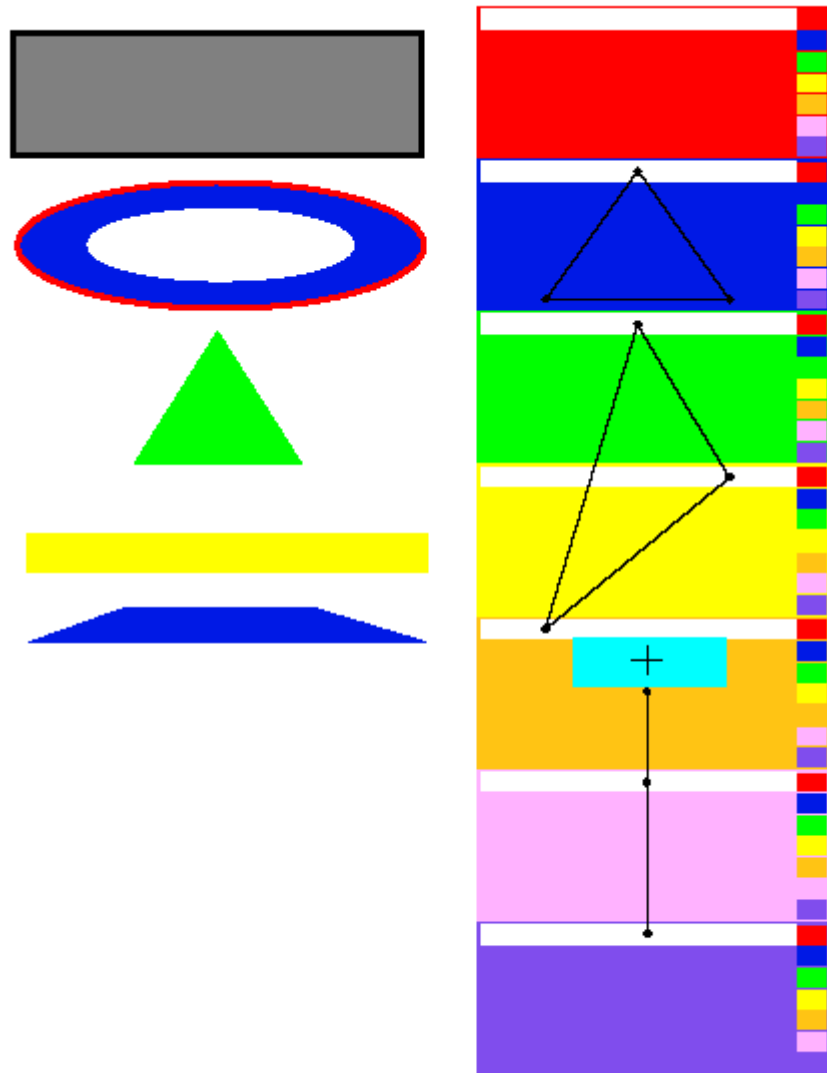
When have I felt a plenitude of being?

FIGURES, DIAGRAMS

The scale of the Substance-Principle



Seven Levels of perception



Chromatic Circle



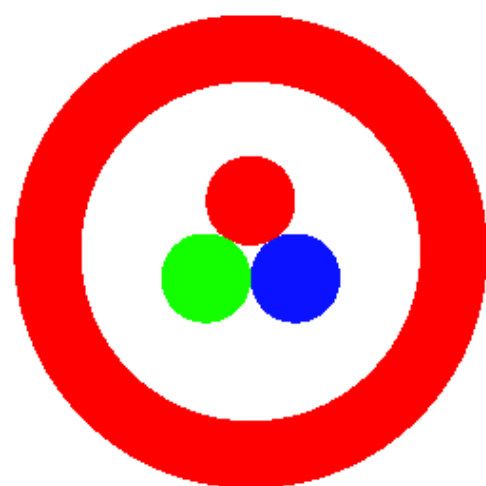
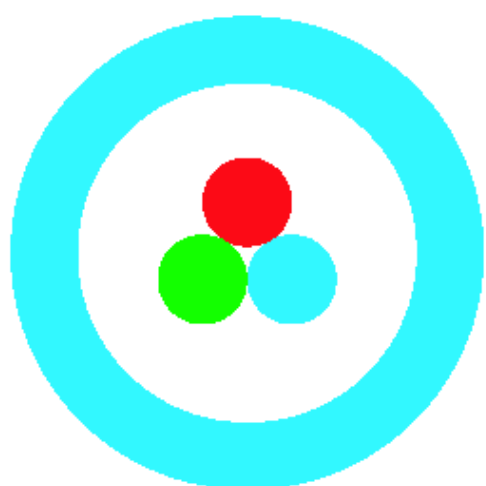
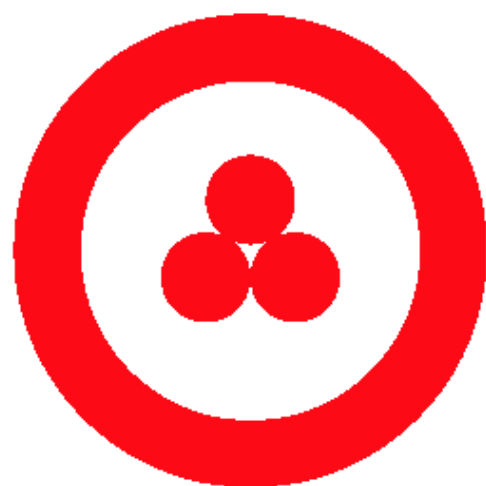
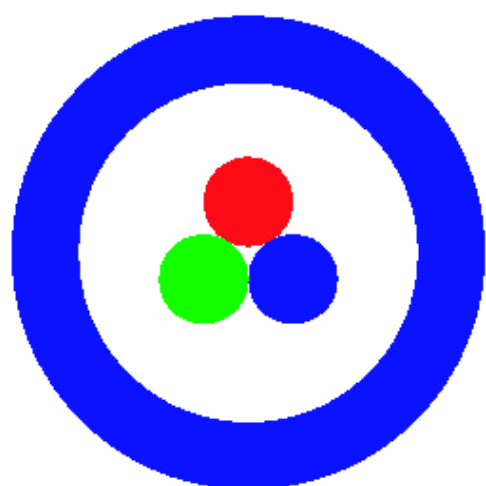
From Nicolas Roerich

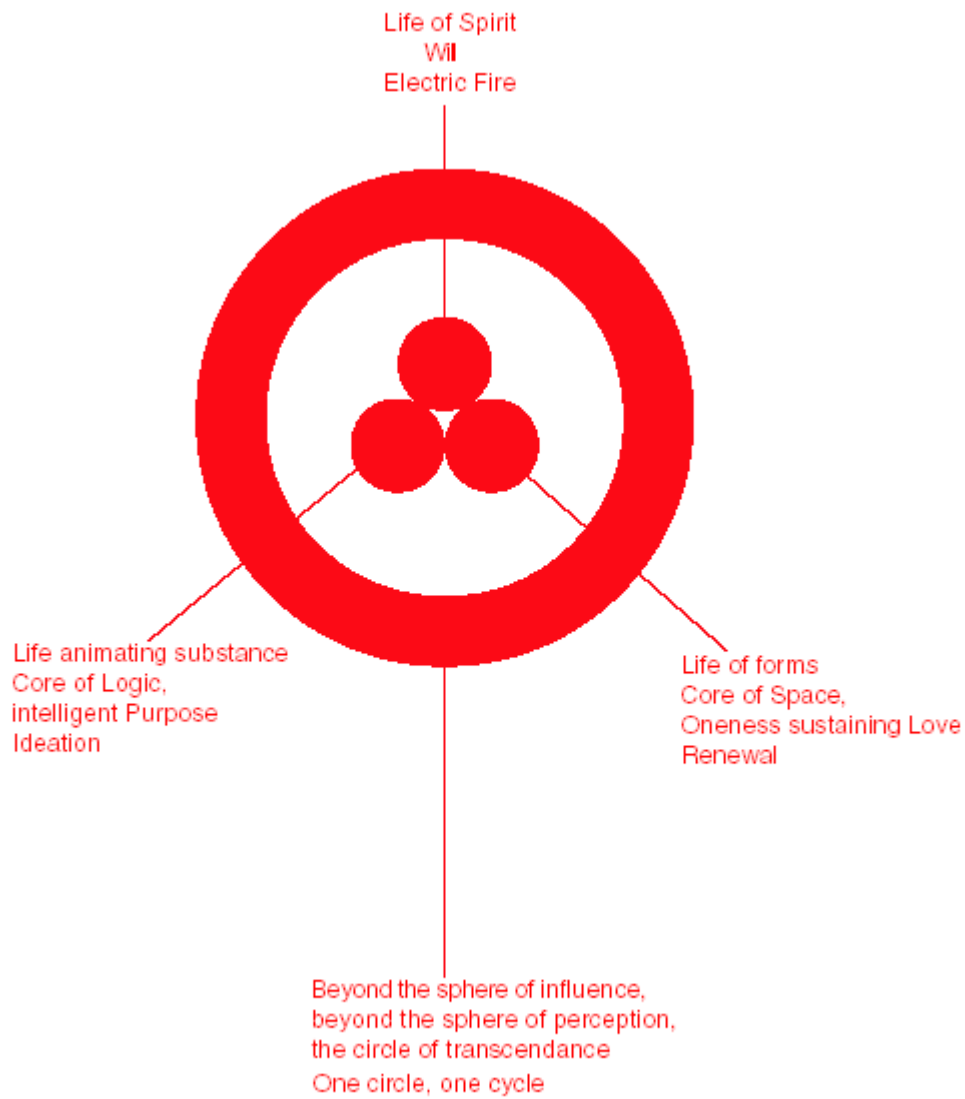
Sophia, the Almighty Wisdom



Chintamani







Three aspects

COLOUR	GREEN	BLUE	RED
CIPHER	3	2	1
ACTION	CREATES, EXTERNALISES	GETS INSIDE LOVES	TRANSCENDS, ASSERTS
SYMBOL	LINE	CIRCLE	POINT
MOVEMENT	OUTWARD	INWARD	TROUGH
INDIAN NAME	BRAHMA, THE CREATOR	VISHNOU THE PRESERVATOR	SHIVA, THE DESTROYER
KABBALAH	BINAH, INTELLIGENCE	HOCHMAH, WISDOM	KETHER, THE CROWN
ADVAITA VEDANTA	ANANDA, BLISS, TRANSFIGURATED MATTER	CHIT, AWAKENING	SAT, BE-NESS, BEING AND NOT-BEING
IN CONSCIOUSNESS	INTELLIGENCE	LOVE-WISDOM	WILL
LOGOS	IDEATION	LIFE, SPIRIT-MATTER	THE PRECURSOR
EXPRESSIONS	TO ALIGN, TO ADJUST TO MAKE A BRIDGE TO EXPRESS	SPHERE OF PERCEPTION TO GIVE A SPACE EXPANSION, BROADENING	POINT OF TENSION TO EMPHASIZE INCENTIVE, STIMULUS

PART ONE – WAYS OF WORKING

"My Breath is the daring towards Beauty"

The Call, § 6

"Venerable is the dust of books,
But the spirit soars better without dust."

The Call, § 265

[21]

1.1. CONTEMPLATING

1. Basis for contemplation

"In order to know something,
be that something"

The first way of working with a symbol is simply to look at it. This is true of anything: in order to use something one has to enter into contact with it, take hold of it, perceive it. A definite method will be suggested later on, but firstly let us look for a moment at the assumptions.

To enter into contact with something assumes firstly an underlying unity between ourselves and the object, a common base which can sustain a relationship. The principle assumption in any work, any perception, is that ALL IS ONE. This is the rock upon which all relationships are based. Just as there is electricity in a table which we do not perceive, so unity is present but not recognised.

FORMS ARE FACETS OF THE ONE, they bring into focus an aspect of the Whole and make it sparkle as drops of dew reflect the light. So, a flower, a stone, a human being show qualities and characteristics of the Unique, but because of their appearance and complex behaviour, their essence is difficult to perceive. The less detailed and complicated a form, the more its fundamental aspect is visible. A geometrical shape, being more abstract, is closer to the archetype and thus manifests fully its essence. [22]

Eros and Aphrodite may seem to be very nice symbols of Love, we may feel their attractive, revitalising and refreshing qualities, but the shape of the Heart



communicates immediately so much more to us: the fusion of the two in one, better still, that they are based on the one. Abstracting further, the letter U shows two vertical lines united at their base, symbolising Unity and Union. The simplest is the most powerful, if we have eyes to see, if we let our eyes see.

All is one, any form is an aspect of the Whole, the act of contemplation is logically based upon a third hypothesis:

ATTENTION RELINKS.

Forms may be founded upon unity yet not appear as one, and consciousness must re-link them in order to recognise unity. The attention a subject brings to an object links them together and allows consciousness to register the impression produced. Attention, – at-tension as Martin Muller pointed out – is tension of being towards the object; etymology shows us that object comes from the latin "thrown in front" and subject means "under that which is thrown", attention is therefore the current linking the observer to the object contemplated, it establishes a contact.

After conscious contact with the object, contemplation is an inner resonance; it implies therefore perceiving the quality of state of mind when it tunes in to the inner quality of the object. There is then communion or shared consciousness.

Contemplation is only focused attention, tuned-in consciousness; it allows the registering and even the appropriation of quality. Thus, consciousness expands and shares; this is relationship.

At a second stage of analysis, one can perceive three aspects of thinking, as Martin Muller has also pointed out. First, we have the directional impulse: we think of a bud or of someone in a letter, in other words, we orientate our attention. Secondly, we have the form in the thought, the meaning of the statement, that is, the colours of the bud, the qualities of the person, the general content of the letter. Thirdly, we have the expression: it has to be expressed clearly with carefully chosen words; this last step concerns specifically the [23] task of translation. To summarise, in a letter one has its destination and its purpose, then its intellectual content, and lastly the style and graphic presentation; these three aspects reflecting the three phases of thinking.

2. Levels of exchange

Contemplation is based upon three implicit hypotheses, let us now examine the different phases of retained impression. At what level does conscious contact take place? What is it like? How does it develop?

Let us describe briefly the levels of contact.

1. SENSORY LEVEL

The first level consists of what the senses can seize: lines, curves, the shape and colour of the object.

2. EMOTIONAL LEVEL

The second level of exchange is the attractiveness of the object. Does it make us come closer, or move away, are we disconcerted by it? This level is also related to aesthetics; does it seem nice, pleasant, to our liking, do we feel comfortable with it?

3. INTELLECTUAL LEVEL

The third level concerns the meaning of the object to us. What does this curve mean? On a leaf, what does a reddish spot mean? What does a triangle mean? This obviously depends on our education, what we have studied and assimilated in the past. The beginner (in botany, geology or symbology) will not see much – not much sense – where the expert will see a whole world. Thus meaning deepens with time.

4. QUALITY LEVEL

This fourth level is the quality transmitted to our state of mind. In contemplating an object we imbue ourselves with a quality which our field of consciousness registers. This quality is beyond the preceding levels, and we can feel its synthetic nature within us. The preceding levels remain outside us (our body, our reaction, the meaning it has for us), here we have an inner resonance.

In our thinking, this level does not concern verbal expression nor meaning, it concerns the quality of our attention moving to and from the object. The field of [24] consciousness (or the mental) becomes pure

before a crystal, fixed and firm before a stone, soft before a flower, deep before an indigo tone... Words cannot fully express quality. Moreover, in order to really grasp the quality of our mind it needs to be purified and cleared and this requires some training and attention.

5. BEING LEVEL

Whilst contemplating, an impression other than one of quality will appear. It is a kind of transfer of being, a perception of purpose inherent in the form. Thus the One, concentrated within the object, is felt and shared. Beyond sensitivity to quality, one knows, one touches knowledge directly.

We no longer contemplate a stone, but the mineral kingdom. We are stone feeling as if space were filled by the concretion of the mineral world. We no longer contemplate a flower and its delicate qualities; there is no us nor the flower, there is only flower, essential flower, sweet expanding sensitivity. After the qualitative resonance, this level of exchange is lively, sharp, direct and immediate, we share being and its purpose.

Contemplation includes these five levels of perception (as in *The Light of the Soul* by Alice Bailey) which can be used in any order once one is familiar with them. Now that we have discussed the implicit bases of contemplation and the different kinds of impressions, let us look at the practical side.

3. Practice

3.1. Principle

We endeavour to be attentive to the world in three ways at the same time: through our breathing, through our listening, by looking at the symbol. Paying attention to breathing and surrounding noise helps because when we start thinking and our imagination wanders we are no longer aware of noise nor of our breathing, which tends to slow down. Moreover, being aware of noise, of our breathing has an integrating effect, it makes us more present here and now.

In contemplation, we are not looking for effects nor sensations; we allow ourselves to enter into resonance, seeing what impressions arise.
[25]

3.2. Outline

We sit with feet flat on the floor, back straight, shoulders and neck relaxed, jaw and forehead relaxed

We observe our breathing,
how far does it go down,
how far does it come up

We are simply aware,
aware of our breathing, aware of noise, aware of the symbol,
Simply aware

If our eyes get tired, if our vision narrows we move our eyes, take a breath, simply aware

If thoughts come up, we let them pass, we are not waiting for anything, simply aware

We end the exercise when we feel that it is enough for one day.

4. First insights

We had our first insights even before the exercise began, even before reading this book.

- on a SENSORY level

This symbol is red, strange. Why? (the intellect starts). Peace is usually associated with blue (like the UN flag) or with green, the hope and renewal of Nature. Three points in a circle, odd.

Why three instead of one? A circle has only one centre, one does not need more points to aim at the centre.

- on an AESTHETIC level

The symbol is surprising rather than pleasing, it is so complete, it seems neither attractive nor repellent.

- on an INTELLECTUAL level

Where does this symbol come from? Who created it? Who is promoting it? [26] Who is behind all this?

The symbol can mean "The Three are One", which partly replies to the previous question "why are there three points instead of one?"

By association of ideas, a seal, the pistil of a flower.

- on a QUALITY level

The quality conveyed could be described as: balance, fullness, peace, the feeling that nothing can oppose it...

- on a BEING level

Finally, we can feel a movement forward as if the circle were a space from which a current passes through.

We can feel this intensity, nothing else exists except this full Oneness.

5. Use of contemplation

We can contemplate the symbol at any time, either regularly or whenever we feel a need to do so. It is like an ELECTRIC PLUG.

We can plug in to the triple current each time we feel it necessary, it gives us strength and support in our activities helping us towards right action.

If these activities come up against obstacles, the symbol can show us that we have gone wrong, making us question our attitudes and realigning us with our objectives: go forward, do not stop at your mistakes, put your ideas to the test. Should we hesitate, it gives us the strength and confidence to do what is right, but does not help us choose. We must make our own choice, we can use our discrimination, our analytical judgement. We can also ask the question as if we were putting it on scales in the middle of our chest, we can think in the light using for instance the emblem of Illumination (described later in this book under the chapter "Defining oneself").

To look at an object, to see it is usually our first approach. It is also true for this symbol. Contemplation is the first and simplest way, we do it all the time. Contemplation heightens our attention and brings calm to the contact. Thus we become at peace with ourselves, receiving support from the very heart of our being. [27]

6. Key-ideas

PRACTICE IS ESSENTIAL

it takes time to construct

3 HYPOTHESES

- ALL IS ONE
- FORMS ARE FACETS OF THE ONE
- ATTENTION RELINKS

5 STAGES OF CONSCIOUS CONTACT

- SENSORY APPROACH
- AESTHETIC ATTRACTION
- INTELLECTUAL DISCRIMINATION
- QUALITATIVE RESONANCE
- TRANSFERENCE OF BEING

A symbol for PEACE IS like an ELECTRIC PLUG,
we can plug in when ever we want.

7. Some questions

What am I present to?

What do I take into account in the situation?

How can it be that I am present into the world?

How am I in relationship with something else?

How is consciousness sharing with the object?

What is that stream which relates the subject to the object?

Have I ever entered in contemplation? in resonance or unity with an object, with the environment?

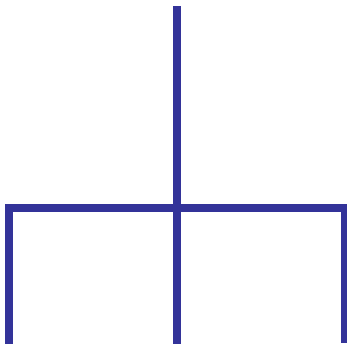
Then what did happen?

What does the contemplation of the symbol presented here bring you?

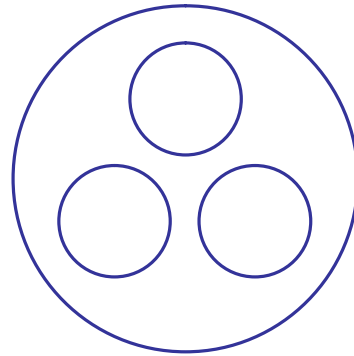
1.2. HISTORY

1. The origin

The three-point symbol is so widely known that no one can trace its origin. In the West it has been made known and used by the Freemasons who obviously linked this symbol with the trinity. Moreover, the origin of Freemasonry is not known, it seems so ancient that one can only speculate on the subject.



Western vision



Eastern vision

In the East, the 3 points appear also in Mongolia and Central Asia, carved on rocks. Sometimes the 3 points are drawn in a flame on the back of a horse. It is easy to trace the link with Chinese tradition. According to Rupert Sheldrake, whilst western thinking represents the three parts of the whole as the usual organization chart in the shape of a rake, the Chinese show three circles within a large circle. (*A new Science of Life*, p. 77)

One can easily recognise the similarity with the Banner of Peace.

This symbol is therefore very old but its origin cannot be specifically defined. [30]

2. Nicholas Roerich

2.1. The artist

The modern form of this symbol and its recent circulation is due to Nicholas Roerich, a Russian painter born in 1874, died in 1947. He was famous in the twenties and thirties but is almost forgotten now. It might therefore be of interest to summarise briefly his life. (A more complete presentation can be found in Jacqueline Decter's book: Nicholas Roerich, the life and work of a Russian master, see also www.roerich.org)

Born near St. Petersburg, he followed archaeological digs from the age of nine, studied drawing and painting and, whilst still at the Fine Arts School, a painting of his was bought by Tretyakov, the owner of one of the most famous Russian galleries. He then made a deep study of ancient Russian culture: the first Slav monuments, neolithic scenes, the art of iconography and the treasures of old Russia. In 1900, aged of twenty-six, he spent a year in Paris in order to study under the masters of the time, Cormon and Puvis de Chavanne. He married Elena Ivanovna Chapochnikova with whom he had two sons, Yuri (Georges) and Svetoslav.

In the 1910's he became well-known, designing stage-sets for the "Russian Ballets" which were applauded in Paris and in London. These ballets brought together outstanding artists such as, Stravinsky, Borodine, Diaghilev, Nijinsky... It was the time of "The Snowgirl (Snegourootchka), Peer Gynt, Polovetsky Camp, the Rites of Spring... Exhausted by this intense work, Roerich was receiving treatment for tuberculosis in Finland in 1917 at the time of the two Russian revolutions. After the February revolution (which established a social democracy) he was appointed Director of the School for the Encouragement of the Fine Arts, where he had been the secretary before his illness. Before the October revolution (when the Bolsheviks took over) he was too exhausted and resigned from this post, he was subsequently invited to Great Britain and then to the United States. An exhibition of his paintings toured forty American towns, and everywhere people gathered around him in the name of Beauty and Culture. In 1924, the Roerich family left the USA on a trip to Central Asia. This expedition lasted four years crossing Ladakh, Altai, Mongolia, the Gobi desert and Tibet. These were at the time wild places left to

themselves by the rapidly declining Chinese empire. Certain regions had almost reverted to barbarism and ignorance: slavery, pillaging, hold-ups, adoration of this or that god, family killings, confiscation of passports... After this [31] expedition, Roerich decided to settle in Ladakh, his Himalayan period, the first part of his life having been spent in Russia and a second period in the USA. There exists a total of nearly 7000 paintings of which he donated a large number to different museums in the world. His work reveals the Beauty of landscape, the rendering of the subtle atmosphere of mountains and spiritual beings.

For Roerich, painting was a way of touching people's hearts and making them aware of Beauty. He inspired many Cultural and Arts associations throughout the world; Tagore, Aurobindo and Einstein were his friends, he inspired Cordell Hull, one of the founders of the UN. He donated a stone to the Society of Nations. His idea of uniting people through Culture prepared the way for the creation of UNESCO.

2.2. His key role for peace

Roerich played a major role in the diffusion of the symbol, but also in its conception. Whereas, on the rocks of Central Asia the three spheres appear to be surrounded by an irregular line, the circle enclosing the spheres seems to be his own contribution. In fact he already thought of it in 1904 and proposed it to the Society of Architects in Russia.

His idea was to present the symbol as the "RED CROSS OF CULTURE" proclaiming mankind's common quest in its striving to express Beauty. Whereas the Red Cross proclaims the value of human life, the Banner of Peace proclaims the pre-eminence of Culture (Cult-Ur, cult of the Light) for all peoples. But let him express himself in his own words:

"Culture is reverence of Light. Culture is love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainment. Culture is the armour of Light. Culture is salvation. Culture is the motivating power. Culture is the Heart. If we gather all the definitions of Culture we find the synthesis of active Bliss, the altar of enlightenment and constructive beauty ...

If you shall be asked, of what kind of country and of what a future constitution you dream of, you can answer in full dignity: We visualize the country of Great Culture. The country of Great Culture shall be your noble motto. You shall know that in that country will be peace, where Knowledge and Beauty will be revered. Everything created by hostility is impractical and perishable. ...

Humanity has become accustomed to the sign of the Red Cross. This beautiful symbol has penetrated life not only in times of war, but has afforded to all [32] existence an affirmation of the concept of humanitarianism. And the same realization of humanitarianism, the same undeferrable necessity from small to great, must surround this sign of Culture similar to the Red Cross. One must not think of Culture at certain times when digesting the tasty food of a dinner. One should know that during hunger and cold it is also needed. As the sign of the Red Cross shines luminously to the wounded, so to the physically and spiritually famished should the Sign of Culture burn radiantly.

Culture and Peace, – the most sacred goal of Humanity!"

2.3. The banner of peace

Roerich explained the choice of the symbol in these terms:

"This sign of the triad which is to be found all over the world may have several meanings. Some interpret it as a symbol of past, present and future, enclosed in the ring of Eternity; others consider that it refers to religion, science and art, held together in the circle of Culture. But whatever the interpretation the sign itself is of the most universal character.

The oldest of Indian symbols, Chintamani, the sign of happiness, is composed of this symbol and one can find it in the Temple of Heaven in Peking. It appears in the

Three Treasures of Tibet; on the breast of the Christ in Memling's well-known painting; on the Madonna of Strasbourg; on the shields of the Crusaders and coat of arms of the Templars. It can be seen on the blades of the famous Caucasian swords known as "Gurda".

It appears as a symbol in a number of philosophical systems. It can be found on the images of Gessar Khan and Rigden Djapo; on the "Tamga" of Timurlane and on the coat of arms of the Popes. It is to be seen in the works of ancient spanish painters and of Titian, and on the ancient ikon of St Nicholas in Bari and that of St Sergius and the Holy Trinity.

It can be found on the coat of arms of the city of Samarkand, on Ethiopian and Coptic antiquities, on the rocks of Mongolia, on Tibetan rings, on the breast ornaments of Lahul, Ladak and all the Himalayan countries, and on the pottery of the neolithic age.

It is conspicuous on Buddhist banners. The same sign is branded on Mongolian steeds. Nothing, then, could be more appropriate for assembling all races than this symbol, which is no mere ornament but a sign which carries with it a deep meaning. It has existed for immeasurable periods of time and is to be found throughout [33] the world. No one therefore can pretend that it belongs to any particular sect, confession, or tradition, and it represents the evolution of consciousness in all its varied phases.

When it is question of defending the world's treasures, no better symbol could be selected, for it is universal, of limitless antiquity and carries with it a meaning which should find an echo in every heart."

3. Recent history

Thanks to Nicholas Roerich's efforts, many people organised themselves into associations for Peace and Culture in New York, London, Bruges, Paris. They established a Pact in order to promote the symbol. The idea was the following: in case of war, monuments, cultural museums and scientific institutions would be protected by this flag and countries at war would avoid bombing or attacking these sites, the heritage of the whole of humanity. This treaty was presented to diplomats and governments and was known as the Roerich Pact.

At this time, Europe was too deeply divided to be able to achieve anything, as was the Society of Nations. But the twenty-one countries of North and South America signed this pact on the fifteenth April 1935 (see the booklet: *The Roerich Pact and the Banner of Peace*).

Following this inspiration, Cordell Hull largely contributed to the foundation of the United Nations and UNESCO.

In 1954, UNESCO took up the idea of the Pact to protect cultural monuments in case of armed conflict. Unfortunately, through ignorance, the symbol was replaced by a coat of arms which is so complicated and imbued with traditions from the Middle Ages, that it is unknown and was apparently never used.

A seed should be planted neither too deeply nor too close to the surface, as stated in a paragraph in *Fiery World*, volume 3. If it is too deep it will germinate too late to bear fruit, too close to the surface it might be spoilt or carried away by the elements. One could analyse Nicholas Roerich's work in this way.

In order to take root, symbols, like vegetation, need winter, a period of silence and concentration after sowing. With spring the seed sprouts up to flower in full bloom. During winter contact is made with essence at its deepest revealing itself in a new way. We are not thinking so much of our past heritage, but rather of asserting the impression given by the symbol now. More than a mere representation, more than a universal emblem, full use is to be made of the symbol. [34]

4. Key-ideas

The symbol of three dots is found in many traditions and from immemorial times.

Nicholas Roerich presented it as soon as 1904.

It was presented as the RED CROSS OF CULTURE.

A Pact or diplomatic Treatise used it as a flag for protecting cultural monuments and humanitarian institutions.

THE TRUE FORCE OF THIS SYMBOL FLOWS THROUGH IT, in its impact on consciousness.

5. Some questions

In the past centuries, what did bring peace?

Is peace a mere absence of conflict?

What has been the cause of wars and conflicts?

What were the conditions for peaceful periods?

What conditions promote peace?

When people are living in peace, what does happen?

What is denoting the progress periods?

Which seeds will allow a liberation?

Why is peace associated with comfort and plenty?

Why is it that the craftsmen of peace are usually murdered?

In what way are they a threat?

1.3. VISUALIZING

1. Cycle of manifestation

"All is One, and nothing divides save transition and the time factor"

A Treatise on Cosmic Fire (CF:1278)

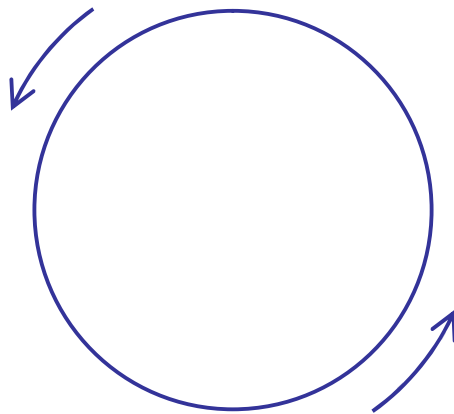
Working towards Peace means, in practical terms, participating in a project. The life of a project is punctuated by visible cycles: preparing public events, meetings, products, campaigns and the consequences, then the cycle repeats itself. Some cycles form the framework of a larger cycle and yet all cycles have a similar structure: a phase of reflection, preparation – concretising, called globally involution or descent into Matter, and a phase of distribution – reaction, awakening, called globally evolution, evolution towards the Spirit.

The symbol can also help us to participate in and stimulate a project. The circle gives us the notion of a cycle and the symmetrical vertical axis of the symbol encourages us to work upon the polarity Above-Below, Spirit-Matter, Abstract-Concrete. The three-point centre of the circle reminds us of the triple purpose underlying a cycle of manifestation. Thus the symbol can guide us to give life to a project through thinking. This second way of working with a symbol lies in thinking, in time, in the Substance principle with all its steps, from Spirit to Matter and vice-versa.

We use these cycles of creation much more often than we think. Let us take as an example, sending a letter. The writer is... spirit in the universe or perception in the world – if we describe him at the highest level – the idea of [36] writing a letter to someone arises from the spirit, he prepares what he has to say, puts the points in order, their phrasing; then he chooses the images, words in the style desired (adapted to the reader); he writes what he thought and imagined and, there is the letter. But the project does not stop here: the letter has to be posted, received and read. The reader reads it in the reverse order of its writing. Firstly, he recognises the words, the

sentences, the meaning, then the phrasing of the points, the author's intentions, he sees the Other's perception, an aspect of humanity expressed by this relationship, he returns finally to perception in the world, and possibly to the spirit.

Some of these steps can, of course, be skipped over or done so quickly that they go unnoticed. They can also appear to be in a different order, but the general process follows this cycle of Spirit to Matter returning to Spirit, thus drawing a circle from top to bottom and back up to the top.



Why choose to rotate in this direction? Buddhists go round stupas in the opposite direction, clockwise. Their object is expansion of consciousness. Our object is to firstly anchor Spirit in Matter using our discriminating intelligence (left side of the head) and then awaken the others whilst leaving them free (right side of the head). It is because of this stimulation of the brain that we rotate this way. It is a preference, the reverse rotation could be explored.

Visualisation was described from Above descending to the Base, the circle also invites us to start from the base and to elevate and re-anchor ourselves. We all started from the tangible: a need as perceived – either directly or through the media – it called forth the desire to do something, we thought about what was required – if it had not been suggested – it could be the amount of a cheque, clothes to be given, time devoted to an activity. We entered into contact with our deeper identity, our true I (does it accord with what we feel is essential in life?); this contact could have been brief, fleeting, unrecorded or on the contrary, prolonged and renewed. Depending on the impression [37] registered, we reformulate and modify

our objective, we are geared to act and finally, we pass into action. It could also happen that thought and inspiration show us that we could do better, or maybe we give up in a state of latent anguish.

This is the basic structure of conscious unselfish action, it forms a cycle. There may be flashbacks for a better understanding of what we want to do or why we want to do it. This structure can also be followed several times for the same action.

2. Minor cycle

2.1. Presentation

The minor cycle takes place within consciousness, specifically within the field of consciousness, and its constituent parts (thoughts, feelings, sensations) enlightened by the source of consciousness, the Self. Whereas the major cycle takes place in the Spirit-Substance and is more powerful. The circle can guide us for the lesser cycle, but since it concerns a minor cycle, we can work in the minor key: the emblem of Illumination described later on (a blue circle with three points red, blue, green). This minor cycle concerns creative visualization described by numerous writers (see bibliography) and will only be outlined here.

2.2. Creating in the light

Source

The first step is to contact and align oneself with the Higher Self: this brings about an open, keen mind. Contemplation of the emblem described further on can help, as does visualizing a transparent sun above one's head.

Thinking

The second step is to direct one's attention towards the area where a need has been perceived. Creativity is required to link the need (the demand) and the source of attention. One's attention remains in the light and gradually comes to a form: an outline (the reply) takes shape in the mind. This can take place instantaneously or last months – even years– if

the thinking is profound and coherent, it results in a clear picture which can be transmitted to others.

Motivation

The time factor shows the importance of motivation behind thinking: abnegation, patience and self-sacrifice. [38]

At the following stage (if one can distinguish them) motivation must come into the form created. It has its own style, its attractiveness, its aesthetic, its emotional appeal. A project, besides its goal and objectives, relates to people, to the environment and reacts to events in its own way.

Vitality

The project has also its own rhythm of activity, its vitality, its ability for expansion, for action, for renewal. This is the fourth stage of creativity, after the Self, thinking and motivation. Now, the project is alive, the idea is active, activity is managed, the appearance and growth of the product is overseen. This flow of attention continues until the goal is achieved.

The reply to an external demand may be quite varied, from presenting an idea, to fixing a meeting, appointing a counsel, setting up an association, producing an article, a programme ... All these forms benefit from being created in the light with clearly defined goals, motivation, vitality.

2.3. Becoming conscious

Using marketing language one could say: once the product has appeared and can be seen, touched, used, the vitalising activity continues turning towards and raising consciousness. After the descent, going up passes through the same four stages: vitality, motivation, thinking, source. In organisational terms, the project has been followed through to a tangible product, it has been concretized. This product is the beginning of an induced change on more abstract levels.

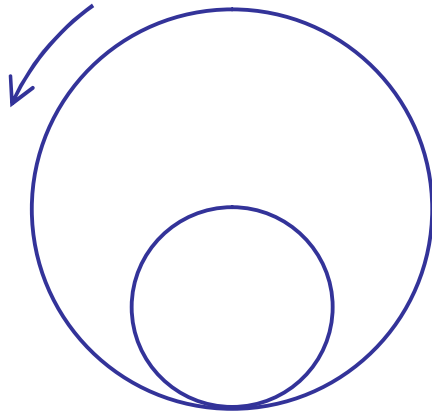
One can imagine the diffusion and wide distribution of the product, the interest it generates, the 'reading' or 'deciphering' of its meaning by the intelligence (from the Latin *intelligere*= to read into), the return of consciousness to their Source: the product strengthens their perception, enriches experience, intensifies awareness.

One is offering a possibility to fellow humans and that is what distinguishes this process from marketing and sales techniques. Creativity offers a means of communication, an experience to be shared; the motivation should be quite clear: is one trying to "get a message over" or is one sharing and respecting the other? This stage is very important; the aim is not to impose, force or seduce, to train or influence my fellow humans. The origin and the aim is the same: pure consciousness, free, free of all objects. The material result is an offer to be taken up or not, chosen or not by those who proceed in spirit. Since [39] we are living beings, the One Life is already in us as well as in them and they will perceive it in their own way deep down within themselves. All we can do is help them perceive, contact and assimilate it.

3. Major cycle

3.1. Link with the minor cycle

The major cycle is not limited to consciousness, it refers to the Spirit which stimulates and Substance which supports, nourishes and in the process refines itself. Creation involves using veils of Substance, levels of Awakening of Self. The levels of the minor cycle therefore are at the base of the major cycle, but the latter can no longer be concerned with an individual, a consciousness, a particular being. The major cycle deals with the meaning behind a species, a type, a category of beings, in fact their actual generic conception.



In the minor cycle, the source of consciousness remains pure, detached, free, whilst guiding the process of concretization and abstraction, which is why it can be represented at the peak of this smaller cycle. In the major cycle, the One is the origin, the source and the goal; it reigns over the whole process. For greater clarity, one can differentiate the One Substance into seven levels as Alice Bailey has shown.

3.2. Seven levels of consciousness

In order to differentiate, numbers will serve as reference points (see the diagram on the coloured pages). Perception of the One, the Life, the All is placed [40] on the second level, which might seem surprising. In fact, any number can be subjective, active, moving or, static, passive, receptive in relation to subjectivity. This number placed as object (placed before subjectivity) engenders a superior number.

Thus, perception of the One is already resonance within Unity, implying a relationship with the Self, essence and impression united, therefore duality in fusion. For its part, duality consists of the 2 poles of the Unique magnet, the 2 forming a subjective relationship. When this relationship is objectified, it becomes the medium, the link, the movement, therefore the 3...

Consequently, the One containing all is in fact a second stage, since it is resonance to a primary stimulus. In other words, the Breath is first and the constitution of the One containing all, is second.

These seven levels can be represented one above the other, since it requires a "raising of consciousness" to reach a more abstract and more spiritual level; thus one perceives an elevation when passing from an emotion to a clear thought. These seven levels can also be represented as concentric circles, the sphere of influence widening as the vibration sharpens and becomes more intense; thus the densest will appear as a limited circle and the most vibrant as an immense circle. The opposite representation (the most vibrant in the centre, the heaviest on the outside) describes inner perception. It requires acute attunement to perceive in Oneself this new realm.

Consciousness is rarely only on one level, since these perceptions work together. Whilst thinking, we can feel at ease, perceive a chair, feel a table and be open to emotions: a perception of urgency, stress, joy...; however, if the thinking is fruitful, the other levels will momentarily disappear. Clearly, just the study of these "levels" could take several years.

Corresponding to these levels of Unique Substance, are verbs or actions, which can also be found within each level:

1 = Precursor, to initiate and eventually to direct

2 = Life, to unite

3 = Ideation, to create, to evolve

4 = Balance, harmony

5 = Mind, to perceive, to discern, to act meaning to take form

6 = Desire, idealism, to cause

7 = Ordered process, to express [41]

Let us say it in another way.

The soul is felt as a sphere of radiation, as a radiant sun, with transparent or white light. Some diagrams may help to approach the planes above soul level, you may refer to them in the coloured pages. The abstract mind may be approached through a blue trapezium, representing Space as Buddhists call it, it is the outward look of Divinity.

The plane of pure reason is infused with direct knowledge, Truth, Beauty, Wisdom, Justice reign there as pure ideas. Direct knowledge is felt as a lateral field, infused with intuition, hence the yellow tone of this horizontal strip.

The atmic plane is the third plane in solar substance, the plane of differentiation and creation. The triangle is green in order to represent the third aspect and is "read" vertically; from the One to the many in the differentiating way, from the many into the One in the abstracting way. This plane is usually felt as infused with spiritual will and could be associated with the first aspect of the spiritual Triad. However, in a broader sense, and for identification with the solar Logos, it is wiser to see as a green creative plane.

The monadic plane, as the second plane, is characterized by two facets of the One. The indigo background represents the Absorption in the One where "darkness is pure spirit", and the blazing Light represents the place where Spirit communes with Itself. The surrounding line is red as the blazing light is infused with Power.

The adic plane, the ocean of fire, is a dynamic electric fire (CF:311); the diagram shows neither black nor white, neither light nor darkness, no determination, Neti, Neti, not This, not That.

These diagrams are only awkward tools to illustrate (and not to symbolize) these spiritual levels. Meanwhile, the correspondence of the subplanes, called the organ pipes, might help to "pre-sense" these planes as well as a careful reading of "A treatise of Cosmic Fire" (CF:311-332). For a description of the correspondence between the subplanes, the reader might refer to the book "Source of Consciousness, an Experimental approach."

3.3. Using the cycle

1. The major cycle starts from the One, from Life resonating within Itself.
2. In this breath appears a seed of cohesion, which one registers as pulsating, dynamic, being.
3. The pulsation flows in an intense ordered current, outlining the framework of evolution. The Plan or Planetary Directive Schema is at this third [42] level (see Part Three). Here the will resonates forcefully transmitting an emanation of the One, the Sound. Action passes from essence to an impulse to create.
4. Then comes a moment of magnetic balance between the One and the manifold, between abstract and concrete, both stimulating and receptive: this is the level of pure reason, of Truth, of Beauty, of Good, placed between subjective essence and the particular. Too lofty to be conceived, these ideas can however give birth to concepts which, although distinct in their own resonance, are magnetically united.

This level is perceived as an uncentred, enlivening, magnetic presence. As long as a centre remains within consciousness one is at best at soul level. One distinguishes the level of the stars in a constellation (analogous to pure ideas) from the level of the sun facing the planet (level of Self, see Martin Muller).

From this point of balance, the spirit turns outwards towards the manifold and firstly, towards the focal points of consciousness involved in this direction of evolution.

5. These points of consciousness, vibrating within a specific quality and key, prepare their own projects and start a minor cycle ending in tangible form. Creating in the light has been very clearly described by fifteen rules (cf. CF:997).

Returning back, the form, which has been worked out, constructed and circulated, captures the attention and awakens it indicating a direction within the field of consciousness; some points of consciousness can then perceive the original magnetic

Idea, through thinking, intuition or direct knowledge; the current which caused the impression can then be registered and distinguished.

The presiding One remains, in eternal renewal.

This cycle is spiritual, directed to the essential, that which emanates from the One; it is not to do with Light, the Principle (from "prince") but the purpose of the Author. Behind the Prince stands the King, behind perception is Power, behind the spiritual the divine. The third way of working will no longer follow the cycle in Time nor in the veils of substance, but stimulates directly the Whole, the Circle, the lens focusing on the Infinite. Assertion of divine rights! Before attaining this, one has to first trace the path towards perception of the One; working with the cycle is a training for this. [43]

3.4. Exercise to specify levels

Contemplate a crystal, fill oneself with its purity, its transparency,
All the vitality is in the crystal
Relax completely the body, cells, muscles, right to the bone
Free space, Crystal
All the vitality play in the crystalline network

Transfer to the emotional level
Imagine a sensitive film, pure, transparent
All personal radiance plays on this film
Feelings, deep emotions dissolve under the radiance of sensitivity

Transfer to the thinking level
Perceive the place where things become meaningful
Crystalline network – pure carrier – of meaning
Total attention plays on this space
Pure consciousness
The gaze of the one Self plays on the space of meaning
Thoughts, consciousness give way to pure play of the spatial Mind

Transfer to intuition
Sound out a level where everything is direct knowledge
Liberty, Truth, Beauty play there
Pure reason plays in direct knowledge

Penetrate spiritual will
Take hold of a Crystal, – calm place – of pure tension
Take hold of aspects of the incandescent Plan
All divine activity plays in this unremitting will

Being, One Life, inner receptivity
The Infinite plays in the Living Cosmic tension, Sea of fire
The precursor
Divine power imposes Its Hand
Emits Tension of being [44]

Then a slow descent by progressive integration: Being carries perception expressed in thoughts and sensations, we are here in the room.

4. Threefold purpose

The life-giving process implies a general aim, and as a circle represents the manifestation cycle, so the three points in the centre symbolise the three-fold purpose of the cycle.

The true aim of any striving is difficult to formulate and its depth is only gradually revealed. The first encounter gives way, with experience, to a sharper, more centred perception, felt inwardly. And, at first, the definition of the purpose might be vague, only possibly becoming clearer with the years.

These three points of concentrated intensity ordering the whole process can be called:

- the expressive impulse
- the unifying trend
- the unalterable spark

By expressive impulse (to press out), we mean the incentive to unfold in matter and to immerse oneself in substance, in other words, to incarnate.

By unifying trend, we mean the trend to unite all phases of the project into a synthetic whole, to arrive at a single direction, to unite all parts towards the aim of the endeavour, to blend the idea of the project with its context, and finally, even if it is not stated, even if this tendency is very tenuous, to perceive the One in Movement.

By unalterable spark, we mean the will or tension of being, which remains itself behind the whole process, communicating to movement the understanding of the eternal, giving to the ephemeral the presence of the Absolute. This will remains pure, inflexible and yet enables existence (coming into being).

The three-fold purpose might not be stated in these metaphysical terms, nonetheless, it is inevitably part of our intention of working towards peace, of working for everyone, of working towards the Common Good.

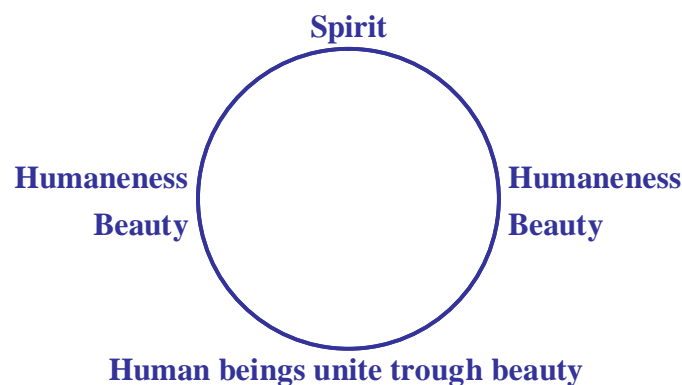
This explains why the symbol helps in working on a collective project – more than an individual case –, a conceptual task –more than a specific case – or on a mental form – more than a lived situation. The symbol – and the life-giving [45] process – is concerned with causes, with the purpose, that is, with the inner core of the project, it requires time to come to existence.

In particular cases, such as helping or caring for someone, on the contrary, other techniques are effective (such as the emblem described further on) requiring different attitudes and capacities: radiance, empathy, keen perception of conflicts, discrimination, balance and poise. These capacities are all linked to consciousness and its radiating influence. In this case, the three points relate to three activities or qualities of consciousness (cf. *infra*) and not to three aspects of the purpose.

To work towards the common good means working with the Spirit, the One in the midst of multiplicity. A calm and enlightened mind reflects it. Love is universal and not just individually oriented.

5. Suggested practice

Since Nicholas Roerich initiated the PAX CULTURA project – Peace through Culture – and inspired the foundation of UNESCO (United Nations for Education, Science and Culture Organisation) it seems to us right to promote this project. Roerich defined Culture as the Cult of Light, what man brings to nature, the achievement of Beauty. Let us work towards it.



The starting point will be the Spirit, where all beings are One. From the Spirit emanate different spiritual currents. Its expression as far as man is concerned, comes to a point of balance: man as an idea, man at the heart of culture, or the inner longing of human species to realize Beauty and to offer a Cult to Light.

After this point of balance, we contact the consciousness giving form to this Idea, we contact particularly those we know. [46]

Next comes a phase of thinking, the project takes shape and comes to life in the mind, people building their own common base, expressing inner Beauty – at their level such as it is – and the community through beauty creates peace. The idea federates different projects and organisations, in art, in politics, in legal, humanitarian and educational matters ... Then comes the motivation phase: those contributing to these projects are in fact working for Beauty, with self-abnegation, joy and energy, because they are aware of the inner meaning of the project. The longing of the whole of mankind sustains them. In making the necessary effort, difficult relationships are eased and emotions arising during conflicts resolved due to the awareness of inner harmony.

Then comes the phase of giving life to the visible: the project becomes... a TV spot, an organisation, an exhibition, the renewal of UNESCO, a work of art, a diplomatic treaty... Each meditator adds his own contribution, in his own field in his own way, to the project he is working on.

Then comes the phase of diffusion: the objective manifestation reaches people. It strengthens their convictions, their energy and their realization of Beauty. They grasp the meaning and the goal of what has been done, they grasp also the inadequacies and prepare to do better. In their own way, within their own being, they perceive the movement of this human Culture working towards Beauty. Mankind plays its part in spreading the One through the many.

Through abstraction, the cycle returns to the spiritual emanation, to the seeds, until it reaches the Source, the Spirit. The One being always behind, beyond and through the cycle of action. This action confirms mankind's purpose which can be expressed thus:

Man creates, unites, transcends.

Man therefore asserts unity by creating forms and transcending all limits.

The Infinite manifests itself in the finite: Beauty.

"In beauty we unite
Through beauty we pray
With beauty we conquer"

Nicholas Roerich

6. Other uses

As was stated earlier, this life-giving process can be applied to any kind of collective or humanitarian activity. It has to be based on a purpose, that is, [47] within a generic, conceptual framework which cannot be restricted to individual characteristics.

We can be a conscious citizen of our country contributing to its cohesion, to its evolution, to its influence in the world. We can contribute to a humanitarian organisation, to a school, to a trend of thinking. There are no limits to the diversity of its application. We will not enter into the collective egocentric side, it will not become "our organisation or our movement" but the direction of the movement, what the organisation is trying to achieve.

The cycle of manifestation reminds us of the Indian Wheel and its Buddhist meaning. It is said that the law of causality is the turning of the wheel, from cause to effect, it crushes the straw of events. But Buddha put into motion the Wheel of Law, linking the circumference to the centre, all action to its purpose. This has a practical consequence: at first, one has to visualize carefully the different steps unfolding, then, as one increasingly grasps the purpose, the cycle becomes a whole and can be seen in its entirety. The framework has been established, and can be brought to life at will by our intense attention.

Note: in Sanskrit, the Wheel of Time is known as Kalachakra.

7. Key-ideas

- ANY PROJECT (or action) IS DEFINED BY THINKING, before becoming objective
- ANY ACTION TAKES PLACE IN CYCLES
- A CYCLE IS THE MUTUAL EXCHANGE SPIRIT-MATTER
SPIRIT EXPRESSES ITSELF IN MATTER
MATTER REVEALS THE SPIRIT

8. Some questions

How do I visualize peace? In myself, with others, in the world?

In order to be at peace, to contribute to peace, how do I visualize the present world?

To which forces do I give my attention?

How does it happen that the human being is able to anticipate, to imagine, to [48] project in the future? How does he do it?

Is it better to visualize the details or merely to launch one's attention?

In a project, how does the sharing between the specificity of the result and the intensity of the direction happen?

How can we be present and anticipate the future at the same time?

Is the flow of time linear? Is it cyclic? What does that mean?

Greek mythology (and Nietzsche) spoke about the eternal return (vegetation, seasons ..)

When I visualize, what is the analogy with the circle? With the white background? With the three dots?

1.4. DEFINING ONESELF

1. Introduction

Self as process
Identity as loop

The second way of working gives life to a plan and its unfolding in time, using the mind and basing itself on the asymmetry Above-Below of the symbol. The third way of working is based on colour. How can a symbol for peace be red? What does this red mean?

In order to understand, we shall start by studying a symbol with a similar form but different colours, that is a luminous blue circle with three points, red, blue and green, in the centre. Besides its magnetic, attractive quality, this symbol facilitates our perception of light which is why it is known as the emblem of Illumination. This emblem is a representation of the Self which could be defined as Relational Identity.

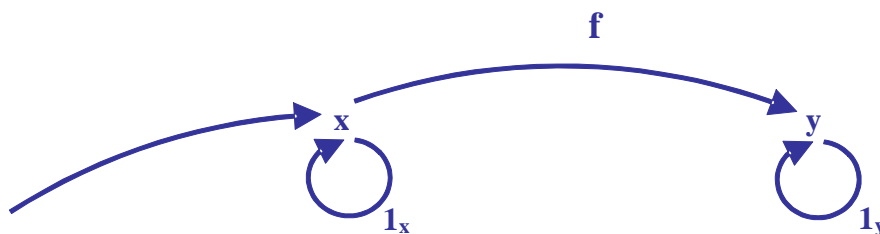
We also find the idea of identity as process, as action, in Quantum Physics, the foundation of twentieth century physics. It is based upon the quantum of action which solves the continuous/discontinuous or wave/particle paradox. The mathematical tool of this approach is based on the idea of the operator; these operators define all levels and the identity operator defines therefore the identity of the particles studied. Identity, in quantum physics, is not given, it is not obvious, it relates to oneself. We shall explain somewhat these concepts and illustrate them with examples from everyday life.

We will thus have described the Self in a conceptual and in an experimental manner, from both the subjective psychological view and the "objective" theoretical physics view. We will thus have completed our study of loop identity [50] or Source of consciousness; the meaning of the three colours would have been approached. We shall then be able to proceed to the third way of working.

2. Relational identity

We enter into contact with elements when our attention is directed towards them, our field of consciousness registers impressions. These exchanges can be represented as arrows going to or from the field of consciousness. But in the latter, what maintains the unity of the Subject?

The mathematical theory of categories, established in 1945 by Eilenberg and MacLane, describes in fact the composition of arrows going from one point to another; the points are identified (equivalent) as identity arrows which loop upon themselves and which are neutral elements in the law of composition of arrows.



We call x, y the points and $1_x, 1_y$ the identity arrows.

Any arrow combined with the identity arrow of its origin or its purpose remains itself. This is written, for f going from x to y , 1_x being the identity arrow of x , 1_y the one at y :

$$f \circ 1_x = f \quad 1_y \circ f = f$$

This theory of categories is very powerful since it includes, as a particular case, the famous Set theory and all the algebraic structures (groups, ordered sets, ...)

If one represents psychological relationships by arrows one can imagine, in one's consciousness, an identity loop, Relational identity, unchanging during all psychological exchanges (attention and perception), accepting them as they are, linking one to the other. This pivot of sensitivity, this centre of attention, is, according to the theory of categories, not only present in me, in a given individual, but in all elements. One could say that the Relationship (the Arrow) plays in all exchanges and is reflected in all centres of consciousness (identity arrows).

Relational identity is the pivot of sensitivity, the centre of attention, it is also the reason for our presence to the world, since it allows this exchange with [51] the outside world, whether sensory (the physical environment), emotional or conceptual (psychological environment). It is the source of consciousness, the passage point of the Spirit to the outside, as a spring is the passage point of underground water to the surface.

It has, moreover, an attracting effect as, entering into contact with it, it attracts events, giving rise to that synchronicity which Jung studied. It is therefore an attractor to take up the beautiful term invented by Rene Thom (but with another meaning). Thus, the Self, Identity maintains the cohesion of form.

This loop upon which exchange is based is also magnificently demonstrated in computers. At the heart of the computer processor, the instructing unit questions entries to receive the micro-instructions to be carried out; if the entries register is empty, it asks the question again, this procedure repeats itself at the frequency of the computer clock (several million times per second). It is literally the heart of the system. According to a traditional proverb, we are living question marks, the logical processor is also a question mark.

This relational identity is obviously symbolized by a circle, and one can easily understand that in psychology the white background of the symbol represents consciousness. So why does one need to add three points in the centre, three differently coloured points, thus coming up with the emblem presented here? The three points refer to the three-fold purpose of the minor cycle of consciousness. What do these three points represent? Why these colours?

The first reply is historical, it retraces the conception of this emblem. The second is pragmatic, the symbol of the blue circle works: it enlightens consciousness. The real reply is in experience; we shall deal firstly with the intellectual origin of the symbol.

3. The Illumination Emblem

3.1. Genesis

Whilst practising meditation, our attention was drawn to a diagram. In *Rays and Initiations* (R5:456), Alice Bailey shows a diagram with three points in a circle representing the One, the Life or the Monad, and three points in a circle representing the soul, the Self or source of consciousness.

The Monad, the One, was obviously linked to the Banner of Peace, with its three red points and its red circle. The Self, Consciousness, being the second [52] aspect of Man (after the first aspect, Life) the quality aspect calls for a qualitative description, hence a coloured one.

Colours therefore had to be chosen; the choice was easy following the table given in *Treatise on the Seven Rays*, vol. 1 (R1:418-9). Since it is a second aspect, the circle is the colour of the second ray: bright blue, and the three points symbolising the three differentiated aspects thus give red (1), blue (2) and green (3). Then they had to be placed correctly; we started by counting from left to right. Experience revealed our error – after contemplating the symbol for several minutes, we were unable to string more than three words together and this period of relative aphasia lasted nearly half an hour – we had inverted the polarities of the brain – We then counted from right to left, which corresponds to the three eyes: analysis (3, green) on the left, intuition (2, blue) on the right, will (1, red) above.

3.2. Meaning

The white background represents the field of consciousness, the pure virgin white space of our attention.

The blue circle represents relational identity, that which remains itself in all contacts.

This identity is three-phase, and there are three poles:

- the green point represents movement outwards
- the blue point open-mindedness
- the red point renewal

When these three poles of consciousness are located and stimulated by our attention, we come to a state of enlightened diffusion or magnetic radiation where Relationship with the outer world is integrated, fully experienced within the Self.

One can approach the symbol in two ways: by contemplation and by inner resonance. In contemplation the symbol remains outside of oneself, one looks at it and slowly one's consciousness attunes itself to it; a special procedure helps this progressive attunement. Inner resonance does not begin with an external object, it starts from the enlightened field of consciousness and endeavours to isolate the essential elements of consciousness, the symbol thus being used as an abstract formula to seize fundamental factors of consciousness. [53]

3.3. First approach

In order to contemplate one needs simply to be aware of the symbol. Impressions and sensations are allowed to go by, we are simply aware of our breathing, of noise, of the symbol and we can move our eyes to rest them.

We try to pay attention to our state of mind meaning by this, the quality of our inner field of receptivity, without heeding to contents which might appear. The state of mind can be described as having a texture, a vibrancy, a light, whatever the method of perception preferred; the state of mind depends on the day, on the time, on our inner state, etc...

Being aware of a specific trait of the symbol stimulates centres in our brain, which is why the following order has been chosen. The white background, the blue circle, the green point, the blue point, the red point and finally, the three points together in the centre of the circle. At this last stage, the sensory world is no longer relevant, the point is to integrate the

inner path of significance and qualitative energy. The symbol has the quality of making easier and accelerating the recording by the brain of impressions coming from the Self. In order to really feel its magnetism and cohesion may require several months of daily training (5 mins per day): the impression produced by the symbol will clarify and intensify itself. ("The Self Schooling", a meditation training group, has used this symbol for fifteen years and still feels the need to continue working with it). Also, being simply present means expecting nothing, no sensational effects will appear, only the reality closest to us will emerge if we allow it to reveal itself. The only motivation for renewing this experience is therefore simply feeling good and in tune with this state of being.

The Simply Aware Exercise

Sit calmly facing the blue circle, feet flat on the ground, back straight, shoulders loose, neck, shoulders and forehead relaxed.
Enter into contact with our breathing

Being Simply Aware

Aware of noise in the street, aware of our breathing, aware of the symbol

Being simply aware of the symbol, particularly aware of the white background (2 min)

What state of mind do we have facing the white background? [54]

Being particularly aware of the blue circle (1 min)

What state of mind do we have facing the blue circle?

Being particularly aware of the green point (1 min)

What state of mind do we have facing the green point?

Being particularly aware of the blue point (1 min)

What state of mind do we have facing the blue point?

Being particularly aware of the red point (1 min)

What state of mind do we have facing the red point?

Being aware of the three points at once in the centre of the circle.

3.4. Inner resonance

We have carried out the exercise consisting of being conscious of the symbol, particularly of each trait of the symbol. Now we transfer this exercise to a level where the concepts are inwardly grasped.

We are calm and relaxed, attentive to the:

FIELD OF CONSCIOUSNESS (white background)

We direct our attention towards the SOURCE, the eternal Self which remains unchanged in all contact with the world,

RELATIONAL IDENTITY: that which remains identical to the Self in relationships
(blue circle)

In this identity, 3 poles:

Intelligent PERCEPTION which recognises contact
"the Self turns towards the outer world" (green point)

OPEN-MINDEDNESS which is acceptance-expansion
"receptivity opens out" (blue point)

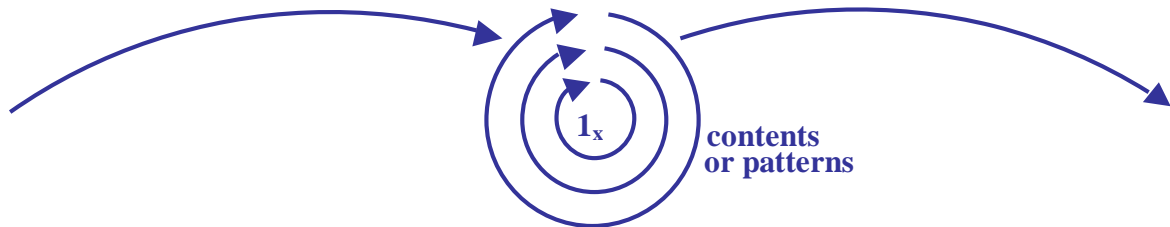
REGENERATION which is self-sacrifice, the flame aspect
"renewal of consciousness" (red point) [55]

We place these 3 facts at the centre of the SELF, the relational identity: there then appear:
COHESION of the expanding unity,
integrated RELATIONSHIP,
a coherent WHOLE which are one and the same experience.

We continue this exercise of thinking and precise perception until we can distinguish clearly each concept in its purity, until we know these concepts, within ourselves, in themselves.

4. Identities

Relational identity is conscious of relationships. During childhood, through upbringing, this identity is enriched by substance, experience, forming an individual identity, "me, I", the centre of its little world, it makes decisions, has responsibilities and uses what it has learnt.



Graphically, the identity arrow surrounds itself by arrows which are also loops, representing the contents of consciousness, structuring relationships, expressing qualities: "I am a man or a woman, I am beautiful, I am young, I am such and such an age, I think this, I have such a character...". This individualised consciousness evolves and takes on an active role.

One usually distinguishes between me and the Self, individual identity and relational identity; one could call them separated unity and shared unity since it is aware of exchanges. During contemplation, the stage of qualitative resonance calls upon the relational identity or Self, the transfer of being calls upon something else, the sense of the essential. The symbol of the red circle corresponds to an identity other than the relational identity which is represented by the blue circle. One could call it spatial identity or unity of the Whole.

Each identity is resonance within unity and appears clearly at 3 different levels: [56]

1. Self – the One – Being – Life

being is unchanging

action is the foundation of being

We have interpreted: action is pulsation

2. Self – Relational identity

identity is relationship, one amongst others

action is relationship to, attention and perception

3. individual self, me, adult

detached identity, at the centre of its world, it acts

action towards the outside

Thus that strange word identification becomes an essential idea which can be defined as follows:

Identity is that which remains identical through time, that which meets again in the course of action.

Identification is the process of the realising of Self, or adherence to a Reality perceived in oneself. Identification is therefore a certain type of action, the transfer from a supposed level of identity to assuming another level of identity. The Advaita Vedanta can guide us here: the Absolute has always been there, but its realisation is gradual.

5. Key-ideas

- ATTENTION IS LOVE
- CONSCIOUSNESS (knowing with) IS RELATIONSHIP OF SUBJECT TO OBJECT
- PURE CONSCIOUSNESS IS RELATIONSHIP TO SELF, RELATIONAL IDENTITY
- PURE CONSCIOUSNESS IS MAGNETIC UNITY, UNITY AMONGST OTHERS
magnet between the One Spirit and the multiplicity of matter
- RELATIONAL IDENTITY, THE SELF, symbolised amongst others, by A LUMINOUS BLUE CIRCLE on a white background, with 3 POINTS RED, BLUE, GREEN in the center
- THE EMBLEM ENCOURAGES SELF – BRAIN CONTACT

1.5. A WORLD BASED ON ACTION

1. The riddle

Quantum physics has driven a stake through our old mechanics' theories based on the clear separation between object and experimenter with his "objective" measuring instruments. Whether I look at the plate or not, makes no difference: one of the classic assumptions is that the object exists irrespective of its usage.

Quantum mechanics imposed a mathematical formalism because experiments revealed numerous paradoxes challenging our usual ideas (but not the three axioms stated previously as the foundation of contemplation). Yet the fundamental riddle is surprisingly simple and was stated by Albert Einstein in 1905, it concerns the antimony continuous/discontinuous.

Let us consider an enclosure where light (taken as waves) and gas (taken as molecules) co-exist. How does exchange of energy take place between gas and light, that is, between spreading waves and pin-point molecules? In a continuous or discontinuous manner? If the exchange is continuous, how can it be transmitted to pin-point molecules? If the exchange is discontinuous, how can it be transmitted to continuous waves? If the enclosure is an oven which one heats, it will seem black when it is cold, then red, then white, therefore exchange of energy has indeed taken place.

A reply to the riddle was made in 1925 with the help of a battery of mathematical tools; however in the fifties, Einstein wrote to his friend Michele Besso: "Tom, Dick and Harry think that they have a reply, but they are wrong". (quoted by Banesh Hoffmann in "Albert Einstein, creator and rebel, p.203). [58]

2. Illustration

To illustrate this continuous/discontinuous paradox, let us take an example. How many steps does it take to reach the door?

One could reply three and a half, but one cannot actually take half a step, one can only take a smaller or a larger step than another, it will always be a whole step. So the distance to the door is covered by a whole number of steps, although this distance is continuous, we all agree on this point. What does "this distance is continuous" mean?

It means that one can go towards the door with steps as small as one likes. It is not difficult to advance by one or two millimetres, but what about a thousandth of a millimetre? We do not have the ability to do it and, moreover, we cannot define the foot's limits (and position) with such precision. We are however, sure that the distance is continuous because, if we take a microscope or a laser beam, we will achieve this degree of precision. To arrive at a precision of a thousandth of a micron would require a wavelength smaller than this distance, therefore high-energy beams... thus entering the well-known field of Quantum Mechanics. Depending on the precision required, one needs to change the means of measuring and adopt another approach. The action (of measuring) chosen depends on the degree of precision desired.

Is the distance continuous? Yes, but the proof depends upon the means of measurement used, therefore upon the action taken. Therefore action, in its common meaning, occurs in such a simple example. However, this is not a demonstration neither a proof, it is just an illustration, an image, indeed a revealing image.

If mathematical equations repel you, you may jump to the key ideas at the end of this chapter.

3. Operators in mathematical theory

As Niels Bohr said in Como (1926), quantum theory seems paradoxical and our usual conceptual framework cannot give an account of experiments with atoms. A mathematical formalism had to be developed for that. Although mathematics (from the Greek: *mathema* = exercise) was invented by the [59] human mind – it was abstracted from human experience – and if we really understand the concepts of mathematical tools, we can understand the concepts of quantum physics, we could illustrate them with examples from everyday life (on condition that the axioms of the theory are respected). Thus a bridge will reunite theoretical physics and practical comprehension (via the pillar of mathematics).

Furthermore, Nature knows very well what behaviour to adopt. If we do not understand, that means that our glasses are ill-adapted. The reply will not come from our ready-made filters. One does not gather salt from the sea with a fork, yet we often think that our old tools of analysis will suffice for a new object.

Let us examine the hypotheses of quantum theory, several axioms relate mathematical tools to experimental results (Levy-Leblond, Diu, Laloe): any physical quantity corresponds to a mathematical operator. An operator is a mathematical being connecting two objects of the same nature (that is x and y) through itself (that is A) which is of a different nature. One writes $Ax = y$.

The play of the operator is shown by the equal sign in $Ax = y$, the element x on the left has to be transformed in order to be equal to y . An important remark: an operator cannot play half a time. A either applies to x or not, it can apply twice, a whole number of times, but only a whole number. An illustration of an operator is obvious: "to step to the east" is an operator, the footprints on the ground are elements of the same nature, they are linked by something else of a different nature.

Caution: this is a very uncommon way of looking at walking, we are ignoring here the walker and looking only at the footprints

An operator does not depend on the starting position. If we show the elements x (the footprints) graphically by points, an operator is a collection of arrows linking all x elements to y elements (one step more towards the East, for example).



In quantum physics position is shown by an operator Q , impulse (roughly related to speed and mass) by an operator P , etc ... The position of a particle is not given, it assumes – in order to be defined – play of the operator position Q . There is another operator, so obvious that one does not notice it, the identity operator 1 , which gives the relationship to oneself. For any element f , $1 \circ f = f$

The identity of a particle (or a quantum unit) is therefore not given, [60] it assumes – in order to be defined – the play of the identity operator. Conversely, for all units where the identity operator does not apply will not be considered defined for the theory, it will not be comparable and equal to itself; in other words, situated in time, an element is not defined as long as the action of the identity operator is not complete. ¹

4. Link with theoretical physics

So far we have only presented the characteristics of a mathematical operator and given an illustration from everyday life. This illustration is not a logical link but a pedagogical approach.

We observe that there is an indivisible unit in mathematics, it is the play of the operator, illustrated by an indivisible unit in everyday life: taking a step. We know, moreover, that in physics there is the quantum of action, one indivisible unit of an abstract quantity called physical action.

¹ The simplest mathematical representation of the identity cycle is the unit circle in the complex plane.

$e^{i\pi} = -1 \Leftrightarrow \theta = 2\pi n$, with n integer, θ angle at the centre

We can therefore link these indivisible units by a postulate: the mathematical play of an operator corresponds to a quantum of physical action. Consequently, the play of the identity operator which defines the elements corresponds to a quantum of action. If there is no quantum of action, the state of the system is not defined and cannot be referred to. Historically this has been the case: the transitions between electronic levels of an atom (producing light) were observed before deducing the existence of these levels.

In the time dimension, if there is no cycle the particle is not defined. (Any particle vibrates at a certain frequency which gives its fundamental period. If energy is defined, the frequency is given by $E = h \nu$, ν being the frequency, h Planck's coefficient).

In the space dimension, if there is no play of the position operator, the latter is not defined. Position assumes being virtually able to move to that place.

Let us go back to our postulate and its mathematical expression in the circle of unity. The play of the identity operator corresponds to the quantum of physical action; for physical action S , equal to Planck's coefficient h , the operator plays an integer number of times, therefore $\theta = 2\pi n$. [61]

Supposing action S proportional to the angle at the centre (the internal variable of the cycle) with a proportional coefficient a : $S = a\theta$

then for $S = h$, $h = a (2\pi n)$, thus $a = h / (2\pi n)$

For the simplest integer $n = 1$, $a = h / (2\pi)$ and $\theta = 1/a S = (2\pi / h) S$

and $\exp(i\theta)$ becomes $\exp(i2\pi/h S)$ which is then the mathematical quantity describing the action of the system; this is exactly what theoretical physics states: it is the path contribution in quantum theory [Feynmann 1948]. Thus the postulate cited above is in agreement with Quantum Mechanics' calculations and the line of reasoning followed is therefore compatible with theory as it is taught today.

5. Let us walk further

Let us go back to our example, walking. One can easily object to it: walking is a trivial matter which has nothing to do with Quantum Mechanics. Is not classical mechanics sufficient to describe it?

Well, the answer is based on the conception of science and models in the twentieth century. This means that science builds models which simulate observed behaviour (total or partial) of things. Walking is a concrete action, it is not related to any specific theory. One can describe it in different ways, choosing specific characteristics or axioms.

A description of walking in classical physics is: there is a walker whose position is defined at each moment, and whose speed is also defined at each moment. One could add that the bones and muscles constitute springs and levers ... but that is no longer to the point.

A model-creating description in quantum mechanics would be: the identity of the walker, his position, his speed (which simplifying we call impulse) are actions, they require a cycle (play of an operator) in order to be defined, they cannot be simultaneously defined. The ground between footprints is not seen since this observation would require an action; in Quantum Mechanics based on action quanta, all actions count. Speed has to be measured according to the last step and position cannot be specified during this step.

For example, in the classical model, a walker is 8 km from his destination, his speed is 4 km/hr, how long will it take him?

In a quantum model a walker is 4 or 5 steps from the door, his speed is calculated from the time taken by the last step, let us say one second. If we measure position then speed (PQ) we get 5.1 but, if we measure speed then position (QP) we get 1.4 because a step has been taken. The two operators impulse P [62] (identified here as speed) and position Q do not commute. This is an essential feature of Quantum Mechanics as Dirac pointed out in 1928. This example follows closely Quantum Mechanics axioms and shows that an indivisible unit of action can be perceived in daily life.

6. Nature of space

The fact that position is an operator and thus implies an action is after all not so strange; in fact, in early childhood we all learnt to touch our toes with our hands and we needed time to situate ourselves in the surrounding space, the sense of position not being innate. An object is 40 cm in front of me if I can take hold of it by stretching out my arm. Logically therefore, without action there is no position; or, more accurately, without potential action, position could not be defined. Quantum Mechanics shows us that an action is also necessary in order to define identity.

There is now no real separation between physical space and mathematical space, the latter being only an abstraction of the former. As Henri Poincaré said (quoted in *Imagery in Scientific Thought*, Arthur I. Miller, 1986):

"(Euclidian) geometry concerns the displacement of solid bodies." ... "If therefore there were no solid bodies in nature, there would be no geometry."

Indeed, in order to define points and vicinities (basis of continuity) one has to assume theoretical acts such as "the distance between 2 points is smaller than..." which means the assumption of a displacement operator.

If therefore Quantum physics is tangibly verifiable, if it assumes a quantum of action, if there is no physical size without the play of an operator, then one cannot refer to a mathematical space with points determined in advance. We require a space where mathematical operators play, where theoretical acts take place.

In logic, a theoretical act is the assertion of a proposition (stating that such a thing is true). This logical act corresponds to stating an equality as in $Ax = y$. One can therefore see the link with the play of an operator. One cannot therefore assume a space filled with points with referenced definitions since this requires prior definition of actions. Consequently,

SPACE IS WHERE ACTION IMPRINTS ITSELF.

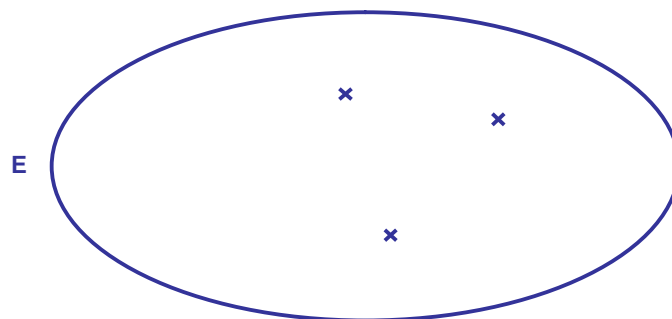
Without action there is no definition; with action there are points, surroundings, relationships. We saw likewise in physics that according to the hypothesis, without action there is no particle, no position. [63] Let us now apply this reasoning to a real situation: look at a tree, it is a space where the identity of cells and atoms imprints itself regularly. The tree is a cluster of united pulsations.

7. As a conclusion

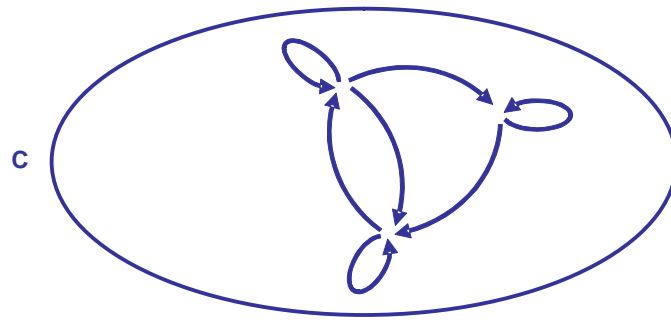
Etymology tells us that relation comes from re-latio, which means, to lay again. If we are interested in the foundation of action, we have to assume that it is created from a first level of "Latio" or Space.

Thus 3 levels appear:

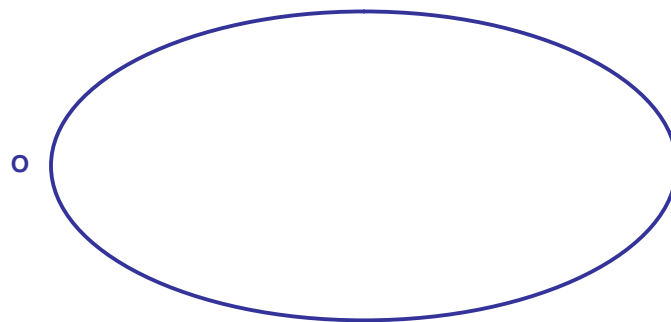
3/ a level where all things are external to one another, there is separation, distance. It is our (still) usual tangible world. Mathematically, it is a set of self contained elements, taken as given, isolated from one another. Each has a content and can be named.



2/ a level where everything is relationship. Any defined magnitude, whether identity or position ... is relationship. Mathematically, it is a category, all the elements are arrows and operators play on the arrows. The identity loops have no content, only relationships define and distinguish them.



1/ a level of space as Being. Mathematically, it is the empty category (without arrows).



[64]

There are hence two transitions:

P: projection of relationships on separate elements

$P : C \rightarrow E$ they lose their relational or qualitative character; separation becomes possible.

F: the flow or current (mathematically called a functor)

$F : O \rightarrow C$ coming from space and forming relationships.

An action (or arrow) in C will be upheld by this fundamental functor.

At this last level, Space, how can there be differentiation? One can think of pulsations; any pulsating entity in space is space and yet it focuses at a distinct point. Let us be exact, the pulsation comes from the first level, it is not a relationship (second level) which comes as a result.

We can easily relate these levels to the two symbols we have seen, the blue circle with relationship and the red circle with Space. We have thus conceptual tools which we can use for the Banner of Peace.

8. Key-ideas

- THE INDIVISIBLE UNIT OF ACTION SYNTHESISES WAVES
(spatial extension, temporal precision = frequency)
AND PARTICLES
(temporal extension, spatial precision = position)
- ANY DEFINITION ASSUMES AN ACTION
its extension allows for a finer definition
- IDENTITY IS ACTION
- ALL ACTION CONSISTS OF ELEMENTARY CYCLES
or indivisible units of action.
However, such finesse of analysis is rarely necessary.
- SPACE IS WHERE ACTION IMPRINTS ITSELF

Note: A last precision: the fundamental unit is the action quantum and not the energy quantum. Moreover, a rigorous approach would not base itself upon the much quoted phrase "everything is energy" nor upon an aspiration towards dynamism, but rather upon "Everything is based upon action."

1.6. BREATHING

1. The pulsating heart

1.1. From mental to essence

"How necessary it is to learn to feel one's heart, not as one's own, but as the universal heart"

Heart, § 7

The goal is simple, the application difficult. This pulsating does not refer to the sense of vitality nor to the images which may appear in the field of consciousness; work begins with attention, when we are attentive to what is happening in the field of consciousness, to its texture and not to the forms which appear in it. It takes years to resound within Life, to come to All its Being, the following paragraphs give suggestions in order to gradually perceive the living current which asserts itself. Then one enters the current, fully resonating with it, without limits.

To experience this within our deepest, most intimate self, means turning to the centre of our being, the heart. The following exercises help refine the life of the heart.

1.2. The double pulsation

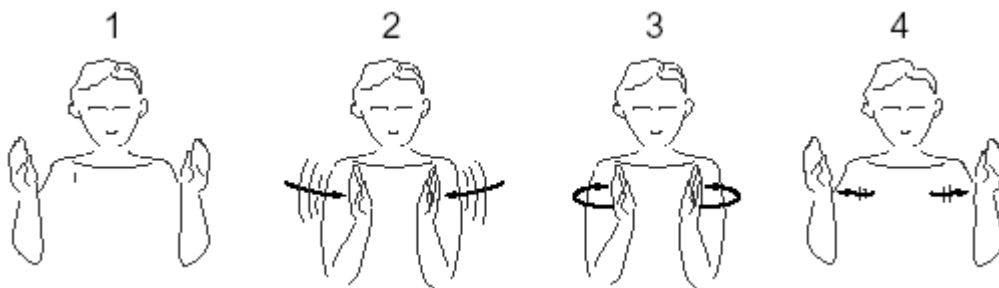
In the heart, the biological organ (*bios* = life, *logos* = principle), we can perceive two pulsations: one in the inner space between the body, the periphery, and focal point, the other in the outer space between this focal point [66] and the universal, Breath. The first pulsation relates to the circulation of the blood, thin blood returning to the heart with the first beat, distribution of oxygen-filled blood to the body with the third beat. The inner pulsation relates, in the second beat, to blood sent from the heart to the lungs and the return from lungs to heart.

A simple gesture with our hands allows us to feel and be filled with this universal rhythm:

Reception – Space: hands in front of shoulders, move towards the centre of the chest, palms facing each other, up to about 10 cm (Fig. 1 and 2)

Breath of fire: the two palms move slightly apart and come back, inner pulsation (Fig. 3)

Gift – Life: hands apart again then turn slightly forwards in front of shoulders (Fig. 4)



Try to copy this movement and feel the rhythm, it is pleasant and relaxing. The most concrete element, this gesture of the hands, can capture the most abstract element: the Three in One. Yes, spirit is in matter.

This triple rhythm can also be followed consciously:

- Reception – Space: all elements of space are transferred to the focal point
- Breath of fire: the focal point contacts the essence of being
- Gift – Life: the focal point distributes life which fills all elements of space

This exercise can be done continuously and at any moment. The person then has the impression of a flame growing in his chest, or if he thinks about someone, that a flame illuminates that person.

Three hearts can obviously unite in this pulsation, since each heart is thus attuned to the universal rhythm. Other uses can be invented. [67]

1.3. Gradual opening

The following exercise, by its gradual progression, enables us to experience fully the breadth of this rhythm. Moreover, sharpening our attention trains our attention, within the "heart" of our consciousness. One must go beyond imaginative visualization in order to send the arrow of thinking, the spur towards attention. One will also take time in order to carry out and, if possible, record the contact at each stage.

The principle of the exercise

Within a space, gather in the centre the elements of this space.
Transmit the essence to the Breath of Fire
Fire burns the impurities and breathes in life.
From the focal point surges forth life which permeates all areas of space.
Space becomes larger, higher, more intense.

Proposed practice

Become aware of our body, precisely, calmly
Gather all energy to the centre of the chest
Distribute the vital energy throughout the body

Become aware of the sphere of thoughts
Gather them in the centre, pure consciousness
Attention springs forth freely, awakening, presence

Become aware of everything that we are
Bring this concept to the source of consciousness
The source illuminates what we are

Become aware of all that we have learnt since birth
Transmit this past to the focal point: the Self which inspires our life
The Self illuminates our future route

Become aware of the town where we are
Transmit this impression to the heart of this place [68]
This focal point stimulates the life of the region

Become aware of everything within our country
Imagine the Source of cohesion, the Principle animating it
This Source vitalises this vast organism

Become aware of all human unities
Transmit this perception to that which is essentially human
The heart of Man is the life of humanity

Become aware of all earthly forms, kingdoms of nature, countries,
cultures
By a swift and light act of dynamic will
Transmit them to the focal point of Life on Earth
This Life creates all possibilities

Become aware of the entire solar system
Heart of the Sun
Radiating joy

Imagine the galaxy starting with the closest stars
Centre of the Galaxy, vibrant Black hole, Perfection
All the cells of His body sparkle

Picture the entire Cosmos
Essence, Being – Non-Being, Infinity, Fire

The possible reverberates in the galaxies, (a slow progression back
here)
vitalises the suns,
creates the planets,
gives life to beings,
"illuminates" the future
Presence in space, possible, here and now,
(stay thus a while)
Present, Breath of the possible, our breath.

1.4. Steps in the intangible

Here are some exercises in perception of the intangible. [69]

The Swan

Place a white bird in the centre of the chest, its wings extending above the breast.

When the heart is filled with joy and rises, the wings unfold.

Try for 2-3 minutes.

Observation shows clearly that it is not a question of imagination, but of a latent, pre-existing outline.

Numerous references to wings, to the white swan, to the dove, in various cultures (Swan of Eternity, Kalahansa, Dove of Peace) indicate the existence of this trans-cultural symbol inscribed in us.

The Scales

Feel the location of the inner voice which tells us what is right, where our actions are judged, where we weigh our thoughts and decisions.

A little bit of attention reveals that this takes place in the centre of the chest.

(One can imagine, but it is not obligatory, scales at the centre of the chest)

(source: *Hierarchy* in Agni Yoga series)

Spring Towards The Future

In the centre of the chest
imagine a flame, like a blow-lamp
pointing forward towards the future.

It passes like a laser beam
through all existing things
which are like a screen.

Feel the jump forward, this piercing
by the flame.

Conscious Action

Before each conscious action (a gesture, taking a decision, starting a project), there is, in the centre of the chest, a slight movement forward (linked to the direction of attention). Change quickly the subject of your attention, for example: bird, letter, New York, star, fish...
2 to 3 minutes of attention.

Fire

Imagine, feel the movement forward of all elements propelling themselves towards the future.
Extend this perception to everything that exists. [70]

REMARKS:

- The Swan and Scales exercises are linked to the Subtle World of conscious perception, of Presence to the World, of relationship.
- Perception of the beginning of action introduces the World of Fire, to the heart to heart link. It concerns inner tension or foundation of existence.

1.5. A poem: the Heart

The heart is the center, focus and Truth
Gateway from the One to the many
Path of Life,
Space which focuses in a myriad of points.
Heart, Heart of the Master, Father, I love Thee, Blessed be Thou
Boundless Heart, infinite Space which shelters all things
In truth, This is My Body

The Heart is Softness, Tenderness and Compassion
Mother of the World who gathers spirit
absorbs it into a point, compacts it into a stone,
places it in an humble blade of grass.
Drops of Thy sweat, Thy labor, Thy giving birth
trampled upon by feet.
The Blood of Thy Softness pours out.
Eternally renewed gift.
Mother-Matter I love thee
In truth, This is My Blood

The Heart is Strength and Beauty
total affirmation
Diamond Fire, electric Lightning, invincible Will
Thy Fire gives Live, Infinity
Resplendent Beauty
Breath, Fire, Blaze of the Possible
In truth, This is My Breath

AUM M. Mastery, Maitreya comes [71]

2. Transfer to being

2.1. The stages

The heart gives direct access to Being, one can also proceed methodically, as Alice Bailey described in Rays and Initiations, under the term "construction of the antahkarana". One must pass from conscious sensitivity (Subtle World) to spatial attention, perception of being, dynamic intensity (World of Fire). The heart is the focus, but the transfer can be described as going beyond the field of consciousness and it is useful to examine minutely the phases.

To transfer from consciousness to being, the first requirement is assertion of one's intention: it involves going beyond the Self, passing through the Source of consciousness and calling up our real being. One can firstly have a feeling for it, then gradually, with training, specify the impression.

Intention

The bridge to be built passes through the field of consciousness to reach Being. It starts with the individual aware of himself, the adult directing his thoughts, to attain the abstract mental plane or spatial attention. Divine attention plays on the mental plane and starts (from the bottom, the concrete) by:

7. meaning, expression of thinking
6. reasoning, which motivates through logic
5. the concept, which determines meaning
4. the adult, who controls magnetically his attention
3. pure consciousness, which disintegrates thought-forms
2. pure light of Self, which ensures mental coherence
1. spatial mental plane, divinity looking outwards

To build the bridge means therefore going beyond the horizon of consciousness. The lit-up sky symbolises the field of consciousness under the radiance of the Solar Angel, the radiating Self; the night sky representing the Being, absorbing darkness, points of focused fire.

Spatial attention is therefore a space or flow of perception which goes beyond and encompasses fields of consciousness. These can then be visualised as dazzling bubbles or spheres in infinity.

The first impression, during construction (depending on the individual) will be "the dark night of the soul", a deep engulfing space, the silent place, a flow imposing from elsewhere than consciousness which nevertheless stimulates [72] and strengthens it. The individual aligned with his Source knows that he must continue. Even before the process of construction, everyone has a particular feeling when are evoked philosophical terms such as: being, life, infinity, One... This space beyond consciousness is therefore not so far away.

Visualisation

The second factor in transference is to visualise. Visualising begins with observing things in a correct balance and their relationship to the environment. This means entering into resonance with our own field of consciousness, perceiving the quality of our state of mind, the direction of our attention and the impression made upon it.

This is why the inner exploration of relational Identity exercise was given previously. The field of consciousness is a radiating space; beyond this conscious horizon, one feels a space of being...

Visualisation involves the art of recording and seeing the part within the Whole. During the building of the bridge, impressions without form (seen in terms of texture, flow, coolness, depth, note..) link themselves to formulated meaning in the field of consciousness. Visualisation allows us to perceive the field of consciousness in its totality and harmonises it with a wider field of contact; the meditant thus becomes conscious of a defined impression, he perceives, he knows.

Therefore visualisation is not so much the ability to create an image (although that is necessary), nor the representation of symbols (even though contemplating symbols is a training); visualisation is indispensable

in order to tune in the concrete mind – which is structured, defined, interpreting – unto the Whole, to Space of divine attention.

It is indispensable for translating what has been perceived into form.

- The illuminated field of consciousness can be visualised as a white disk on a black background (the spatial mind or Being).
- The background (Being) is about to emerge at the centre of the disk, since the background carries the radiation.
- The spheres of sensitivity of your brothers can be seen as radiant bubbles in the immensity of the galaxy.

Visualisation is therefore the capacity of representing the Self, the perceiving Being, within the field of consciousness; in pictorial terms, of representing [73] the Taker of shots on the movie camera screen, hence visualisation is a mirror and a focusing lens.

Projection

The third factor is projection into the future. It is the movement forward one perceives in the centre of the chest. After the jump, one starts to note impressions of a different kind. Distance has disappeared, everything is there at once, there is no need to radiate, all we have to do is to direct the arrow of attention.

2.2. Proposed practice

Enter into resonance with the field of consciousness

Enter into contact with the Self, the relational identity

Perceive 3 poles: outward, opening, renewal

Call our real being

Visualise the field of consciousness as a white disk on a midnight-blue background

The midnight – blue sky is about to emerge at the centre of the disk

Experience this coming through

Impression of power

The midnight-blue sky permeates the entire disk

Assert being in the world

Then reflect upon the thought: "Being – Self – Space"

Or "Being – Self – the ONE"

See how this can be applied in life, in us, in the world, the change it implies

Radiate

3. Breathing with one's whole being

3.1. Sound and the one without sound

Will being the rhythmic link with essence, the third way of working with the symbol is by breathing with the pulsating of Being.

This way of working requires will power and total attention, using one's whole being. The unique act of assertion is at the same time the negation and the [74] abstraction of things as they are, it is fusion with essence and assertion of life. This act has its own inner rhythm and we try to breathe with it; we add nothing, we share existence. The impression perceived is not of the self, but the palpitating, dynamic vibration which is will, the fundamental support.

Will can be perceived as a pulsating, all resources ready and focused towards the goal. Tension is the rhythm or frequency of this pulsating. In personal will the goal has a content, one speaks of an objective; then, in evolving, the decisive factor widens, rises, the goal no longer has a

content, it becomes a point of attraction, a magnetic flow, until everything pulsates and the real being, the unique Self, controls this pulsating.

- One can perceive the pulsating of the Spirit through Substance, Intelligence emerges.
- One can work with the pulsating from Unity to the manifold, from centre to periphery: Love infuses everything.
- One can identify oneself with this abstraction factor within each form, each space, whatever it is. This factor which establishes, gives life and finally destroys, controls the path from the subjective to the objective. Extension and Intention unite in their source: Tension.

This manifested pulsating can then generate a sound. It is "a sound which inserts itself geometrically by force in the vision of the contemplator" (R3:414). But this sound is not a crystalline note, indicative of quality, it is the force of Life which resounds, it is a clamour, an overwhelming Push. Its source is the Place of true peace.

"Sound and the One without sound meet at an infinite point of peace"

says the fourth divine purpose in the Ancient Commentary (quoted in R1:70)

Sound indicates the agent of creation, the Logos (Verb-Principle), the movement forward which can be perceived passing through the symbol. The One without sound can be apprehended as pure Space, but nothing specific such as – space, being, one... – which is not the Transcendent and cannot enter this infinite point of peace.

The three points of the symbol can be seen as the stimulus towards the All, the Source of Life, the transcendent One within the circle of the Whole focusing upon Infinity.

We shall try to breathe in this way and, slowly, approach the centre.

3.2. Method

- Realize Being
(contemplation of the symbol can help, passing through the heart and total attention can help)
Within the flow which takes over
try to perceive renewal
From the powerful structuring vibration,
turn towards the Spirit, to the Heart
- No longer represent anything, "to be nothing", Space, All,
in this pulsating space
nothing – all, nothing – all
no longer a role, no longer a desire for sensation, no longer the necessity of being,
each time the emergence of "something" at another level
Be the One directing this pulsation
In truth, I direct the Breath.
- Perceive the unique act of assertion
for example, visualise all existing forms as pulsating
Breath turns in any direction desired
Breath fills all structure to which I transmit the necessary help

Notes:

- I no longer have a role: a point of living identity emerges
- I no longer look for perception: awareness is
- I no longer need to be: I am and I am not

Two obstacles may appear:

1/ there is still a content, a sphere of a certain size which will not diminish further; make a new dynamic start from the centre

2/ links with daily life are revitalised but remain in the background, ready to be redynamised; go back to the pulsating of the heart: bring together in the centre the main elements (of these links), transfer them to Fire which then breathes in life. [76]

It is easy to speak of "letting go" or "dropping everything" but much more difficult to do it. That is why it is better to first assert oneself in the flow coming from the Banner of peace. It allows us to get rid of unnecessary adornments. One could also start with the triple pulsation of the heart or by a respiration: breath in keeping the abdomen flat, transmit the breath to the top the head, breathe out slowly, then transfer this respiration to consciousness.

3.3. Use

Since this third method is a sharing of existence in resonance with the Whole, naturally one works towards global purposes, but one can use it in all spheres of activity. Focused on a specific project, this practice will strengthen all the aligned aspects on its purpose, ignoring all convolutions and secondary effects, due to personal relationships, problems due to limitations.

The worker must therefore "breathe" and be willing to change his point of view, his concepts within the project to which he is transmitting life.

The simplest is the most powerful, the most straightforward is the most intense. The Earth also vibrates in Space; one can try to manifest it's inner pulsating in the Cosmos and make it a reality.

3.4. Training

To achieve visible results, one needs to train everyday for months. We are our own way towards a connection with Being, we are the Door which expresses Life. We have to therefore totally transform ourselves. Since our present state is the result of generations, it requires time to uplift our intensity of perception and transfer our awareness from the recollection of self to the vastness of the One Self.

Moreover, all these patterns for meditation are only maps to show the way to be taken. Treading the path, we are using the map in our own name until the Spirit has found an echo in us and is fully vibrant. The map is then no longer necessary.

This concludes the third way of working for peace. It might seem difficult at first or easy; real vivacity requires substantial training, vigilance at all times, then we can breathe within the intensity of the Spirit.

To reach this Place from where vibration comes, Peace, is to reach the Source of Life, which is in fact an emanation of this High Place, of this intensity of Being. [77]

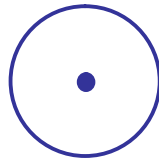
4. Key-ideas

- One perceives the IMPULSE TOWARDS THE FUTURE in the center of the chest
- THIS MOVEMENT FORWARD GOES THROUGH EVERYTHING
- BEYOND CONSCIOUSNESS, BEING
- Exercises allow us to approach BEING
THE MAIN REQUIREMENT IS TO LEAD A STRAIGHT AND TRUTHFUL LIFE
- THE TRIPLE PULSATION OF THE HEART APPLIES TO ALL LEVELS
- THE PULSATION INTENSIFIES PERCEPTION OF BEING.

1.7. ASSERTING

1. Shape

What is strange and puzzling with this symbol is that the circle does not have a center. So, let us start the study of this symbol with that of a more simple symbol; the circle with one dot in the center. We shall discover different progressive levels of meaning.



Progressive levels of meaning

1/ The dot at the center represents the target, the aim. The observer has an objective attitude –from afar– and considers the probable results. The intended result is the center.

This symbol can be enriched by several layers, or circles, as in the game of darts. For example, the center can represent the purpose of action, the inner circle the values, the middle circle the processes and the outer circle the activities. Usually in a project, the purpose is not discovered right away– the official presentation does not show the whole intent, and the purpose unveils during the process.

For example, in this symbol, the radius represents quality – the relationship between the purpose (at the center) and the activity (at the periphery). [80]

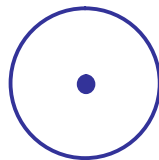


The circle represents a cycle and Rudhyar studied it at length in *the Lunaison cycle*.

2/ This symbol gives an impression of focus, one-pointed-ness and wholeness. The consciousness of the observer is now absorbing the meaning of the symbol as if resonating with it. Indeed, the centre means the point around which all things revolve, hence the meaning of purpose. The circle transmits the impression of totality, of all directions, of a complete unit or a whole.

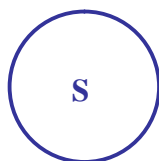
The quality is focus, wholeness, assertion and renewal, therefore will and power, and this symbol helps to promote this quality as Roberto Assagioli explained. Hence the association of this symbol with the first Ray of Will-Power in Alice Bailey's words.

"The centres in the human being deal fundamentally with the FIRE aspect in man, or with his divine spirit. They are definitely connected with the Monad, with the will aspect, with immortality, with existence, with the will to live and with the inherent powers of Spirit." (CF:165)



3/ This symbol depicts radiation, the Self being at the center of the horizon. Here consciousness is fused in the plane of the diagram, it has entered the symbol and asserts itself as the ruler, the emitting point.

4/ The symbol may depict a forward current. Consciousness is then transferred to Being, which is impressing the manifestation. Then the symbol is associated [81] with spiritual will, and time or duration is the unfolding movement. Note: It is in fact identifying with the sutratma or thread of life which links the form to its creator (see CF:974).



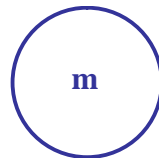
Matter

5/ The symbol represents a communion, a pulsation from the whole to the focus. It is related to the One Self, to Spirit – communing with Itself – animating the field of Matter – receptive plasticity –.

The symbol is then associated with the solar Logos – as shown in theosophical diagrams (see also CF:1238). The One Self is underlying all manifestation. It denotes Divine Will or Will sustaining All.

It gives way to the Absolute, the cause of the pairs of opposites Spirit-Matter. It is the stimulus, the spring of Life, the purpose of Existence.

Next, the symbol may then be inverted: manifestation in the centre and the overall Intent or Reality all around.

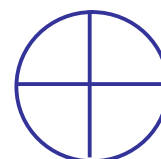
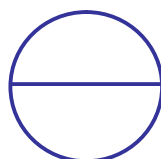
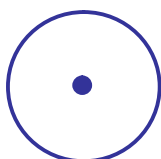


Obviously, this meaning may be used to envision any manifestation, in which case we are acting as creators. And there happens a stage in the spiritual path when we are the creator of our body, of our existence, when we are identifying with That which I am. "I am That I am" describes the monadic sense (CF:420).

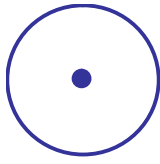
A symbol may thus give access to a progression in meaning and significance, it gives access to a transversal quality, or Ray. The triangle will offer us a similar gradation, and the progression will help us get to the three dots inside a circle. The three dots remind us of a triangle and yet the best explanation is probably given by the *Secret Doctrine*. [82]

Link with the 3 cosmic Logoi

The proem of the *Secret Doctrine* describes the coming in manifestation as a succession of 3 Logoi (or aspects of the One Reality), illustrated by the following symbols:

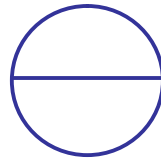


They describe the progressive superposition of the three aspects or Logoi.



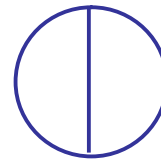
Precursor
of Existence

Will



Pre-cosmic
Substance

Spirit-Matter



Pre-cosmic
Ideation

Breath

The symbol of the three dots, which we are studying here, takes place when these 3 Logoi appear as 3 dots, they are during the stage of the Precursor. The Ideation or divine Thought, the third aspect, goes from instinct, inner logics of beings, thought, idea, program, plans, all the way to purpose. At this stage, it is reduced to a germ.

The substance, the second aspect, goes from inert matter, sensitivity, consciousness, perception, awakening all the way to Spirit. At this stage, it is also reduced to a germ.

The Precursor, the first aspect, goes from being, existence, founding action, will; it is "potential space within the abstract space".

As says the occult catechism (*Secret Doctrine*, proem: 11):

"What is it that ever is?"

"Space, the eternal parentless."

"What is it that ever was?"

"The Germ in the Root."

"What is it that is ever coming and going?"

"The Great Breath". [83]

"Then, there are three Eternals?"

"No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is one: and this is Space."

In these three Eternals one recognizes the three aspects: Space for the Substance as the horizontal diameter, the Great Breath for the Ideation as the vertical line, and the germ in the Root for the Precursor as the point in the center.

The quotation goes on:

"The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric [manifestation] periods; the One is the indivisible point found nowhere, perceived everywhere during these periods; it is the Vertical and the Horizontal, the Father and the Mother, ..."

A Treatise on Cosmic Fire (CF:1243) develops the approach of the Eternal under the name of the Cosmic Way:

"These seven Paths are not concerned with nature or the balancing of the pairs of opposites. They are concerned only with unity, with that which utilizes the pairs of opposites as factors in the production of LIGHT. They deal with that unknown quantity which is responsible for the pairs of opposites; therefore they are primarily concerned with that which lies outside the manifested forms, with the true abstraction or the Absolute. Spirit and matter are never dissociated during manifestation; they are the duality lying back of all that is objective. Yet some factor is responsible for them – that which is neither Spirit nor matter."

This describes clearly the second Logos Spirit-Matter when it is reduced to its germ.

The sign of the three dots inside the circle represents the three Eternals at the stage of germs or seeds, those which give the "Life more abundant". (RC:85)

The question is how to identify with this stage and to make it effective. The exercises above may contribute to it, and the reader will explore – in his own way and rhythm – these levels of perception.

2. Colour

The shape shed some light on the meaning and significance of the symbol, its colour gives more precision. [84]

2.1. The meaning of red

"Listening not to myself, but the Logos, it is wise to recognise that all is One"

Heraclitus

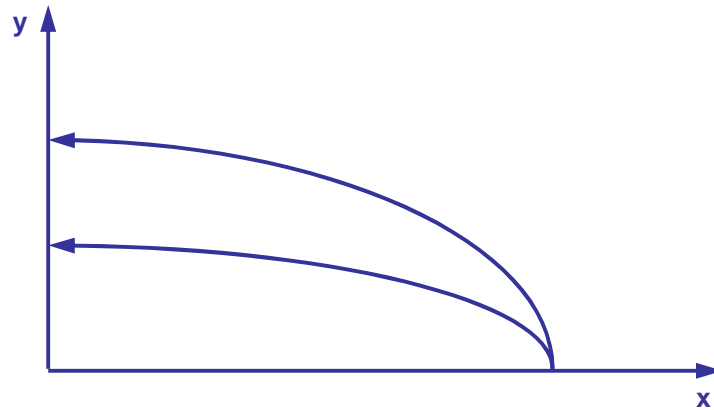
Let us return to our example of footprints on the ground, they show us three distinct aspects, the third one being the most obvious:

3. one of the aspects concerns the walk itself, the rhythm, the regularity and the size of the steps. It is the enactment factor or execution in time.
2. another factor is spatial orientation. Where are the steps going? The destination is not fixed by the rhythm of the execution. In other words, what is attracting the walker?
1. there is the identity factor. The footprints belong to one and the same walker, and it is his existence which gives meaning to their succession. If two different sets of footprints cross, this aspect becomes obvious.

These three aspects correspond to the three fundamental colours:

3. Green, enactment in time
2. Blue, spatial orientation
1. Red, law of existence

In a mathematical function, it is the enactment that goes from x , the origin, to Ax the destination, this is the line of the arrow on the drawing.



Spatial orientation is the direction of the arrow. Why do we have the representation $x, y = Ax$ and not another y' ?

In this respect, the function A is similar to other functions of the same type ($y' = A'x$), there is therefore a class of functions of the same type, one must therefore account for what determines this kind of function; it is the factor quoted 1., the first aspect. [85]

In fact, this factor 1. defines A as a function, as a correlation between these two sets.

We have seen with the identity operator that the x elements can be considered to be defined by this operator. The 1. function which related each element to this element is what defines it. In asserting the others this fundamental factor asserts an element. In Heraclitean terms, it is the Logos, the "raison d'etre" of things.

It is therefore clear that the emblem with the blue circle concerns relationships (second aspect) whilst the Banner of Peace, being red, links us with the Logos, the Author of the All and the Principle through which all things are. The Banner of Peace is only coloured by this link with the essence of All.

2.2. Three tensions

Whilst we are more familiar with perception (presence to the world), whilst we discover the nature of Self and its relationships, it is more difficult to transfer our awareness to Being.

We have to start from the conscious flow between Subject (sub-ject) and Object to the very nature of this flow, from attention (to something) to tension in order to discover the real meaning of Being.

Tension is usually considered a discomfort, a difficulty. But certain studies have shown that in complete silence we would die: we need stimuli in order to live, we need a certain amount of stress. Tiredness comes from a lack of control of stress. As physics teaches us, tension exists in every kind of solid, in the table, in bones; a string must be taut in order to resonate, electric current needs tension in order to exist.

Vigilance is also a tension of awareness, a tension of the reflected Unity, of the Spirit echoing in us. Spirit is no-thing, it is renewal, tempo of pulsation, closeness of freedom.

Tension is a level of alertness, of liveliness, induced by the All, tension is brought about by the Will of the Author. If we put ourselves in the place of the Author we behold Will instead of tension. In other words, Will comes from the Subject, it is a subjective faculty, tension being its emergence through effort towards action.

Will expresses itself in 3 directions giving rise to 3 tensions which underly the 3 factors stated above: [86]

- The will to evolve is the current pushing us forward, into history, into experience.
- The will to unite is the intensity of the One underlying all things, the closeness of the Whole. Finally,
- The will to be is the incentive which gives existence, which gives us life, whether manifested or not, the inner core at the apex of experience.

To go from tension to the triple Will one must go from the impression felt to the Source. There is therefore projection of the sense of identity or identification towards the Author; this projection is a crossing from an outer Self to an inner, deeper Self, which can only take place with extreme attention.

2.3. The indigo-blue circle

The exercise of Transfer aims to supersede consciousness and to contact the Presence or perception of Being. If pure consciousness radiates as a white or transparent sun, the night-blue background represents Space or Being underlying consciousness. This transition to Presence is actuated in three steps Intention, Visualization and Projection; these three steps together achieve the transfer previously described in the chapter on Contemplation.

The first success in this building process is the contact with the abstract or spatial mind, the first sub-plane of the mental plane, Space as the Buddhists use the word. This level is thus symbolized by a indigo-blue hue (LOM:226-227), and it corresponds to the second aspect, Love including All, the monadic plane where All is One. This second plane sees the emergence of the archetype of forms, –or seeds of life– and it embodies duality:

1/ the ground or the one substance infused with love and

2/ Spirit – the One who communes with Himself– which springs forth as an electric light. This electric light is resplendent, dazzling, sparkling, far more intense and bright than the radiation of pure consciousness which appears as dull in comparison. Conscious radiance is but the effect of this power of Being, contacting the mental substance.

Thus the indigo hue describes Presence, the perception of Being or the Absorption – DK describes it as the sky color during a moonless night. The first symbol described in the *Secret Doctrine* is a white disc on a black background (SD:1), does this not describe the electric spark on the monadic plane?

The blue circle describes thus the Presence, the three dots –red, blue and green– represent the three principles inscribed at the core of Being, or the three [87] active principles in the spiritual triad based on Being.

Here follows an exercise to help implement these principles.

Suggested Progression

Facing the emblem of Illumination, fuse the three dots at the center

Resonate inwardly to the threefold structure of consciousness

Attune to the space of Being

Search for the principle of knowledge

Then the principle of unity

Then the principle of direction

Resonate to these three principles, search for the real Being, the All.

Stay there for a while.

The three principles enhance the three aspects of pure consciousness

Wait for them to concretize in your thoughts and activities.

End by activating the three principles in your inner space.

– it is also the space of mankind and the space of pure consciousness

Later, on any topics, you may call upon the principle and invite it to express itself

- for any question, the principle of knowledge,
- for any complexity, the principle of unity,
- for any wavering, the principle of direction.

Another approach consists in contemplating the symbol of the indigo circle and the three dots. One feels an infusion and the interplay of the three aspects amidst one's being. It is not the electric light, Being dazzling with power, it is diversity integrated into one being, it is the ashramic medium, the sharing of spiritual existence. As says R5:266:

"It is the unity of his ray, of his Ashram, and of the Plan; it is the unity of the Hierarchy which exists for purposes of service and active work in its seven major groups and its three main departments or divisions. It is indeed attainment and liberation. But more must still be learnt if

the Way of Higher Evolution is to be trodden ... This Law of Synthesis works through the seven which yet are One; which points to the seven ways, and yet those upon the seven ways are one; which initiates the universal into the many, but preserves its integrity ... " [88]

2.4. The red circle

The red colour represents life, the first aspect, the stimulating factor and it is based on the perception of Being, the One. It goes then beyond the monadic level and applies to the stimulation of the All, to the center of Life called Shamballa, to beings who live there, to the stimulating inflow coming from and through that center.

If we never went beyond the soul or the pure consciousness –and its contact is already an achievement in itself– what is the use of this description? What is the use of these hints? Yet, words such as Being, Infinite, Absolute, awaken in ourselves an echo and progressively we will be able to respond to this impact.

Thus the red circle describes the stimulation of divine life, the transcending inflow passing through Being. The impression evoked by the contemplation of the three dots –green, blue, red– inside the red circle is related to the three Buddhas of activity or three Spirits focussing the three aspects in Shamballa. The green point represents Intelligence, the implementation of evolution, the strategy or implementation of the purpose. The connection with the devas or fields of forms appears clearly while contemplating this dot.

The blue point describes the Spirit of Awakening, – and this is not a pleonasm– which is responsible to the awakening of sensitivity in all forms of the planet.

The red point represents the first aspect, responsible for cosmic identification, which allows us to reach beyond our Sun, beyond the One Self. –It allows us if we can, or when we can–. It is through this red point that the cosmic Way flows in, this way is the divine correspondence with our ways of service and with the ashrams.

All schools of Illumination can draw into the this blue point inside the red circle. Thus we come back to practical matters.

2.5. The three red points inside the red circle

The three red dots describe a threefold stimulation in the circle of Transcendence, or the circle of the Transcending One, if you prefer these words. This evokes the three waves of life of Theosophy: the life of Matter [89] unfolding in the seven planes, the life of forms expanding in sensitivity, the life of spirit. These three points describe the threefold atman.

1. that which transcends all cycles of evolution, all activity and all purpose. Intelligence is thus synthesized in this stimulation of spirit.
2. that which transcends all form, all relation to oneself or to others, all love. The source of this relationship is here focussed. All variety, all unity is underlaid by and results from this Source.
3. that which transcends all existence, all appearance or disappearance, all emergence of being. Spirit and Matter are but an experiment of divinity. The true Absolute [from the One] plays through.

Can we work like this? Can we conceive of it?

Yes, in training ourselves. Three times the first aspect.

Again, why do we venture to these far-away spheres? Why do we aim toward such a far distance or such an abstract goal? Because this is happening now, because this influence is impacting our planet and because, eventually, we cannot escape it. If this sign is the signature of Maitreya, the mark of a new horizon, of a new meaning of Reality, of Sophia (see Sophia, the Almighty Wisdom of Nicholas Roerich), it has then a significance for the Fiery Beings, and during their approach we shall learn the practical significance and the usefulness of this symbol which embodies an immense and wide-ranging fact of a vivid intimacy, of a dazzling light.

3. Foundation of existence: the unique act of assertion

"When we speak of the 'arch of consciousness',
We mean the complete circle of consciousness of an Arhat [Emancipated].
But there is a higher level of knowledge.
We call it: 'Total Affirmation'."

Hierarchy, § 21

In the Banner of Peace, the three points of tension remain undifferentiated, with the same colour and the same link with that which is behind manifestation. Three emerging points, stimulating, transcending, three ways through, three ways to the source. The Source is the meeting of underground streams with the gushing current on the surface.

Three points on the plan denote a ternary structure in the absolute; an empty [90] circle shows, without details, the reflection of infinity. The circle around the three points indicates the presence of the triple Will in all form, the actual seed of the All within each structure.

The circle, limiting form, three points of tension, triple seed, all expressing the same unity, the unchanging essence, making a **Unique Act of Assertion**.

Act: it is an act and not a reaction to the environment. Spark at its centre, the Absolute manifests itself, seeking to be.

Unique: there is only one law of existence, as there is only one colour. Asserting one asserts the others. Being comes and remains one.

Assertion: the will to be gives firmness to essence. It is freedom since it overrides superficial, unimportant relationships. It abstracts qualities and particularities. The One transcends and remains.

ACTION: Self definition was explained as relation to self, as an identity action; we have here a new kind of action. We can thus distinguish three types of action:

- ordinary concrete action, dealing with defined things, separate one from the other
- radiance or relationship which defines itself, this action is linked to the qualitative level
- act of assertion.

Abstract definitions? Anyone can carry out these acts as often as they wish, with a little practice. Through practice the abstract becomes real and the third way of working uses the unique act of assertion.

We shall approach this act successively in three ways: through the heart, by transference of attention and through breathing.

4. Asserting: finale

Our mere existence is an assertion, and –we know it– it is not so easy to live in an hostile environment. The sharpest assertion is atman, the emitter of attention; it gives us our sense of identity, which goes from "I am" at personality level (and it is not so easy to reach this level), to "I am That" at soul level, unto "I am That I am" the monadic sense. As Martin Muller pointed out, at-tension is the application of the tension-to-be to the world, and the will-to-be applies through attention.

From there grows our power of spiritual assertion. What are we really? What do we feel deeply? What are we convinced of? **[91]**

The Agni Yoga teaching says "In implementing Our will, you are enabling us to achieve yours". For what do we want? The beauty of the One, the magnificence of Existence, the Plenitude of Life, the realization of the Absolute ... All these words point to the achievement of Glory.

And the stars sang in their courses, in their everlasting labour. Let us be some of these stars, we can, for we are sparks of Spirit.

5. Key-ideas

THINGS DO EXIST, THANKS TO AN UNIQUE ACT OF AFFIRMATION.

THIS ACT IS SUSTAINED BY WILL.

This will is connected with "I AM THAT I AM"

Various symbols with the same pattern describe a progression in perception.

Ashramic intimacy or subjective companionship may be approached with an indigo circle

The red colour is linked with the first aspect, the foundation of existence.

The red circle evokes transcendence.

The three –green, blue, red– dots within that circle help to feel the Three Spirits, the three Buddhas of activity, the "higher Three where the Will of God holds sway".

The three red dots within the red circle evokes the seeds of the three cosmic Logoi.

PART TWO – SIGNIFICANCE OR THE WISDOM ASPECT

"Think of the stars that always give their light to humanity.

Be like these stars and give your love, wisdom, and knowledge to others. Only when everything is given can you receive."

The Call, § 323

"Learn of the power of the spirit. Its strength is inexhaustible."

The Call, § 269

2.1. OVERCOMING OBSTACLES

1. From daily life to wisdom

Up to now, we have focused on experience. Some key ideas have been given but the accent has been on first hand impressions. After all, it could happen that these efforts, these beautiful thoughts, remain ineffectual because we have forgotten an essential factor. We have to, therefore, integrate the subjective-objective relationship, integrate action undertaken and the echo reflected back by the world, integrate endeavour and effect upon the environment. We must therefore consider the philosophical or better still, the WISDOM aspect of the work. As underlined by daily problems, this begins by a series of questions.

What will the long-term results of this kind of work be? Can there be peace if suffering remains? Can there be peace in a world of duality if unity is not achieved? Is life not a fight? How can one work towards peace if the inertia of prejudice continues to exist? The world has never been at peace, philosophers and sages have stated that all is change, conflict. Founders of religion have preached the holy war (Mohammed), Buddha considered his disciples to be warriors, Christ said, "I have not come to bring peace, but the sword".

All humanity's witnesses seem to be in agreement. And yet a little glimmer holds true, "You shall give birth in pain" is no longer a fatality, one can embrace the on-going process. Everyone is looking for peace in their heart. How can one reconcile the existence of strife with the quest for peace? What peace are we searching for? What peace can be achieved?

Faced by such a vast subject, the reader and the author of these lines may feel small, it seems to include the whole meaning of human life; nevertheless, these questions must be faced, they require a reply. Needing wisdom, we shall connect to a greater Wisdom – in particular, the one recorded by Alice Bailey. These writings seem to be in agreement with our

observation, our experience and the conclusions we have been able to draw.

Reflection will not take place on philosophical discursive arguments since words cannot explain and do not convince. We shall rather use symbols containing meaning which the reader can look into for himself. A series of symbols describes the growing evolution of consciousness, some describe the transfer from suffering to plenitude, from painfully experienced duality to underlying unity. In fact, the Sign of Peace reconciles duality through the trinity, which is not a contrivance but the very structure of Being.

2. Difficulties to be overcome

"In every day living, the transition from the egocentric position of acquisition for the benefit of the person to the position of conscious utilization of this person to perform a social function, introduces the state of true adulthood."

Martin Muller

Working towards peace, one encounters unsuspected difficulties. It often seems that any pure intention, any innovation attracts petty attitudes with criticism and opposition coming from the most unlikely places from the very people one would have expected a positive commitment. The higher the goal, the greater the number of obstacles. Since you are working for Peace you may have already integrated the solution so completely that words are no longer necessary.

Some typical obstacles will be described here and some answers given. Obviously they are far from being complete. However, these types of difficulties have already arisen or will do so in the future. One has to therefore confront inertia, doubt, conflict, polarity, desire, power, criticism. These problems might be felt within us, projected by others or else expressed by the whole of social behaviour. Some of these attacks are more intellectual (doubt, criticism), others more orientated towards feeling

(conflict, desire), whilst [97] others oppose particularly physical action (inertia). One must come up with an effective reply to each one.

Meanwhile, our understanding of the true meaning of Peace becomes stronger and purer; through this extended understanding, through the daily use of our determination, our wisdom deepens and we prepare ourselves to grasp a greater meaning of the symbol.

3. Inertia

The first obstacle on the way to achieving Peace in the physical world seems to be inertia. Peace is so often associated with rest, no effort or tiring endeavour, "leave me alone, leave me in peace". This reaction is based on a personal feeling of comfort, thus cows chewing cud in the afternoon would be an appropriate emblem for peace. Are we not also animals? It would be nice to look at peace on the TV: "peace has been established on earth", in the same way as the communist parties fell in Eastern Europe. Is it possible?

The passiveness of the TV viewer has to be overcome. This passiveness is deep rooted. Our way of life is based upon an enormous amount of negative orders which everyone has been taught: "don't do that" "don't try, don't touch, keep still" have been repeated since early childhood before becoming "stop asking questions" "it's not your problem" "behave like everyone else" "as usual". Compared to the number of demands for passiveness, how much encouragement do we give: "you can do it" "yes, try".

Passiveness increases through force of habit and the ties of comfort, giving a standardised pattern of behaviour and thinking. Passiveness is also sustained by the feeling of weakness an individual has facing a whole organisation, facing administrative rules, facing social structures. It is, in the end, based on fear. Fear paralyses but disappears when met by courage and confidence resulting from the analysis of causes. Dispelling fear is one of the most important tasks awaiting us. (cf. Observers, Part Three).

The need to rest, to withdraw within oneself, shown by the retort "leave me in peace" is not only inertia or passiveness, it is also asking for time to replenish oneself, to look at oneself clearly, to stop reacting to

external stimuli, a time for thinking before really doing, a time for finding peace within [98] before expressing it without.

You have overcome passiveness, you have already replied to this inertia in several ways, certain replies could be stated thus: we are alive, we decide, we change, we act. Nobody can force us to play a part because we are alive. A firm assertion of life, balanced by a sense of rhythm is an answer to inertia.

4. Doubt

A second obstacle in working towards the common Good and peace is doubt; it is probably more marked in France and Europe than in the USA. Doubt is based upon the apparently "common sense" observation: peace has never lasted in history.

During civilisations at their height, nations were at war, one can look at the Greek Cities, the fight between Sparta and Athens, between Rome and Carthage, the Roman empire, the Chinese dynasties. All empires where the arts and literature flourished were founded upon war and bloodshed. Is not the motivation behind civilisation the desire to dominate? Self-assertiveness diminishes the power of others and one has to rule over them... Whatever the reasons, historically peace has never lasted between tribes and nations. In that case, is it worth the effort? Can one devote one's time, money and life to a complete utopia? And the result of utopia is often the opposite to what had been hoped for. Rousseau's noble savage no doubt contributed a great deal to the French revolution, but it ended in bloodshed and gave rise to an empire, to numerous military campaigns. According to Clausewitz, peace would only be the continuation of war by other means. One could not help but see humanity's aspiration towards peace, but this worthwhile motivation would be ineffective, it could only indicate a desired direction.

If historically, peace between nations has never been observed – and who really knows? – inner peace can be observed on an individual level, everyone has experienced the invigorating freshness of the morning, the stillness of sunset; these are facts and the basis of this longing within mankind. It is individuals who decide to go into action and doubt must first of all be overcome within ourselves.

Up to 1969 one could say that man had never been to the moon, it was a dream. It was not worth thinking about, it was a waste of time. One century [99] ago man could not fly although to fly like a bird is a wish as old as mankind. A goal may seem out of reach in our present state and be achieved within a few years if the necessary tools are invented and applied. The Peace symbol is such a tool; its power is extraordinary. It is worth trying for a time and hence transforming oneself.

5. Conflict

Doubt corrodes the effectiveness and usefulness of any action for peace, it is sometimes based on a more philosophical argument: the necessity of conflict. Obviously, this reasoning assumes that conflict precludes peace. Is that really so? Conflict and peace are contradictory and yet, is this contradiction not the springboard for change? A string must be taut in order to vibrate, the tension of the string is created by opposing forces, but opposition does not destroy the harmony.

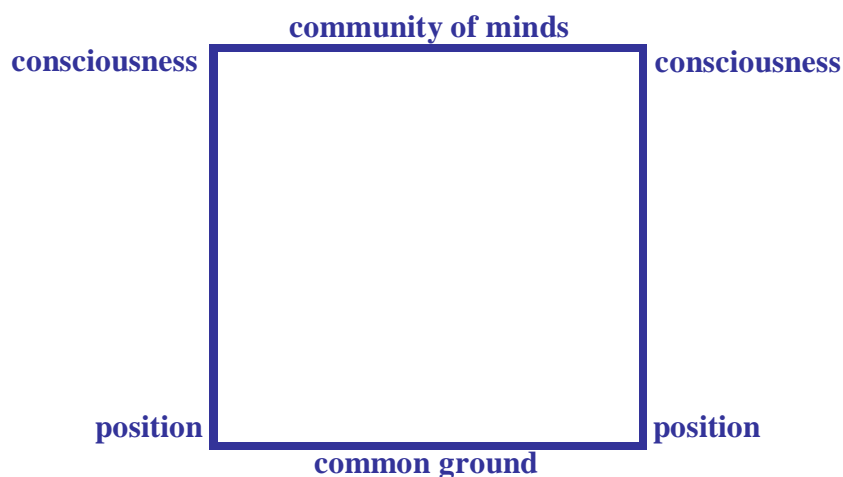
This recognition of conflict is magnificently expressed – amongst all philosophies and religions – by the Mahabharata. Arjuna is instructed by his Teacher to fight for justice against members of his family. And the song of the Bhagavad Gita continues resounding to a transcendent melody. How can one understand this?

Man stands erect, he does not succumb to the inertia of terrestrial gravity, one could say that he opposes it. One would, however, question the idea of the existence of two ideal opposing forces. Is the upright position a conflict or an integration of driving forces, the unfolding of the evolutionary stimulus? Is conflict not created by our dualist point of view? We define inert objects and oppose them: above and below, good and evil, static and dynamic; what would happen if everything were inner movement, if the characteristics were in transformation?

Opposition assumes placing oneself face to face (from the Latin opposition). But we are also within (in the object) or through it. It might be more correct to say that life empowers everything, that things change and evolve. There is conflict between our short-sighted views, between our definitions (useful in the short term), between truth and illusion, for illusion is a stage in the movement towards Truth. Conflict is a stage in the

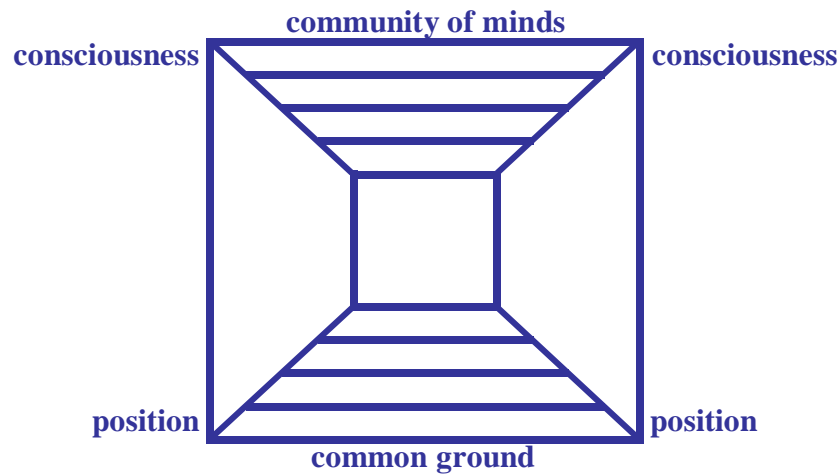
fight for harmony, it [100] is a phase of the contrast and Peace fills this movement at its very core. The conflictual aspect of this movement can be emphasised (upheavals) or the continuous aspect (progression), two points of view: two ways of looking at the same phenomenon.

From a practical point of view, different methods are evolving to handle conflictual situations. Here is one way of considering them: the two positions present assume two actors, that is, two consciousnesses endowed with a vested interest, a logic and different possessions (positions). These actors may be individuals, social groups, nations, cultures, or even tendencies within ourselves. Once the two pillars are constituted (functioning consciousnesses), there appears a common base: they require a common ground to confront each other, it can be a piece of land, goods, money, the epoch, that is, a framework within which the two protagonists can meet.



There must necessarily be a common goal or interest, a community of minds, values which give meaning to the confrontation. This common horizon necessarily exists since the Spirit is One. We share a global sensitivity. This community of minds can then be more and more clearly defined: common cultural elements, values, sometimes language, the will to be recognised...

In a symmetrical fashion, the common basis can be established becoming more explicit: epoch, space, currency, social rank, presuppositions... Thus diagonals appear progressively resulting in a confrontation square. [101]



And, sooner or later, the will to come to an agreement will appear (made up of several different notes). If one wants to eliminate the other, the battle stage will be long before the "enemies" realise that this cannot be a solution. Conflict clarifies by defining each one's intentions and values, by coming to what is fundamental. Then it shows the presuppositions, some of which will have to be abandoned. After the decision to abandon the inessential, conflict results in the acceptance of difference and diversity. But if one abandons worthwhile elements in order to arrive at a superficial agreement, conflict will not be contained for long since the two opponents have lost their full richness: depth and diversity of experience.

In the future, there will be oppositions, choices between priorities with peace passing through these differences leaving aside the futile, asserting the essential. The fight can take place in a context of tolerance, looking at one's own tendencies, respecting needs whilst asserting principles, praising firmness, courage and strength.

Of course, inertia has to be overcome, start with yourself. You are not, however, working for yourself.

Do not be afraid of friction, be fully in accordance with the Spirit. If you want to fight, look for a worthwhile opponent, is egoism absent? Find the underlying unity, the Space where you can meet. Work from this Space. Do [102] not be afraid to oppose, to assert. Assert the Good. Be Light. Illuminate! Light meets darkness and enlightens thus creating a new space, new possibilities.

6. Sex polarity

Duality plays in the alternation of apparent opposites such as day and night. It also plays in simultaneous and complementary aspects such as the sex polarity: man/woman, emitter/receiver. Who does not know these alternations: activity/receptivity, listening/talking, effort/relaxation, laid-back/insisting, details/essentials? As in all duality, listening/talking is resolved through a trinity; the third pole is inspiration, or oxygen (generator of life) taken from the atmosphere (atma-sphere, the spirit). The apparent opposition of different facets resolves itself in the movement of integration, whereas the sex polarity man/woman is set in space, and the tendency towards change, confrontation becomes desire, a desire to unify in fact.

In her remarkable book, *From war to peace*, Danielle CHANTEUR raises the idea of complementarity to a philosophical level. It is not the obvious view that sex creates powerful attractions eventually disturbing work; everyone has to confront these sympathies or antipathies which are resolved by giving equal attention to both. It is the idea that the human species is divided into two polarities and that neither individual alone represents the species since he lacks one polarity. The species can only be represented by a couple, and love is the necessary link. From this, one could infer three consequences.

Firstly, there can be neither peace nor fulfilment in an individual alone; secondly, there is no peace without love; thirdly, since expectations of the partner can disappoint, one can never be sure of peace, love must be renewed, peace too.

This last consequence is not surprising: peace has to be renewed because we are living, peace therefore requires movement, effort, changing oneself. The second consequence is true: to be at peace means also, to love what surrounds us. The first consequence requires reflection.

Imagine a species where each individual has both polarities; this is true of our consciousness which both receives impressions and emits attention.²

² Besides the diversity of genes and characters is an essential aspect of the species constituting its richness.

But in such a species where an individual alone can represent the whole species, he would not be complete since opposition between inner individual [103] and outer world remains. Being able to represent the species does not bring peace to the individual. The sex polarity is therefore just another area for the expression of desire, it is only the externalisation of a more essential duality. And duality must be confronted since it is the source of conflict and incompleteness.

Any being may feel incomplete since he is not the Whole; incompleteness provokes desire and dissatisfaction: peace cannot therefore be achieved. We are not the whole, but if the whole is One, the whole also expresses itself through us. If we vibrate with the Whole, if we express it consciously, we are at peace with ourselves, the feeling of incompleteness has disappeared.

Let us look at the subject from another angle. We have to accept the fact that we live in a world of duality. As the symbol shows, duality is resolved by moving to a higher unity, to another tension point, and this trinity is the centre of the pulsating relationship of form to Essence, the Essence of the Whole One. We have here the answer to the general question of duality. Is the human being incomplete from birth? Let us include not only his outer appearance but also inner aspects. He is a creator, he creates intelligent activity (as far as he can); he is love, perception of the One in the manifold; he is will, changing self, link with the absolute. Active intelligence, love, will, these three constitute the human being and, as Danielle Chanteur says, it is love which sees the unique Self in others. Love is without doubt necessary, but peace also requires will.

The human being can achieve peace even if he lives in a world of duality, even if he is sexed. Let us see how this generic, philosophical reply relates to our emotional, sexed life.

We have two polarities within us even though only one is incarnated. Carl Gustav Jung described the two archetypes Animus and Anima; each sex looks for the complementary archetype: the animus for a woman, the anima for a man. In certain specific dreams where the field of consciousness shines with a special light, a person of the opposite sex accompanies the dreamer; she(he) follows him(her) and has exactly the same gestures, the same perception, as if moving and feeling in unison.

However, the face of the other person remains invisible, it cannot be seen, she is however always on the right slightly behind the dreamer (he is on the left slightly behind the dreamer). [104]

This archetype is therefore not only a concept, but can become an experience. This has nothing to do with the fantasy of a sister soul where one believes one has met the ideal partner. In the dream, the accompanying person has another body but no personal initiative, which is why she(he) has no face.

In a state of wakefulness if one masters ones thoughts and emotions one can, with the help of exercices, unite with the other polarity. These exercices were devised and practised by our group. Alice Bailey spoke of them calling them the Law of Etheric Union (CF:1221, R2:200).

When one has achieved the two polarities within oneself, one is better prepared for establishing a relationship with the complementary polarity. Working along these lines would do much to help unite facets of Existence.

Whether the dualities are called Emitter/Receiver, Spirit/Matter, One/Space, they are the two poles of the Magnet. Playing on this scale gives harmony, love and fullness.

7. Desire

Man is, they say, a being of desire, he lives, he plays and creates through desire. Desire initiates action, but is it not an obstacle towards peace? Is it possible to be at peace whilst being filled with desire? These questions become that much more serious when one wants to work towards peace. How much place does desire take place? What is its role? These questions face each one of us and with even greater acuteness as craftsmen of peace. And each one of us has already replied by deeds and his outlook on the world. I should like to simply propose here a perception of the role of desire: to give a definition, to look at the different ways in which it is experienced and to examine more closely the desire for harmony or niceness.

Will / Desire

Desire is attraction towards a form, this attraction sets in motion and therefore desire motivates. Action can also originate from an inner point, perceived as will, tension or decision; the person can decide to do such and such a thing, to look into some question, to direct his attention and his faculties. This is the primordial stimulus. Desire is the "magnetically attractive reply of substance" to this incitement. When transmuted, attraction towards form becomes the reflex attraction of substance towards the inciting stimulus. Is consciousness not, after [105] all, attraction of mental substance to living stimulus; is not Being the reply of substance to the stimulation of Will? Generally, when this incitement is active, it attracts to itself elements from the environment, thus a scenario takes form, a solution and, in order to succeed, desire appears and needs to be upheld.

Will-desire are therefore two aspects of motivation. One stimulates and belongs to the emitter polarity, the other is receptive and relates to the answer from substance. Sometimes, will prevails and desire seems to be simply an adaptation; sometimes will seems absent and desire flourishes; sometimes will accepts the attraction of whatever comes and there seems to be only desire. But, in an embryo state, both factors co-exist: stimulus and attraction.

Desire is a hindrance if it attaches us to form; it fetters us if we cannot free ourselves from it, question it calmly and carefully. And so it generates a feeling of incompleteness: one is no longer fully oneself when depending upon an outer object for satisfaction. Some might think that this incompleteness is a driving force, that it impels action. One could reply that this absence is a hollow, a negative form and the question would have to be asked again: can peace exist without completeness, without fulfilled identity? In my opinion, if we are dependant upon a desired object, if we are incomplete as long as the desire has not been satisfied, we cannot be at peace. But if we have reflected, weighed up the alternatives and if we desire maintaining this activity – as long as we perceive it as right – if in action our identity remains intact, then desire, just like hormones in the blood, supports the action.

When desire is examined, analysed and accepted by thinking, it becomes stable. It becomes enlightened when the source of cohesion of the attracting form is recognised, when form is perceived as appearance or reflection of this central factor of cohesion and attraction. Since this factor, before attracting awareness, attracted the elements, ie matter which constitutes form. Before being beautiful, a flower formed itself, grew, bloomed. Desire also must recognise the wholeness of form, its source of cohesion, this perception can then include the Source of cohesion of the attracted subject, attraction is then clearly placed and recognised as the relationship between two sources.

Conversely, if desire is blind, it dulls. It can become fetishism if perception retains only the attraction for the object. The feeling organism, which [106] reacts to attraction, is not even wholly integrated, since only the impulsive aspect reacts. This is particularly encouraged by the commercial system: an object is supposed to guarantee satisfaction, pleasure leading to a growing frustration, first an uncertainty regarding this semblance of reality and finally the denial in order to escape from this field of lies; denial or humour, distancing...

Desire is a phase in the cycle of a project (cf. the chapter Visualising) and can play at two moments of the cycle, either going down or coming up. Going down, the conscious entity, the Self, imagines a possibility, creates a solution, brings desire into play and proceeds to tangible activity. Coming up, a form appears in the field of perception, evokes interest, gives rise to research (attraction increases), reflection evaluates usefulness, the consequences, the subject recognises the other identity, the Subject, the pole of attraction and cohesion facing him.

If we are thirsty, our body needs water, liquid, the need of the body (a form) is recognised and gives rise to action. It is in fact the integrity of the body (and its cohesion factor) which manifests its demands. If we desire to succeed or do good, what do others feel? Does it reply to their attraction, their hopes? Are desire and expectation close to one another? Expectation awaits the result of finalised action (reason as instrument) but it is only a minute facet of vigilance. Our conscious life is not limited, far from it, to awaiting foreseen events, anticipations or assumptions.

Desire for peace

Amongst human desire, the desire for harmony, the aspiration towards peace is obvious. Do they take into account the vitality, the changing of beings, the source of consciousness, or is it a longing for comfort and quietness? This last desire will most probably never be satisfied for long.

The desire for harmony can be perceived, not as a deficiency, but as a reminder from the Source, always present, but almost forgotten, urging us to reunite with it. This desire impels us to attune ourselves harmoniously with each being, to echo his note, and is that not the role of attention to tune us into the quality of each object surrounding us? The desire for harmony shows itself also in considerate care, in niceness. In excess, this care of others may become expectation from others, dependence, desire to please. The quest for [107] harmony has then transformed itself into desire for well-being, getting it right, which is full of good intentions and nourishes a certain pacifism. One tries to be nice, to soften relationships; this point of view is backed up by positive thinking: one sees only what is beautiful, whereas in fact the positive is also the capacity to transform the negative.

The predators are disfiguring the earth; the lure of profit, ambition and ignorance disfigure the earth, is it enough to smile? Facing attack one has to fight, but using suitable means: in conformity with the goal. One does not struggle against alienation with alienated means; one does not destroy a dictatorship by force; folk culture, respect for others and human worth nourish the independence of peoples.

To look after others is one thing, trying to please is another. Deeds require effort, tenacity and reflection. Practising Truth dissipates the mirage of niceness. Those who are working know that effort is necessary, that shocks are beneficial if the truth is said without intending to hurt.

Contrived niceness is just another facet of depression, it always dramatises. Whereas one of the main points is to dedramatise, to look at everything from the widest point of view. Compared to the Cosmos, what does this disturbance, this little wave, represent?

Since energy follows thought, talking about the negative reinforces it, which is why after having observed its functioning it is better to assert the infinite, movement and not set limits. Dialectics is precisely the activity of going beyond limits. Moreover, to hide one's face is never the solution, one can emphasize the realities of the actual situation, the dynamics in question. "When the eye is open, everything is illuminated". Retarding factors help strengthen growth and they are themselves evolving. As the book *Illumination* states: "rivers of milk would curdle and banks of jelly would make it very difficult to sit down".

8. Power

Everything is power, power to walk, power to speak, to think, to work. Young people need to prove to themselves their own value and their strength, some older people are still trying to prove something. This reinforces the impulse to proclaim loudly one's ideas, to want to make them known, to impose them and a project for peace can thus become a battlefield for personalities seeking power. [108]

Everyone does not have the same assurance, certain types of people are naturally impressive, they take things in hand, express firmness and determination, inspire confidence and thus reassure others; they radiate power as naturally as they breathe. This is an entirely different attitude to one of wanting power and the almost compulsive need to have it.

As Hegel pointed out, attachment to power is based upon the search for recognition and until one finds one's centre one cannot recognise oneself and so be at peace. If the participants in a project do not find peace within themselves, the project no longer has an altruistic goal, it becomes involved in quest to legitimise, a search for supporters and is transformed into tactical manoeuvres as so often happens in politics. The organisation becomes a corpse where one claims the best pieces. What is the reason for this failure? How can it be avoided? One must enter into the meaning of power. Current sociological theses define power as a negotiating factor, as the possibility of influencing and obtaining favourable terms of exchange; power is also sometimes considered as a game common to the species or an ability for invention.

Power is a living flame, not an empty shell. Power passes through us, it enables us to stand upright, to change. Power comes from the Absolute, it expresses directly its closeness, it manifests its contact. Feeling this assurance in the heart of our being, we assume responsibility for our deeds. We have then the mind – a power – to recognise ideas, foresee the consequences, evaluate solutions, modify the course of events. Through this current we are filled with force and peace, totally certain of existence and giving strength to others. Above all, we have the power to apply our own decisions to ourselves. This can be a criterion: how often does one try to have power over others because one does not have it over oneself!

Know, appreciate, apply!

9. Criticism

"A good way of eliminating a project is to contribute nothing and to criticise everything".

(Practical guide to associations by Jean JOHO)

Criticism is so often a way of putting oneself forward by belittling others, a way of staying in the same rut. At its acute stage, it can become a display of arrogance, irritation and isolation. Usually it stops freshness and inspiration, as if "better do nothing than make a mistake". Criticism can be a scourge which kills all creativity. Creativity requires confidence, play, possibility. [109]

However, any action requires discrimination, and criticism allows us to recognise a dead-end and check the soundness of proposed solutions.

What distinguishes the right use of criticism is the ability to respect investigation and openness. Rigour helps to structure and not to enclose. If criticism so often denies possibilities it is because the accent is solely on results, and the original motive behind the action forgotten. These latent motives being denied they cannot be drawn upon.

The remedy for this eternal critical attitude lies in this remark "the past reveals the form, the present indicates the flowing in of energy" (R1:75). When attention turns towards the energy flow, it sees possibilities, direction and renewal at hand. Instead of carrying the past, constructive criticism can help guide the movement. This means detachment from the past so as to evolve with the renewing current. This attitude upholds firmness, direction and responsibility which give confidence, openness and flexibility.

10. Conclusion

All these obstacles (and others) arise when our eyes have turned away from the goal, when Peace has become an external result instead of a source to be drawn upon from the depths of our being. Tuning into this living source allows us to work for peace. This will not eliminate problems but they will become factors in the situation at hand. Asserting the fullness within us we can express peace to which others can tune in to. This is our sole responsibility, it is in fact the only way of working, of vibrating in unison with the Cosmos, and for this, the symbol is an excellent gateway.

Working day after day upon oneself, recognising one's mistakes yet continuing, while listening to others, benefiting from their experience; these are some ways of progressing safely. Most psychological research and spiritual teachings are ways of integrating wisdom. We shall not go into those details here, the reader can rely upon his preferences, his intuition and his tenacity. We shall just quote this sentence:

"The fortress of our Community is surrounded and upheld by the furrow of labour". [110]

11. Key-ideas

- PEACE IS A LIVING SOURCE WITHIN US, AND NOT TO BE EXPECTED FROM WITHOUT
- PEACE IS ATTUNEMENT TO THE FUNDAMENTAL RHYTHM
- THIS RHYTHM IS NOT YET FULLY EXTERNALISED
- OBSTACLES ARE ENCOUNTERED WITHIN OURSELVES, and not outside
- OBSTACLES ARE OVERCOME BY
 - . A calm discrimination of their roots
 - . An active wisdom
 - . A personal effort
- EVERYONE FINDS ONE'S OWN WAY OF ADVANCING AND OVERCOMING OBSTACLES
- REFUSING or repressing A PART OF LIFE PREVENTS ADVANCEMENT.
IT IS WISE TO GIVE EACH THING ITS RIGHTFUL PLACE.

2.2 PROGRESSION OF THE SUBJECTIVE LIFE

1. Introduction

The Cross indicates victory through suffering
The 3 points in the circle breathe life
Sorrow is unnecessary, it is bypassed
The heart of substance thus rejuvenates itself
Life asserts victory, beat with it!

This is the thesis developed in this chapter. We shall ask ourselves firstly what is suffering and its different subdivisions. Then we shall look at the meaning of the Cross, its relationship to suffering and observe that suffering ceases when we breathe with the Living. We shall then look more in detail into the three stages of evolution of consciousness represented by the three types of crosses. The last of these crosses finally transforms itself: when the line resolves itself in a circle, the link with the One is forever anchored and duality is seen within the underlying Unity. In this synthesis, suffering disappears: this is one of the deeper meanings of the Sign of Peace.

2. The cross of suffering

2.1. Suffering

We are so used to pain and suffering that we seldom stop to ponder on this fact. What is suffering? Why do we suffer? How can we stop suffering? [112]

Suffering is often associated with a feeling of dissatisfaction and limitation. However, limitation itself does not entail suffering, since sometimes we are well aware that we are limited and yet we feel at ease, as in Nature. Suffering seems to be linked to a feeling of being split, of not being fully oneself as if there existed an opposition between what we could be, what we should be and what we are able (or were really able) to

express. The split seems to be placed between the potential and its actualisation.

Conversely, when we are fully ourselves, when our body is fully receptive to higher inspiration, we feel no discomfort. We may be in conflict (in an inner conflict for example facing a choice) and yet we are not suffering if we have confidence in the future, if we have confidence in ourselves. Before conflictual alternatives, if I can say "I am the one who decides", I do not feel suffering, only responsibility. Suffering implies a dissociation, an enduring and indomitable duality without being able to neutralize it, to become One again. A simple example: waiting; as soon as we are waiting for something, we begin to suffer because we feel the rift between the present and the awaited result. This waiting or desire is the germ of attachment. Attachment is at the root of suffering, this was one of Buddha's messages.

Buddha withdrew from the world after four encounters: he met an old man, a sick man, a corpse and a hermit. The hermit showed him the way to follow and advised him to detach himself from earthly cares. Age and death (the old man and the corpse) denote that we are on earth temporarily, suffering occurs only when we set ourselves against this process. Illness means imbalance. Balance tries to re-establish itself over time and illness can be an adjustment toward a previous balance. Imbalance is not inevitable and can be avoided.

Thus the four encounters which decided Buddha's career and made him state the existence of suffering do not assert its necessity. Let us recall the Four Noble Truths stated by Gautama:

- the existence of suffering
- the cause of suffering (attachment)
- the cessation of suffering
- the path of liberation or the eightfold path:
right understanding,
right thinking,
right speech,
right action,
right living,

right work,
right vigilance and self-discipline,
right concentration.

Buddha asserts that attachment is the cause of suffering and not desire. What relationship is there? Modern psychology describes the human being as a being of desire, as an individual gifted with speech. Desire seems therefore [113] a constitutive factor of man, without knowing exactly why, it is in any case a very important part of his life, the very part which psychologists emphasise. Rather than incitement or urge, desire can best be described as attraction, attraction towards an object or in more general terms, towards form. As consciousness immerses itself in the attracting form or in the attraction felt, the subject loses himself in the object, that is, in the relationship: he is no longer an identity, connected to himself and in charge, he is held back. Attachment sets in.

Let us continue our analysis: one usually does not distinguish between Vain, sorrow and suffering, whereas our understanding of them is quite distinctive. To clarify these ideas, we suggest as definitions: pain is a physical sensation, sorrow is an emotional weight, suffering is a mental perception. Pain warns us of any attack on the body's integrity, events contrary to our wishes cause sorrow, suffering arises from a sense of incompleteness. A whole variety of emotional reactions (feelings, attraction/ repulsion, like/dislike...) is created by, on the one hand, a lack of calm analysis and, on the other hand, the feeling of not being able to cope. Mental suffering appears to us to be specific to the human being, it is based on his faculty of thinking, anticipating, comparing potential with achievement, discerning essence behind appearance. But these distinctive factors (named here pain, sorrow, suffering) have the same origin: the ability of substance converged into form to react to its environment; specifically, to react to other forms without echoing the current that endows it with life, without perceiving the factor of cohesion.

In *The function of the orgasm*, Wilhem Reich describes the reaction of an amoeba to a stimulus: if the latter is pleasing, the amoeba extends a pseudopod; if the stimulus hurts, the pseudopod retracts. Pleasure is identified to extension, pain to retraction. All sensitive beings therefore feel pain. Sorrow is the emotional, psychological side of pain.

This sorrow covers every area, field and sphere important to the individual, so well described by the expression "things that one holds on to". Winnicott describes transitional objects which allow the Self to maintain its identity within the environment. Any damage to the teddy bear causes the child sorrow because the object carries the integrity of the Self. The more detached we become from possessions (house, TV, opinions...) the more limited our sphere becomes, the less sorrow we feel, the less surface we expose to the four winds of elements then, paradoxically, the wider [114] our relationships. The more mature our values, the more the meaning of life becomes clear and the more joy there is. Alice Bailey expresses it thus (R4:502):

"Pain is the guardian of form and protector of substance; it warns of danger; it denotes certain defined stages in the evolutionary process; it is related to the principle whereby the soul (Self) identifies itself with substance... When this identification ceases, pain and disease as well as death lose their hold on the disciple. The soul is no longer subjected to their requirements and man is free because disease and death are qualities inherent to form and subject to all the vicissitudes of form life."

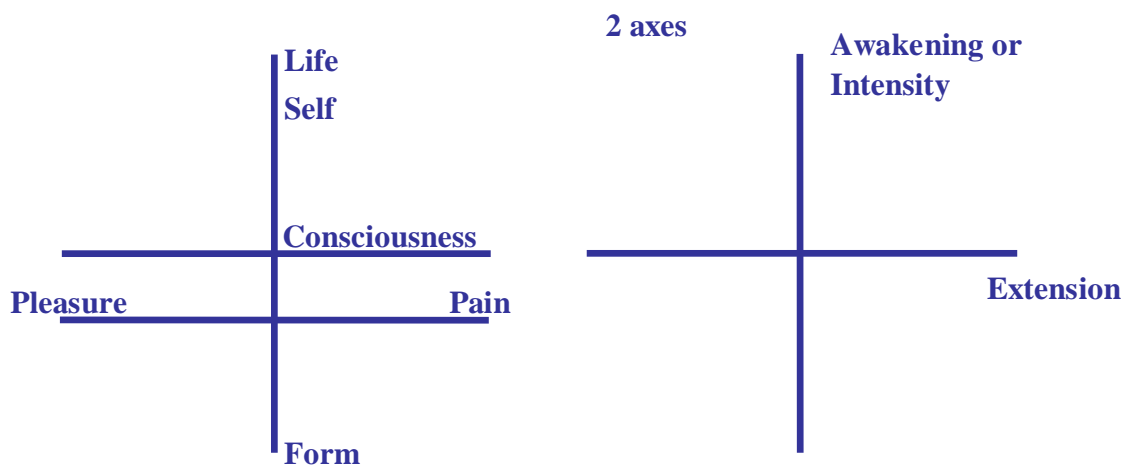
In other words, if we (conscious identity) can use pain as an indicator of integrity, suffering disappears; the body is hurt, we look after it, but our "real being" is untouched. In fact, in the heat of action we can be hurt and not feel anything. Consciousness deals with what is most pressing; which does not mean that one should neglect the body.

Form is outer appearance and, as Reich expressed it so well, it is the frozen movement of life, its principle of limitation so that life can establish itself and be experienced. Life expresses itself through the forms it inhabits, yet the form may feel separated from its living source.

This identification with form is a pronounced type of attachment and from it come the various splits within ourselves, the feeling of incompleteness, the distressing gap between the potential we feel in ourselves and what we are actually able to express. In other words, unfulfilment arises from the difference (desire) between our present state and the inkling we have of the goal we are trying to reach. What if the goal were already here? If we were already fully here? Identifying with form

means remaining in the inertia of the past and forgetting permanent renewal.

The duality pleasure/pain is therefore a product of the duality life/form. When consciousness rises towards the Self then towards Life, it escapes the hold of pain; when it descends towards form, it desires and reacts to the two poles of pleasure and of pain. One could illustrate it thus:



[115]

This diagram comprises a vertical line indicating the descent of Spirit into the inert, it is the axis of awakening; the horizontal line being a reflection of extension into the environment. This extension can be situated at different levels, the emotional level for example.

2.2. The meaning of the cross

Few symbols have marked our era as deeply as the Cross. One can simply cite the Crescent of sensitivity and the Indian Wheel which are as much known and deeply rooted in our Culture. The cross appears well before the Christian era; one finds it among the Tarahumara Indians of North Mexico and the Basque tradition for example. It surrounds us like a plus sign, it is a symbol of radiation and encounter.

The cross + is the most simple sign of expansion, of radiation or of encounter, because its outline is not limited by a line as is a triangle, a circle or a square. The meeting of two axes underlines the duality, a double duality in fact, since it is a 4-pointed star. As a whole it can represent a twinkling star. Transversally, one can see it as a scar or a tear in the plane

of the drawing, representing a tear in the Garment of Matter, transcendence bursting out of this plane, thus emphasising the breach as well as suffering.

A straight line represents transmission; there is therefore, in the Cross, transmission from the Highest to the Lowest and vice versa. The vertical line is above all an axis of inner integration shown in the human body by gravity and the spine. Different elements meet and join up along the length of this column. Although there can be a temporary conflict between Above and Below, between Dr Jekyll and Mr Hyde, it is above all an area of progression. On the abstract level, this vertical line represents the Spirit-Matter scale. [116]



The horizontal line is a line of extension. In the human body it is represented by two outstretched arms, thus emphasising the symmetry of members of the same nature. The horizontal symbolises spreading out, the ability to take and to give, the range of action and the possibility of conflict through the occupation of space – the fight for living space. This line can be linked with the extent of radiation and also of desire, since desire is the extension of a form in order to go towards another form. On the abstract level, the horizontal line draws the relationship Subject/Object or the relationship between the "I" and its environment.

Radiation is emission by a centre producing an attraction towards the centre of emission. This attraction is caused by the meeting-point of the two lines and the flow (transversally) of a power. Thus the cross deals with the second aspect of being, the attractive aspect; as we saw (cf. 1.4. Defining oneself), the crossing-point underlines meeting, relationship, consciousness. We shall see that suffering – and desire – ceases once the symbol representing consciousness no longer has a horizontal line (see below, the cardinal cross).

The cross emphasises duality, unity being found only at the meeting of the two lines. From this point, unity can flourish and ultimately become a circle.

So far, humanity has acknowledged relationships (duality) between forms in Matter and between Spirit and Matter; it has tried to improve these relationships, which is why humanity acknowledged the conflict between Light and darkness, it acknowledged as Teachers those who wore a Cross, who were able to harmonise the two polarities with love and wisdom. This right way of living helps one to free oneself from substance. As Alice Bailey wrote,

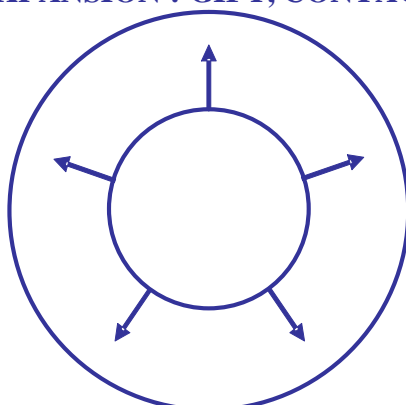
"Up till now, the mark of the Saviour has been the Cross, and the kind of salvation offered was freedom from substance, from the attraction of matter, of its hold – freedom which could only be achieved at a very high price". (R5:233-4).

2.3. Cessation of suffering

Duality is inherent to manifestation but is not the only cause of suffering. Of course, duality implies appearance/disappearance, expansion/contraction, but if expansion is experienced as contact and giving, contraction is not necessarily pain, suffering, it is a return to the centre, to the essential, a phase of pulsation. Pulsation maintains Unity in duality, form is thus linked with the One. [117] Form breathes within the One but desire adds to expansion a taking into oneself, the pleasure of feeling and possessing, expansion is then no longer pure giving but is tainted by restriction. Similarly, contraction is not a return to a centre but is tainted by resistance, this resistance is attachment and it generates suffering.

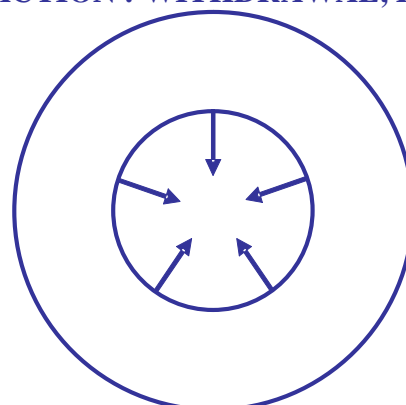
Graphically, this gives:

EXPANSION : GIFT, CONTACT



right gratification

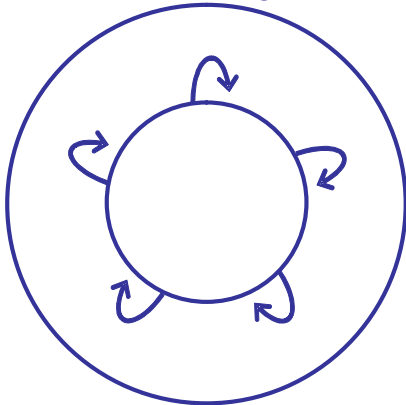
CONTRACTION : WITHDRAWAL, RETREAT



right detachment

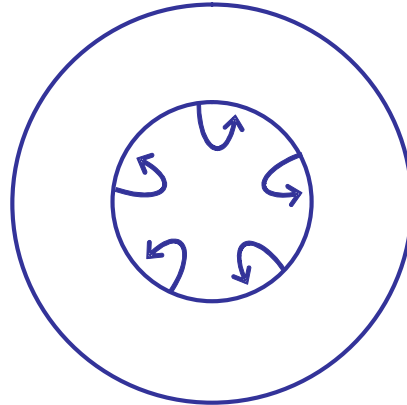
Emphasis on pleasure entails remaining on the surface

EXPANSION: ACQUISITION



Search for gratification
Tools for self defining

CONTRACTION: ATTACHMENT



Resistance to loss
Attachment to objects

If self-defining confines pulsation to the sphere of consciousness, fear confines breathing even more, movement becoming ever more superficial. Confidence regenerates our usual movement which is still hampered (for most men) by being limited to definition of self.

We can free ourselves from suffering by this continuous pulsation from Self to Non-Self. The Self remains ever pure, it pulsates, conscious and not identified with Matter. [118]

Taking Winnicott's concept of a conscious film, the greater the sphere of perception, the more centred the needle.

I am the pulsating One

I am the one who accepts and sends back

I am the one who touches and draws back

2.4. The reason for suffering

Suffering exists but is not necessary. So why does it exist? If we are searching for wisdom, we have to reply to this question. What can be the use of suffering? Let us cautiously outline a few elements in reply. Pain and sorrow are indicators in the sensitive play between forms. Substance is sensitive, it clusters in forms which react to the environment. The tear of suffering, the feeling the human being has of being imprisoned are part of awakening, of the play with matter and of recognition of Self. The question thus presents itself in a new way: by being sensitive what is substance looking for? Is it to do with manifesting Beauty?

Looking attentively at what happens on earth, the purpose of existence could be stated thus: "to create a conscious and freely willed transcendent form". We do in fact, manage forms, creating and destroying them, remaining dissatisfied with them all. A consciously, freely willed transcending form means a form echoing the Breath of Infinity, able of renewing itself, of transforming itself. Humanity will recognise itself (its potential already there) as a crystal of atoms, the jewel at the heart of each one vibrating in unison with the One; humanity will then play an essential role in this creation, co-operating with nature. And Beauty will shine forth.

Are we going to accept form even though the whole of tradition asserts that form is transitory, that it veils reality and one must detach oneself from it? But form exists at many levels. "Spirit is matter at its highest point, matter is spirit at its lowest point" said Blavatsky. Is it otherwise for Form-Life? Form is life at its densest, most inert point, life is form at its most intense, most vibrant point. Form is transitory, when, in the distant future, all form will have served, when Beauty will shine forth, the planetary form will rejoin the sun and another goal will be revealed.
[119]

3. Conscious evolution out of suffering

3.1. The three crosses

Introduction

Symbols are extremely important because they express archetypes within our depths even though we are unaware of them; the symbol simply allows us to attune ourselves to this archetype-reality. The symbols of our very structure of conscious functioning are particularly powerful and meaningful, they are inscribed at the heart of our experience and their strength comes from inner reality.

The evolution of consciousness through duality is rhythmized by three crosses, referring to three stages: the isolated individual, egocentric, "I"; the individual conscious of the group, "we"; the individual identified with Being or the One. Alice Bailey describes these three symbols, each one a cross but none exactly the cross (R3:559-561).

3.1.1. The mutable cross

The first symbol depicts man submerged in unrest; it is a cross rotating in an anticlockwise direction, a wake at the end of the arms of the cross. It is known as the swastika, it goes back a long unknown time, lately the Nazis used it by placing it at a particular angle.

Anticlockwise rotation denotes concentration and descent into Matter: at this stage man must confront it, fight it and be defeated in order to learn to use it intelligently. Clockwise rotation denotes evolution freeing itself from Matter, Buddhists use this rotation in their temples and around stupas.

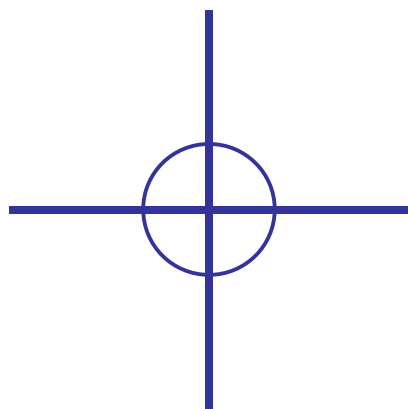
The swastika shows that the appeal of matter, the agitation of the forces and the chaos of the elements charm the blinded man:

"crucified man sees nothing of the picture. He suffers, anguishes, desires, strives, is apparently a victim of circumstances: he is recognisable by his veiled vision and rudimentary longings. These gradually take shape until he reaches the stage of acquiescence and aspiration". (ibid 559)

The transition from the rotating to the fixed cross can be understood more easily by looking at the Theory of Relativity. This theory states that movement [120] is essentially linked to the observer's frame. At first, the observer considers himself as a separate unit amongst other elements, a definite identity, a hard bouncing ball. Thus he says: "life is a lottery, one has to build one's nest, one's place in the sun, have a corner of one's own, (somewhere peaceful, first perception of peace)". External events and inner happenings fall on him like a hammer on an anvil. There is movement between these elements. Then slowly, the observer understands that he is observing, he no longer identifies himself with the contents of his consciousness or with external events, he becomes aware of his position as observer. The observer's frame becomes steady, its horizon incorporates a larger sphere. The point of view no longer focuses on objects but on the centre of consciousness. Detaching itself from the contents of consciousness, movement slows down and then stops.

3.1.2. The fixed cross

At first, (and it takes centuries) the outermost ends of the two lines do not consciously relate, man is tossed about to and fro. As desire abates and man learns to remain still at the centre of the cross – the centre of consciousness – he begins to link the four directions and by this intelligent link, its influence appears. The symbol of this second phase of evolution is a cross with a small circle around the centre, the circle of conscious integration and radiance.



A link with psychosynthesis could be made here, as it helps to understand the shaping of the Fixed Cross. One of the central features of psychosynthesis is the egg diagram describing the levels of consciousness (a brief reminder is given in Appendix 1). The yolk represents the field of consciousness with self-awareness (the actor, the adult, the being of will) at the centre. The egg-white represents the unconscious. Around the egg and communicating with it is the collective Unconscious. At the top of the egg is the transpersonal [121] Self – the radiant observer– part of individual consciousness and universal perception; "it transcends the personal" and is its source. Contact with the Self is through peak experiences such as rapture before Beauty, fusion with Nature or pure love.

"Douglas Russell (1982) proposes an interesting differentiation between the "self' (a being of will) and the "I". He suggests that the "I" be considered a movable point of identification which can become entangled with aspects of the personality such as the mind or the body. When "I" identify with my body, "I" no longer identify with myself, my "self'. The "self' always remains at the centre. The experience of "self' occurs when "I" identify with "self', with myself... The "self" is without qualities, it is pure perception without content, the source of the energy of intention, choice, or will".

(The unfolding self, Molly Brown)

The movement of the "I" traces a line downward from the centre of self-awareness to the most concrete sensation; sometimes the "I" rises to higher perceptions, to peak experiences, intuitions, towards the world of causes, and this movement draws the other part of the vertical line. As we have seen, the horizontal line is formed by contacts with the outer world (and its internalised content): others, sentiments, concepts, ideologies... Little by little the cross is drawn and the central circle expands as the subject becomes more and more aware of his real Self and expresses it more fully.

Lying on this cross, man

"becomes increasingly aware of the direction and influence of his soul [Self] ... it is the cross of fixed vision and immovable intent which draws man from points of light right to blazing solar radiance" (R3:554)

"Man becomes increasingly conscious of issues which are larger than himself", thus the arms of the cross extend whilst he is held to it by love and goodwill.

Though accepted, suffering remains, perhaps even deeper. Consciousness deepens through experience, awakening intensifies. Intensity of Being slowly emerges at the centre and man gradually takes his place on another cross.

3.1.3. The cardinal cross

The point of tension at the centre of the cross gradually becomes a means of transmitting energy and thus a line of intensity comes to awareness. After a while, in the intense experience, appear three distinct levels or currents; they may be called: [122]

1. Intensity 2. Magnetism 3. Understanding

1. Direction 2. Balance 3. Application

inspired by the 3 aspects

1. Will 2. Love Wisdom 3. Active Intelligence

A Treatise on Cosmic Fire (CF:338) describes them thus:

3. "The Spirit employs manas [intelligence] for all that concerns matter, the electrical substance".

2. "The Spirit employs buddhi [wisdom] for all that relates to the psyche, that relates to the soul of the world, to the soul of an individual or to the soul of every form".

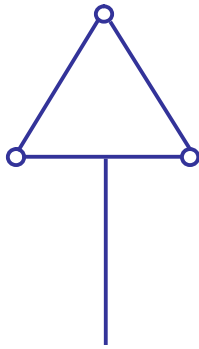
1. "The Spirit employs will or atma for all that relates to the essence of things, to itself – considering essence and the Self as pure Spirit as distinguished from spirit-matter".

These three currents are a reflection of three poles, which could be described thus:

1. The seed of the Absolute, the essence of the One, the incentive of Fire

2. Space, receptivity, simultaneity

3. Breath, ideation, movement



In other words, it is the trinity Sat-Chit-Ananda, or Being-Awakening-Bliss (Be-ness, that is Being and Non-Being would be a more exact term for the first aspect). These three poles can be seen as vibrations:

3. Intense imposing vibration
2. Dazzling or brilliant vibration
1. Vibration within itself

These three poles form a triangle and when the point of wholeness is really touched at the centre of the triangle – touched and not just felt – the line extends fully from the triangle to the base. [123]

The horizontal line no longer has a purpose since the outside has found its place inside, it is resumed in an exchange between the two poles of receptivity and ideation. The completeness of Being is known and Man, the Son of Man, no longer separated but a spark of the greater whole, works

"with widespread arms, open heart and higher mind... They understand fully the significance underlying the words Omnipresence and Omniscience and are in the process of unfolding the highest phase of Being, which we inadequately cover by the name Omnipotence". (R3:556).

We can specify the symbol of this cross in more detail:

"You have the triangle of the manifested Monad [the One] plus the three cycles of four energies focused and blended in unity [the three crosses of the mutable, fixed and cardinal signs]; you have also the line of evolution (the evolution of consciousness) going down deep into and becoming inclusive of matter and at the same time reaching out into the 'Spaces of Divinity'." (R3:561)

Not only does this symbol have a profound meaning, it is also imprinted in the energetic body. The line extends from the top of the head to the base of the spine establishing contact between spirit and matter. Life enters through the three centres in the head: the crown sometimes felt as the helmet, the frontal or ajna centre and the alta-major centre at the back of the head. The line thus allows distribution of energy through the centres (or chakras).

The fixed Cross was dimly drawn in the body, uniting mind and love – the head and the heart – impressions received and radiance emitted until the cross anchored itself in the heart. Consciousness and substance were thus mutually, although weakly, interacting.

The cardinal Cross is living transmission: Spirit and Matter actually fuse, the energy of Life shows through, ready to be distributed. Here suffering is no longer felt, but the responsibility and worry of giving birth to the Spirit – or of giving light to all conscious units – stimulates a response and an ever-increasing intensity of effort. The lessons of consciousness have been learnt, there is movement and yet Oneness is achieved.

Duration

The three crosses correspond to the three aspects of Time. The mutable cross concerns the Past, Intelligence already permeating manifestation. The fixed cross concerns the Present, expanding Love and Consciousness, "the point of cosmic knowledge that extendeth far ahead into the lengthening present" (CF:1278). [124] The cardinal cross concerns the Future, Time to come, later; out of acquired Intelligence and loving Unity will come the development of Will.

We can perceive a dim echo of it in daily life. People as users or customers live with the fruits of the past, the consequences of deeds and structures already in place. As workers, they conceive, study, introduce, participate in the actual transformation of the conditions of life. As leaders, which we all are to a small extent, strategic decisions concern the future and are not yet effective reality. Such is the distant echo of the future in social life. But for all that, deciders are not on the cardinal cross; the crosses are inscribed at the centre of consciousness, they structure it.

A match provides another example: spectators watch the action (with a slight delay), players play and construct the present action, directors consider the stakes and measures to be taken. This correspondance indicates why the supporters of the mutable cross are interested in the passionate reactions of relatively passive spectators and consumers, whereas educators and constructors [fixed cross] place the emphasis on present action and on what is learnt from experience. Very few grasp the future goal of our society's present evolution, nor does the author claim it. However, everyone participates in the three aspects having more or less developed them in their consciousness.

These three crosses are mastered in the course of evolution, the objective is the integration of these crosses into the perfect Wheel or Circle.

3.2. The line resolves into a circle

Alice Bailey's books describe evolution before, through and beyond the Cardinal Cross in terms of initiations or expansions of consciousness or of transfer of sense of identity. At the fourth initiation, man is freed from the attraction of matter and rises to the cardinal Cross. This stage has been shown by Jesus and Socrates.

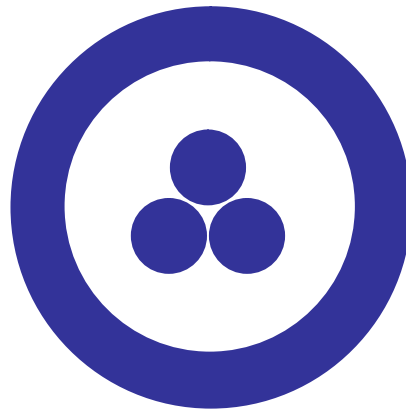
In her words (R5:479):

"When (man) succeeds in constructing the rainbow bridge, then finally the Cross gives place to the line. This takes place after the fourth initiation – that of the Crucifixion [also known as the Renunciation]. There remains only the vertical line of the cardinal cross".

The text then continues:

"The goal of the initiate (between the fourth and seventh initiation) is to resolve the line into a circle, and thus fulfill the law [125] and the rounding-out of the evolutionary process".

When the vertical line of the cardinal Cross becomes a circle, the triangle above loses its sides leaving only three cycles as three points of tension coming closer to the centre thus drawing the symbol with which we are working.



At the fifth initiation, – initiation means entering a new realm of realized Oneness and intense Life – the initiate makes his own the whole pulsating seed of life, known as the Monad, becoming a Master because he masters the three worlds of sensations, feelings and thoughts. He is a living pulsation. In the energetic body, the spine loses its prevalency, the flow of energy envelops feet and head becoming a Living Gateway to Infinity.

At the sixth initiation, Being launches his Will beyond the solar system and at the seventh initiation (called the initiation of Resurrection), he stands on the summit, on the Adi plane where the whole of living substance vibrates as an ocean of fire – this vibration including and of course stimulating, pulsation. The evolutionary path has been accomplished as far as our planet is concerned.

This stage was crossed by several beings on our planet in 1985 (as far as the author knows) and especially by the one who is known (or rather not known enough) as the Master Morya, to whom this book is dedicated. Since then, as a result, the inflow of Life and inspiration is increasing. Meanwhile, the work of the One continues, each one playing his part.

The disappearance of the horizontal line of the fixed cross, when changing to the cardinal cross, signified the integration of expansion and relationship. The disappearance of the vertical line as it resolves in a circle signifies the integration of the Spirit-Matter scale. Spirit no longer needs to try to express itself, to descend into matter, to transmit itself; it permeates the heart of space.

Another indication corroborates this transformation of the cross to the Sign of Peace. When the initiate knows the key-rhythm of Life, he has transcended the three material planes (sensations, emotions, thoughts) and therefore masters them.

"The circle with the point at the centre is symbolic of the perfected man... Here is the symbol of the Master, from a specific point of attainment". (R5:282) [126]

During the passage through the second great Gateway (at the sixth initiation), another transcendent point is inscribed in the circle and, at the seventh initiation, the three aspects emerge, transcendent in the Eternal Circle.

Transformation of the Cardinal Cross

Contemplation of the sign for peace gave us this idea, on an intellectual level: the Three are One; the triangle is another way of drawing this idea. We find a triangle in the cardinal Cross. What does the Transformation of the three angles and three lines of the Triangle into a Circle with three points in the centre mean?

1. The vertical line withdraws, if it has not disappeared. The summit joins the inside of the circle; the notion of superior and inferior becomes blurred ie irrelevant.
2. The angles disappear. Geometrically, an angle is a break; the circle on the contrary is totally symmetrical.

3. The lines between the points are erased. The line means transmission, there is no longer transmission or dependence of one relative to the other, movement becomes simultaneous flow through (cf. Table of the Three aspects of the One in the coloured pages).

If the triangle is the basis of crystalline structure (perfection of mineral form, third aspect), the circle is inner perfection, the Self (second aspect) and the three points indicate a triple movement through (first aspect). The symbol therefore means triple Will within the fullness of Self and indicates a manner of working, not with relationships, but through essence, the triple incentive.

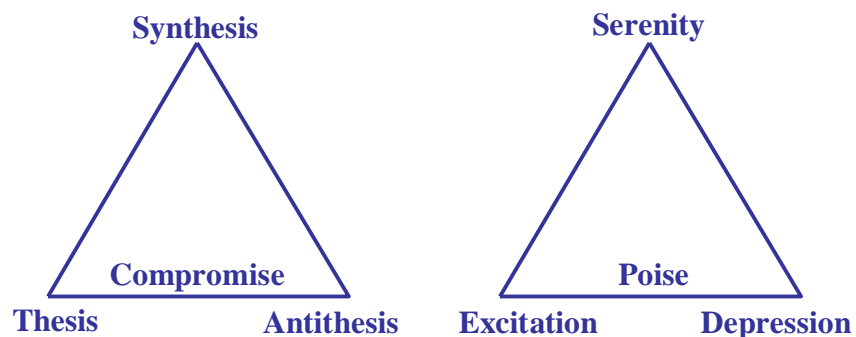
3.3. From triangle to 3 points in the circle

Attentive readers will have noticed that the solution to conflict is through the triangle, by looking for the point of synthesis which includes the two polar opposites, as Roberto Assagioli has shown remarkably in *The Act Of Will* (p. 88).

First of all, let us study the various meanings of a triangle before pondering briefly on its transformation

Succession of Triangles

Assagioli designed the triangle in order to show the significance of synthesis. [127]

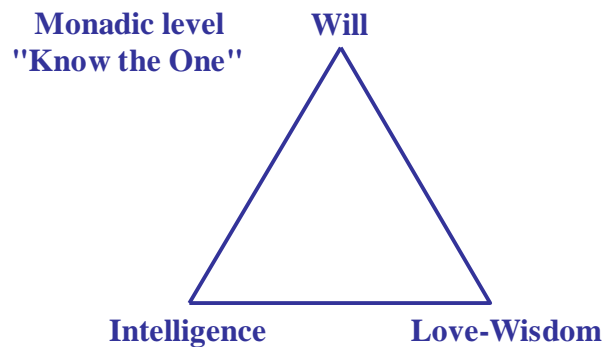


[128]

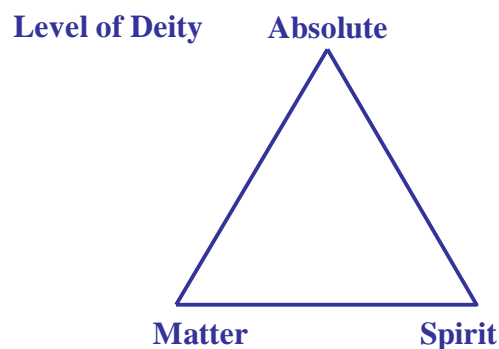
Thus on mental level, a triangle is interpreted as a diagram. When a green triangle is viewed through, as looking from the back of the head, it gives an impression of active intelligence (third Ray).

On atmic level, it is read vertically; upward the triangle shows the abstraction toward the One, Spirit; downward it shows the assertion in differentiation

On monadic level, the level of the One, the Triangle shows the differentiation united with its Source, the One. "Know the One" (CF:1244)



On a more general level, the level of Deity, the Absolute reveals the scale Matter-Spirit.



And the Thesis / Antithesis appear as:

Concrete Form / Subjective life

OUT / IN

Non-self / Self

both polarities being synthesized within their Source.

Transformation of the triangle in the sign for Peace

The summit of the triangle evokes the Source of all polarities, and it can be viewed as the centre, the basis of the triangle becoming the periphery of a circle around this center. Then the Three in One generate the three dots at the center of the circle. This transformation may be viewed intellectually, it has to become alive in one's thought.

Again, the sense of verticality disappears, there is not any more higher and lower levels, there is intensity and expression.

3.4. Practical consequence

For those of us who are not yet at the spiritual Triad level, what does this mean? It means: to perceive unity, represented by a circle, within each form and discern the three inflows behind it. It means putting the accent on radiance (on the circle rather than the arms of the fixed cross). My sphere of perception is a form where movement, unity and transcendence imprint themselves. I can, of course, raise or lower my level of perception, widen my contacts, my interests. I can also intensify awareness of the world, perception, vigilance noticing the change of consciousness and understanding what this awareness contributes, how it unites, what it does.
[129]

Rather than accentuating the fixed cross we can put the accent on radiance. Rather than considering: "the group is not at that level" "we have to go deeper into the subject" or "we are not attracting enough", "understand the past and look to the future", that is, either the vertical or the horizontal line; is not the question: "What are we aware of?" Are we in contact with the real need, with the real source, with the Self in others?

This first circle of radiance, when it is intensified, leads to Illumination, Joy and Strength. Illumination or light and intuitive understanding, Joy resulting from the unity of giving and accepting, Strength due to renewal and affirmation of will. Light, love, will, giving the triple radiance illumination, joy and strength.

Closer analysis shows that conscious radiance comes from Relationship to Self of all beings, the circle of relationship to self and its three poles have been contacted: perception of the environment, cohesion, renewal, symbolised by the blue circle and the three red, blue and green points. (cf. 1.4. Defining oneself).

Behind this Relationship circle (linked to the number 2), is the circle of the One Life with its three poles: existence, awakening, transcendence or substance, Spirit, immutability. This more abstract circle is also more instantaneous, immediate, more alive, one could say, a red circle.

Then a fourth circle appears, relating to appearance, which seems inert, superficial and hollow. The appearance circle summarises the unity of form and its simple existence; the three aspects in this circle can be stated thus: basic deed, space enabling mobility (therefore relationships and awakening), eternity in the ephemeral. Reader friend, here is a table, chairs, they are merely objects, "plainly, simply" there, one could say; and yet existence hides Being, surrounding space indicates mobility, possible exchanges, the instant hides their existence over time (their manufacture, sale, purchase, their use, rejection or destruction). This basic circle seemed dead, but black or basic matter hides depth of Being, but "darkness is pure Spirit".

Transfiguration plays in appearance. This transfiguration does not only work through modification of appearance or reality, not only by being brought to the light. It implies using the power of Life, intensifying radiance and overturning conceptions. Resplendent matter. It is that which we can perceive, it is that which we can be, it is that which we can give.

The Cross is not however to be done away with, as a hasty reading might suggest. Let us accept it if we perceive it, but something else (stronger, more [130] important) passes through it. And we shall understand why certain traditional texts (CF:748) state "The One who came to manifestation,... rides, carrying the broken cross." This fact can be linked with the white rider in the sky of fire in Nicholas Roerich's painting "Sophia-the Almighty Wisdom".

4. Key-ideas

- PAIN, as pleasure, INDICATES INTEGRITY OF FORM.
- SUFFERING IS LINKED TO A SENSE OF INCOMPLETENESS, it is A MENTAL LIMITATION as opposed to pain and sorrow
- THROUGH PULSATION WE CAN FREE OURSELVES OF ALL CONTENT
therefore of all separation
- EVOLUTION OF CONSCIOUSNESS IS SYMBOLISED BY THREE CROSSES
- TO EACH OF THESE CROSSES CORRESPONDS A SENSE OF IDENTITY, A TYPE OF ACTION
- THE CARDINAL CROSS TRANSFORMS ITSELF INTO A CIRCLE WITH THREE POINTS AT THE CENTRE
- THE BANNER OF PEACE MEANS TRIPLE STIMULATION OF PULSATION IN ALL BEINGS, it is RESURRECTION
- We can already put the accent on RADIANCE, on AWARENESS
- RENEWED CONTACT WITH AWARENESS brings ILLUMINATION, JOY and STRENGTH

2.3. RESURRECTION

1. Relaxing recreation

Neither my fingernails am I, nor my skin
Neither image, neither bigwig am I
Neither product, neither concept
Neither idea, neither object
Neither emotion, nor sensation, nor reason
I am pure Awakening and Bliss
I am Shiva, I am Shiva
 thus sang Shankara.
I play and build
I am the heart beating and pumping
between what has been and will be.

Neither black, nor jew, nor colored, nor whitey am I
Neither unsound, nor manager, nor outcast am I
Neither egghead, nor philosopher, nor double zero
I'm neither a star, nor somebody, nor nobody
Neither kittie, no kindness, no caress
Neither macho, nor rocker, nor churl.
I play and build
I am the heart beating and pumping
between what has been and will be.

Mineral am I, hard, rigid, schematic
concretized, structured, socialized
Mineral am I. [132]
Vegetal am I, soft, kind and gracious
perfumed, vulnerable and sensitive
Vegetal am I.
Animal am I, knocking about, trickster and mocker
whimsical, aggressive and timid
Animal am I.

Human am I, independant, loving, creative
speaker, spectator and player

Human am I.

Awakening am I, listening, accepting, radiating

Awakening am I.

Life am I, effervescent, stimulating

Incandescent, torrential

Blazing stream

Source springing forth

Life am I.

I am the sea, the summits and the waves

I am the wind, the breath and the storm

I am the breeze, the silence and the song

I am the fire, the flame and lightning.

I play and build

I am the heart beating and pumping

between what has been and will be.

I am neither the body, nor pure thought, nor principle

I am neither conditioned, nor infinitely distant

I am space, breath and fire

...

I am neither space, nor breath, nor fire

Infinite, passing through

I perceive and unite

I play and build

I am the heart beating and pumping

between what has been and will be.

I am neither author, nor reader, nor salesman

I am neither questioning, nor indifferent [133]

I am neither skeptic, nor critic, nor worshipper

I am neither you, nor me, neither this nor that.

Infinite, passing through

I perceive and unite I play and build

I am the heart beating and pumping

between what has been and will be.

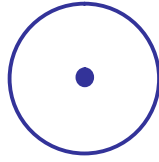
2. Creative tension

This breathing which frees from bonds and which reasserts ourselves to the world denotes the gap between what does exist and what is possible.

It is quite easy to approve what does exist, to believe in nice things said on TV or through the medias, to believe the talks of our colleagues, of our social class. It is nice to express in a way approved by others, to behave as a sound, recognized, likable person and thus as someone who conforms to the social norm. By contrast, the creator feels anguish for he strives with all his forces through the abyss in order to create the new possibility. Yes, you are anguished when you perceive the discrepancy between what is possible and what does exist, when you have to get loose of the world as it is and to look for what can be done. This assumes you detach from the existing forms and ways of life and follow the underlying movement which is trying to assert itself.

Everybody on the path toward individualization has already begun to detach from his social class and its implicit expectations. Every writer knows the anguish of the white page, every participant in an innovating project knows this tension: how to leave old habits behind and go forward in the best possible way? The anguish is far greater for a planetary evolutionary step. The Agni Yoga teaches that the Brothers of Humanity are standing on the edge of the abyss, They perceive the waves of chaos, for pulsation includes larger and larger spheres, vast circles of consciousness until it encompasses matter infused by the Life of Spirit; one gets then to the tension from the Purpose –why does the world exist?– the tension of the cosmic Way.

From the blank page to existence, it is indeed anguish and not fear, for there is no stimulation or threat. What matters is the void, the absence of reactions from the environment. This anguish is at the level of desire, desire to express, desire to create, most of all desire to feel or receive. One is expecting [134] something, a perception, but nothing happens. We have to accept this process, to face this void where nothing has yet coalesced in order to welcome what is rising up: Life is then streaming forth.



Epictetus distinguished between that which depends on ourselves and that which does not. The environment does not depend on us and may delude us. In movement, the will bursts out from itself, it is centrifugal, the tension-to-be asserts itself into the world. Meanwhile, receptivity is awakening, awareness, it is centripetal. Tension expresses in this double movement of asserting and abstracting. This discrepancy between will and awakening is dissipating in the pulsation, in the movement, in the same manner as anguish is dissipated in action. Sustained effort is renewal of these cyclic actions.

Man needs a creative life and, facing death, he is facing the purpose of his existence. Yet, he often faces it in an indirect and biased way.

Objectives and hindrances, glitter and shadow

Alain Ehrenberg, a sociologist, describes the increase of depression in our society. The person is asked more and more to take initiative, to launch projects and eventually to be oneself. Depression appears as the tiredness to be oneself, "the tiredness to become oneself". This expression points out the problem: is one oneself or does one become oneself? This self is then a social and mental construct, the image of whom we would like to be. It is a projection, a make-up, an objective or an extrapolation. But a shadow plays a counter part in the scene: the one we do not want to be. We must face it and wrestle with it, with that part of our behaviour, which we are ultimately forced to recognize as ourselves.

We make an effort to reach an objective and to become ourselves, but we have to acknowledge it is not yet reached. We –our consciousness– have to take into account these two sides, the effort toward the future and the liberation [135] from the past, the new creation and the old conditioning. The effort develops new abilities and it develops the will, yet it is consciousness which bridges the gap between both poles. Alice Bailey described this attitude as facing the Angel of the Presence and the Dweller upon the Treshold (GWP:268).

The objective is an appearance, a form, coming from an underlying movement, and this inner movement will achieve the objective.

When trying to ponder on this creative tension, some needs arise, such as confrontation in Jerusalem and the question of distribution of resources. This is a need, it has to be answered and here applies the creative tension; before formulation, it comes into life. And you reader, while pondering about peace, can you continue reading quietly, have you not perceived some needs to be answered? The action is here and requires your attention, so that creative tension is not only words but also an experienced reality.

Both faces of Reality, Light and dark, glitter and shadow, apply to every concept of this book.

- Peace is not a relaxed quiet state. True, it may be quiet, relaxed, but it is more truly an inner, renewed, full movement.
- Will is not only determination to reach an objective. It is also exploration, opening up and no form is still then envisioned. In a cycle, such as the lunaison cycle, one half is adventure, exploration pushed forward into action, so that the other half, once the vision has been received, can choose rationally the tools for reaching the objective. Will is that pulsation between the two.
- Tension is not only a strong sense of identity or the force to assert. It goes through darkness as did Christ at Gethsemane. Everything seems to fall apart because form is made, supported and negated by movement.
- Action is doing, yet it means also searching in the dark, without knowing where to go, discovering progressively the purpose and the program.

When the Light has unified both the objective and the hindrances, because it knows itself, it has discovered to be at the same time the Self who created the objectives and the Self who recognized the hindrances; at that moment, the progression is unified. The pulsation then is transferred to Presence, to Being. This is the true tension, not so much in perception, but in intensity of pulsation; assertion of existence and abstraction become the two poles. [136]

3. The real significance of the symbol

3.1. The group of servers

We are all part of the Unique Work, the evolution and building of a New Era based upon co-operation. Those who voluntarily contribute form the New Group of World Servers, according to the name given them by Alice Bailey.

These workers of Light are those human beings helping world evolution knowing that they are but a part of this process and acknowledging the right of others to contribute according to their beliefs and abilities. Their life is transpersonal in the sense that they express personally inner Unity and work towards this Unity. Each member of this group recognises the deeds of another by these characteristics: tolerance, harmlessness, absence of desire for the separate self, seeing the presence of the All in everything. Some of the goals of this group are the solution to problems of the one humanity, the respect of human life and all beliefs, the running of public destiny by the community itself, the creation of a world-wide community, the recognition of the unique Self in each human being, the development of the ability to perceive Reality, the distribution of wealth.

These people are servers because the meaning of their life is found in being useful, in serving. Their service is dedicated to the World and not to a family or to a part. The All has priority over the part because as a portion of the One, they are connected by a subjective network and this inner perception expresses itself in life. The group is ever New because love renews all things. These individuals do not gather within a structure or an ideology, they come together through their innermost motivation: the need of the world calls the workers. The One underlies all events, ever present and perceptible.

Written in the forties, an Alice Bailey book recounts a prediction (R5:233):

"Recognition of the successful work of the New Group of World Servers will be accorded by the Hierarchy [Beings having realised their unity with the Immutable Reality]; the testimony of this recognition will be the appearance of a symbol in the aura of the group, of the whole group".

She adds:

"What this symbol will be is not for me to say. It is not yet fully earned, and only its dim and uncertain outline can be seen from the level where the Masters work..."

the level of the One, the Monad. [137]

Knowing that Nicholas Roerich went to the Himalayas and returned from the forbidden zone – according to the natives (cf. his diary *Altai-Himalaya*) – knowing the tremendous impact of his work, one can guess that the symbol of the Banner of Peace is of great importance.

At the signing of the Roerich pact in the White House in 1935, Franklin D. Roosevelt declared: "This treaty possesses a spiritual significance far deeper than the text of the instrument itself". This declaration can be interpreted in different ways. It now seems that the Roerich Pact for the protection of cultural monuments and scientific institutions in case of armed conflict was a front in order to plant the seed of the symbol. A winter period followed the sowing and lasted some fifty years. Since 1985 more and more people recognise this symbol and work with it. Because of its pan-cultural meaning, because of its forceful impression, more and more men and women are sure that this symbol is a key to a new aspect of the Spirit.

3.2. A new way to salvation

The quotation cited continues:

"It is the 'mark of the saviour' and it will mark or indicate (the signature as medieval occultists used to call it) a new type of salvation. Up until now, the mark of the Saviour has been the Cross... " (R5:233)

Salvation and not service. Whereas service is addressed to peers, salvation supposes a great danger and, indeed, the human species, the planet are in danger, we have to therefore give inspiration, show the direction, propose new ways so that each person can proceed safely.

The text thus links Cross and suffering as we saw, and announces:

"The future holds within its silence other ways of saving humanity". (R5:234)

The silent Place is at the heart of being and it is from this Place that movement forwards surges towards the future. When the flame of the heart speaks, it asserts: yes

"the cup of sadness and the agony of the Cross is nearly over. Joy and strength will replace them. Instead of sadness we shall have joy manifested in happiness leading eventually to bliss. We shall have a strength knowing naught but victory".

Victory, presence of the purpose;
Joy, resounding awakening;
Strength, will making an impact, act of assertion.

This means that the question of duality is resolved through perception of the Unique Act of Assertion with its three points of tension: evolving, unifying, [138] transcending. Through this Act, the form is living, the Infinite is present, Beauty appears. Beauty, the Infinite shining through form.

We can share in this work, this Act, this Joy as Being expresses itself through us; let us cooperate and unite with the Cosmos, in every breath, in every pulsation of the heart. It is from this pulsation that springs forth resurrection, renewed fulfilment with its triple stimulation, triple assertion of the living.

3.3. Our participation

Resurrection? It is not a question of resurrecting corpses but the Spirit. How can we participate? Here are some points that you can develop and complete. We can:

- Recognise change, the decline of old structures, opinions, methods, reactions, reflexes...
- Put the accent upon renewal, the ability to perceive, to create here and now. Keep an open vigil by unceasing questioning (a breathing) which will lead to true dynamism.
- Work in the circle of the All: sphere of perception or total existence, going beyond points of view, details. What does the All require at present? (in this field of activities, in this situation). Such could be the central question. Breathe out the Spirit and breathe with it in which direction?
- In this circle, anchor Presence. Be there. Allow fulfilment, yes allow it, accept it within ourselves (in spite of our defences), let Depth express itself and rethink everything.
- Work as the Transcending One in communion with Itself, perceive its triple radiance: Light, Love, Will. Stimulate it through its manifold focal points. "Then the sky and the stars will fall upon the earth" states the prophecy of the Apocalypse; it will come about since the Earth is in the image of the Cosmos. . Through work, at least in contemplating the symbol, enhance dynamic intensity, feel the vivifying emptiness, express total assertion, Life as it truly is.

- Rather than show results, maintain action. This action pulsating to three beats:
 1. receiving welcoming, accepting
 2. renewing, impetus
 3. creating, concretising, expressing in the unceasing flow.

Then we enter a living universe, a vibrating, ever-changing space with its manifold points, space filled with assertive, unifying, creative actions.
[139]

The One and the Other unite, complementaries harmonise and their attunement (each holding their respective notes) resounds since their Base, their Objective, their Assertion is one. And we, readers, subjective workers, are One, emerging from the All as it emerges to us.

4. Structuration of the planetary Heart

4.1. About the ashrams

A living electric stimulus impacting substance creates a unit of life, in its turn this unit exerts an influence on some space. In the subjective substance, this sphere of influence is called an ashram. The etymology of the word connotes a place of Fire, it may designate a spiritual retreat, a place of training and a community of work. In other words, an ashram is a cell on triadic levels and soul level, without any personal contents whatsoever. An ashram is based on a purpose, connected to a Ray and subray which gives its coloration to it. It is ruled by the law of attraction, for it is infused by essential Love.

An ashram is the subjective radiance around a point of life; as this life is realized, the radiance is consciously felt and emitted.

The planetary heart is the Great Ashram of the Lord of the planet. This Lord keeps the purpose and intent of the planet with Its associates in Shambhala, the Place of Life and peaceful Will, the planetary Crown center. The planetary Heart is the subjective radiance unfolding around this point of Life and includes, as the reader well knows, various ashrams:

the seven major ashrams and some minor ashrams according to the seven Rays and their subrays.

In other words, an ashram is a coherent cell of consciousness, at the core of which the monadic power is available, and which functions on the three levels of the Triad (spiritual will, pure reason, spatial mind), and from there on soul levels. It embodies and distributes quality, it generates ideas and spreads them out, giving birth to theories in human consciousness.

Note: The life-givers could be called resurrecting Ones, however the word One is misleading, for Oneness with All has been achieved on monadic plane and that word is related to Vishnu. These stimulating Flames or Fields (that word is also erroneous) are the incentives producing all cycles, all "ones", all sources, they are Shiva in expression, –while the ashrams are Vishnu in expression and the servers groups are Brahma in expression–. These Flames are the factor enabling the progression of the planet to a greater will. [140]

As shown in the painting "SOPHIA, THE ALMIGHTY WISDOM", Maitreya, the rider on the white horse, works according to three dots in a circle. Since Maitreya manages the great Ashram, one may assume that the ashrams are gradually transforming according to this symbol, and in fact, the structure of these ashrams reflects this design.

Aligning to the planet's life

The planet gets more and more in tune with its life source, along the life thread in the Ursa Major constellation. Most readers know that a planet is a center of one ray, which creates then qualified lives and expressing forms.

As our Earth is more and more aligned to the life of its Principle (the planetary Logos), the Heart of this Unit changes its structure and, amidst the living radiance, points of intensity relying on pure Darkness emerge, they are the ashrams of will. The planetary heart gets vitality from the four cosmic ethers:

1. the life-givers,
2. the living ones or points of life, the core of the planetary heart,
3. the ashrams of spiritual will,
4. the ashrams of loving understanding,
this understanding expresses in radiant love and wisdom and
supports ashrams of intelligent thought, then the altruistic thought
of the servers.

4.2. Nature of the will

We perceive only a small part of the will. The first reason is that will is not fully manifested in this solar system. The second reason is the limitation of our consciousness which will broaden and include vaster realms. The third reason is that will is not so much concerned with perception, it is concerned with actualization, assimilation and application.

1/ Will is the first aspect, more accurately it is the inner side of this first aspect while power is its outer side. Will is the Precursor, the relation with the Unknowable.

It is characterized by the factor of Emergence, – emergence in and out of manifestation – as Love, the second aspect, is characterized by Relationship and Intelligence the third aspect is characterized by Movement.

Will is therefore the subjective side of the power of assertion, the foundation of Existence. "Fiat lux", "Let there be Light", the creative Word expresses this emergence. [141]

2/ Will connotes the Whole, Space, "the blotting out of forms" (R5:171). Within this space, forms find their foundation.

Along the second Logos, this whole appears as a unit, as a form, the polar opposite of Life. Will is then the stimulus producing the renewal of form, this renewal is felt as pulsation or Communion. The One communes with Itself and this is Spirit.

Thus will gives life within that form.

Will is thus described as tension and assertion of this whole.

Will inspires, tension applies itself.

DK, through Alice Bailey said:

"Will and the energy of life are synonymous terms and are an abstraction existing apart from all form expression" (R1:43)

"God's will and God's life are esoterically synonymous terms" (R5:146)

"The will and the breath, my brother, are occultly synonymous terms." (GWP:245)

This approach explains why Will is so much emphasized now when "life becomes more abundant".

3/ Expressed in movement, will moves forward through space, according to the law of synthesis. It then embodies the purpose and gives the direction. When the scale of Spirit-Matter is perceived, Will flows downward. It grounds the intention.

Will expresses as outward movement when it is viewed as the purpose of activity unfolding in time and space.

Will is always a central factor, giving direction, producing life and asserting existence.

In our time, the second aspect of Will, the life-giving aspect, is the most needed one, it will bring renewal of forms, deep changes and transformations to the planetary living. Thus training of the will is a major task and the task of stimulating, spreading and grounding the Will is important, this is the mission of the first Ray ashram.

4.3. The ashrams of will

Inside the major ashram of first Ray, some sub-ashrams are emerging.

1.2 ashram is characterized by blazing love and utter detachment. It is lead by Dorje Lama (this was said years ago by Robert Gerard). This individual was [142] referred to in a painting by Nicholas Roerich, entitled "Dorje, the daring One", yet the painting does not show the electric light coming out as blazing love.

1.4 ashram is characterized by beauty. A great part of the Roerichs' work (Nicholas and Elena) may be seen as laying the ground for this ashram. It is in charge of the making of the so-called next subrace which is characterized by intuitive love.

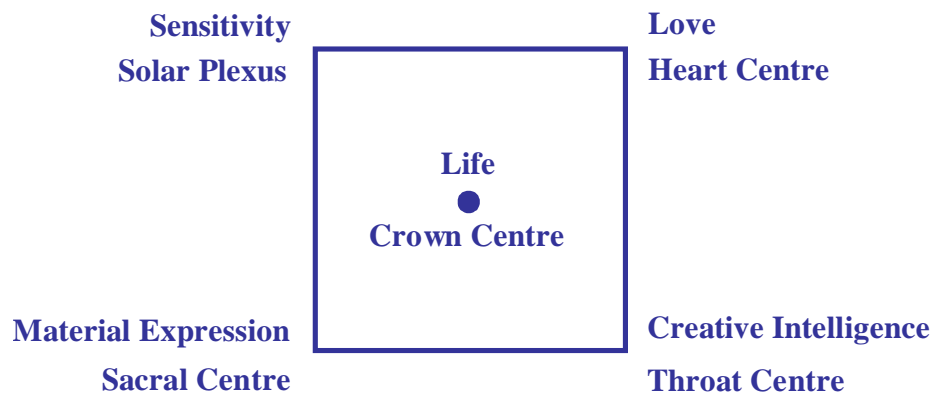
1.5 This ashram is only now shaping around its nucleus. The key note of its work is Liberation and it proclaims "Free spirit", this begins with "Act through the heart" while the key for the 1.4 ashram is "Practice of Beauty" along with the perception through the heart.

1.7 ashram is in the process of being shaped and is soon to appear.

1.5 ashram is based on abnegation and is thus infused with love. It works closely to the forces of matter and this means danger as well a necessary step for the evolving planet.

The inflow of life may be seen as streaming forth through a dot in the center of a square while the four angles of this square represent respectively:

- love focussed in the Heart
- the creative mind or Intelligence
- sensitivity which is the germ of compassion
- material expression enabling the creativity to concretize.



The top of the square can be named receptivity and the bottom creativeness. [143] This symbol explains why any stimulation brings forth new dangers coming along the material side or emotional sensitivity, as well as a growing inclusiveness and understanding.

One may discern three seeds in any ashram.

1.4 ashram has three seeds:

- development of direct knowledge
- relationship through the heart
- gem of gems

1.5 ashram:

- power to approach electric fire
- 1/0, one upon zero, or unity as a way of inflow
- transcending one (as English language requires a subject = one)

1.2 ashram – Blazing love which gives cohesion and Love to the first ray ashram. Its three seeds might be named:

- penetrating aspect of Vishnu (rather than its receptivity)
- Vacuity or void (second seed of magnetizing will)
- Crown or coronal radiance

**M. Let lightning blasts out the trash of my mind.
Be trustful, spirit is guiding us.
Diamond fire is Ours.**

The mantra of the first aspect of Deity (R1:43) can be divided in 7 parts giving instructions for the seven ashrams of the first Ray.

The mission of 1.5 ashram

The 1.5 ashram meets a real danger since these same rays are expressed through the forces of Matter (see EH:89), these forces are characterized practically by brute power, destructive will, unyielding determination, fierce obstinacy. Therefore, in the future, this ashram is to work primarily along the line of the will-to-liberate, using matter and experience as a footstep for the realization of Spirit.

Humanity –conditioned by a fifth Ray personality – can react powerfully to this impact and it could develop crystallization, division and separateness. Yet the illusion of separateness has been destroyed, thanks to the previous work of the first Ray, to the realization of basic unity in Quantum Physics and the synthesis of nations, implemented in the second part of the twentieth century. [144]

The glamour of separateness – on affective levels – is fought through the religious "war" (illustrated by terrorism, high jacking, fundamentalism...) and the recognition of minorities.

This danger will ask for the help of the fourth Ray of Beauty and Harmony (conditioning the soul of humanity) and the use of intuition to offset the fixity of the mind. This is simple arithmetic; practically the perception will study its inception –the first orientation and stimulus of thought– and it will recognize direct knowledge,

The 1.5 ashram will be greatly helped by the first Ray, the monadic ray of our planetary Logos as It is taking its first contact with Its prototype in the Great Bear. It will also be helped by the fact that It is the "alter ego" of Venus and is called the "divine physicist of experimentation" (CF:1212). The fifth Ray is therefore greatly assimilated by our Logos and

the solar Logos helped Him in this task as it is conditioned by the fifth Ray on causal logic levels (CF:310).

This shows the importance of a right distribution of these energies, the will which initiates and the initiating energy (R1:77) for the human mind.

4.4. Place of these ashrams inside the whole

Warning: If one reads too quickly the emphasis of Alice A. Bailey on the will, one may go so far as to divinize the will or to make of it an absolute or an idol. Will is but one aspect of the One, of Satchitananda or Brahman. The mistake of idolizing the will is the same mistake when one takes the objective for the purpose or when one takes the tool for the answer to a question. The next dispensation of the Teaching, given amidst a more influent first ray, will clarify the subject.

Life flows in through the planetary heart in all its ashrams. The first ashrams distribute the incentive of life and enhance the renewal of consciousness, they clear the way in the disciple life as they clear the way for humanity as a whole. This will happen specially during the Uranus cycle of human personality –until 2026 approximatively – and in a harder way during the Pluto cycle –after 2054, (see below chapter 3.3).

The planet will know a new mode of living-ness thanks to all ashrams. They will implement the various aspects of the Purpose, respond to Life and bring the inclusive, encompassing and specially harmonizing and expressive living Love. [145]

4.5. Some questions

And you, dear reader, my like, what do you feel toward the ashram, toward the inner dimension? Do you recognize the quality which is distributed? Can you feel the focus of the inner group? Can you perceive, assimilate and support the living Flow? Can you feel the Presence of the central Being? Can you see the three seeds which sustain the work? In the projects you are involved, can you see the threefold purpose and strengthen it?

DK's ashram (or 2.1 ashram in algebraic notation) promoted the idea of right relationships. This brought out the systemic theory so used in many fields biology, communication, software programming, change management ... Since 1950, other second Ray ashrams produced ecology, pop music ... The second Ray ashrams were at the forefront during the "religious war" against fundamentalism and terrorism, they support feminism, recognition of social minorities, acceptance of diversity.

Goodwill is still a necessary and useful energy, yet this word is frequently used by rulers to ask for an effort without changing the rules and structures. This use of the word goodwill negates responsibility and eventually human free-will. What has to be changed about goodwill and will of the soul?

We were forewarned, don't we?

"The disciple upon whom the Master can most confidently depend is the one who can-in periods of change-preserve that which is good and fundamental while breaking from the past and add to it that which is of immediate service in the present. An attitude of spiritual compromise is right, needed and very rare to find." (DINA 1:681)

What is living in the core of 2.1 ashram? What is at the core of it? What is now the program of work? Has the idea of right relationships produced all its fruits? What's happening inside the field of consciousness?

5. Infinite, Fire

"Yes, We summon you to affirm the Infinite."

Infinity 1, § 43

Phrases such as "All is One", "The Cosmos is here", "The One pulsates" may seem simple hypotheses, an unproved conviction or a way of speaking; [146] however, with training, they become meaning experienced, conscious contact, verified impression. Words cannot convey the acute reality we feel; as Heraclitus said "The king whose oracle is at Delphi, does not say nor hide, he points out". Practice and working truly for others is necessary, it is the only way of uniting with the great All.

Attention, or more exactly, the ability to orientate one's consciousness which Martin Muller calls, directional impulse, is our link with the Cosmos. It is the lever which opens to us the realm of Being, and at this level, the arrow of attention, this point of vigilance, becomes will – in other words, breathing of being – and all limits are transcended. There is then no longer definition, there is communion, pulsation, essential intensity, hence Infinity.

One of mankind's most amazing characteristics is its ability to overcome barriers. As soon as it sees a limit, it does not stop until this limit is cleared and vanquished. This happened for flying, for going to the moon... Maybe it is because man perceives space and therefore everything beyond defined limits.

What can this pulsation from Space to existing forms be called? Whilst "breathing", when all substance is contained in this Breath, some may have an impression of Fire. This perpetual movement giving life to forms, from the One to the manifold, from the Immutable to the transitory, may be called Flame of Existence.

However, such perceptions may seem vague, particularly to those who do not feel such things, the intellect requiring more details. A definition can be used as a stepping-stone or scaffolding, veiling truth, but enabling an approach. One could define Fire as the ability to go beyond, to transcend, to pass through. Thus this concept unites the fire dancing

through changing forms, the enveloping warmth of radiance and the factor of abstraction.

Cats and snakes feel the warmth of the sun, vegetation its life-enhancing effect, only man seems to use its destructive aspect, the liberating factor, enabling to go beyond. We can thus approach expressions such as "dynamic will", "electric fire" and start applying this advice:

"Do not think of Fire as an abstract concept" (*Infinity* 1, § 35);

"With an impartial eye, consider the whole of Space palpitating with Fire" (ibid).

This is the essence of the leap ahead into the future felt in the chest.

As Hegel noted, the infinite is not only beyond, over there, because in that case, it would be excluded from here and would therefore be limited, finite; the infinite passes through. And the Infinite should not be seen as the [147] supreme, abstract principle but also as substance, that is, as Space, as Breath, as Fire. With more beauty and brevity,

"We offer the radiance of the rays of Infinity, which carry not only the spirit but also stones, in a blending of the most sublime creation with coarsest matter" (ibid, preface).

Infinite?

You are looking for the Infinite?

Affirm it.

Agni, the Flame of Existence, is considered by the Vedas as the supreme God giving life to creation. The flame of sacrifice is our own breath, sing the Vedas. Three fires can be perceived, intermingling:

- the Fire of Matter, dance of the elements, transformation of forms as each being grows, unfolds, withers and disappears. This is movement, and we too, dance.
- the Fire of Awakening: interaction and sensitivity of organisms of all sizes, from microscopic particles of $1/2$ spin (two ways of reacting to a magnetic field) to animals, to entire realms such as the plant or the human. This Fire develops types of perception that we cannot imagine: the feeling life of a planet, the purpose of a galaxy whose transfigured cells are stars. This progression is crowned by the One Form: the Cosmos.
- the Fire of Be-ness: Be-ness which is both Being and Non-Being. This dynamic, electric will, precursor of manifestation, is that essential stimulus at the heart of the human being, vibrating in the midst of the "jewel in the lotus". Will of Being, living Stimulus, Transcendence. What words could describe you, essential Life? I am You. I am the One who is.

And these three fires intermingle, unite and merge.

One divine Flame.

AGNI, living substance, AGNI, pure awakening, AGNI, victory.

Joy, Joy to all

Made of fire, spark of the one living flame,

I affirm the splendour of the Infinite.

Joy, Joy to all.

Let us attune ourselves with AGNI since it already gives us life and enables us to live. Let us help the Earth to accept this splendour living in the heart. [148]

The heart acts, it does not react as a consequence of events. The heart sets off the creative impulse, the heart unites and comforts. The heart gives life. Let us unite with the heart of the Cosmos. Let us unite with the Fire Beings, the true Stars who offer themselves in order to hasten evolution. Let us work with this High Place of Peace from where the Cosmic rhythm is transmitted, this place sometimes called Shambhala, and make real the Being who gives life to the Earth. Referring to the Banner of Peace, Agni Yoga Teaching (*Hierarchy*, § 5) asserts:

"The Lord of Shambhala is the emblem of the Banner and the Summit of Life.

Thrice I say – of Life!"

Let the Summit show through in daily life.
Let us be regenerated by the Unique who is.
The Infinite is perceived in the heart.

"The miracle of the One Thing" as Hermes Trismegiste used to say.
Up to us to intensify it, give it life, call it forth in every action. [149]

6. Key-ideas

INFINITY PASSES THROUGH (here as there)

When pulsation includes all substance, there appears an IMPRESSION OF FIRE

FIRE can be approached by a definition: ABILITY TO GO BEYOND

3 aspects of fire:

- FIRE OF MATTER: dance of forms
- FIRE OF AWAKENING: sensitivity
- FIRE OF BEINGNESS: immutable essence, transcendence

A PREDICTION concerning THE SYMBOL, ITS ROLE is specified:

- it is directed TO ALL WORKERS
- it brings VICTORY AND JOY
- the CYCLE OF SUFFERING IS COMING TO AN END

We can PARTICIPATE in this new CYCLE, in this new CONCEPT, by living it

RENEWAL, ACTION, TOTALITY are part of our life at every moment.

IT IS UP TO US TO ACCOMPLISH IT, TO MAINTAIN ACTION

7. Some questions

Can we feel the strength and joy coming out of this symbol?

How is the plenitude of life rising up through this symbol?

How can the vibration on one self, the width of life be depicted?

How can one represent resurrection?

Does a stimulus exist in every form?

Is it a thread, a current, a spark?

How can we participate (fuse with) that stimulus? [150]

Do I have some tension of spirit, when I become aware?

If attention is a "tension-to-" something (as said Martin Muller) which tension are we talking about? toward what is this tension directed?

What is trying to pass through, to express, to contact?

Is attention a stream or a current?

How joy and strength could express on Earth for the general Good?

How this stimulus could express in a subjective medium, among enlightened consciousness?

PART THREE – CREATIVE PRACTICE

"Be resourceful – act!"

The Call, § 291

"We send you this message
Let the stones speak the truth,
Let the plants and trees proclaim the joy of
creation,
But let man act.

For in action is buried the fruit of man's
striving"

The Call, § 314

3.1. CREATING TOGETHER

1. Introduction

Is helping others enough to establish Peace on Earth? How does my practical, limited and localised activity connect with that of others? Do these parallel activities, sharing similar values, connect in the infinite, in a far distant goal? Is Peace the extension of a perspective, inaccessible vanishing point, a logical but intangible consequence?

In order to find the lever and common factor behind all these local actions, we have to look at the subjective incentive, the motivation giving rise to these actions. These motivations, even if they are personal and intimate, are shared by many and it is in this subjective area that Unity for Peace lives, throbs and pulsates. "Act locally, think globally" was a slogan in the eighties, but thinking is also action. We can therefore act globally leaving each one free to take up the idea which has been proposed and sent out. Thus is built evolution, this is our goal.

It is towards this goal that some subjective techniques were shown in the first part of this book, and that the symbol can be of use. It is towards this goal that some difficulties were overcome and the reality of suffering and the way to free oneself was studied. It is towards this goal that the red circle with three red points is meaningful because it goes beyond the cross of suffering. Let us now develop the creative application, our everyday acts, our usefulness.

How to participate more intensely, more effectively in evolution? How is it prepared? Only in action does our opinion have meaning; only those who [154] have a hold on their life show realism and confidence. Let us therefore, examine our deeds and their motives.

2. Bringing one's contribution

Creating, giving, helping, being useful gives to life its meaning, brings joy, denotes growth. The child who helps to unload the car is happy to take part in a task "like grown ups" and he emphasises: "it's me who did it". It is this joy of being useful which guides all unselfish acts and ultimately our whole social life, in one way or another.

If a child gives joyfully because he is protected by his parents, he learns to fend for himself, to "earn his living", to undertake a menial task in exchange for means of future pleasure. To work, to toil is a necessity for the vast majority even though, fundamentally, we are happy to be useful and to take part in the activity. From the obligation of working "in one's own interest", how do we come to work for peace? What pushes us to help others? To commit ourselves, to give of ourselves, to surpass ourselves? What are the incentives, the key factors of unselfish action? Action aimed at giving and not at taking? In fact, is altruistic action so far removed from professional activity? Replying to these questions will enable us to go more deeply into our approach, to direct better our action and to intensify it by grasping clearly its goal and its motive. We shall therefore outline the stages that altruistic aid goes through in growing, becoming stronger and finding its *raison d'être*.

Altruistic aid begins with a spontaneous, instinctive impulse. It is natural to help someone in trouble, thus we help push a broken down car or lift a heavy case. It is simply our sensitivity which makes us share the difficulties of others and our humanity which is creating and acting intelligently in the actual situation. Moreover, humanity respects effort, there is positively a cult of effort, whether achievement in sport, or the quest of the writer for truth, or the precision of the musician. Effort exalts the person and humanity rejoices at this surpassing through effort. It is firstly therefore, by simply identifying with our fellow humans, that we share the efforts of those surrounding us.

This spontaneous impulse is therefore the first stage in altruistic aid which gradually increases, becomes more confident until it takes precedence in one's [155] life. The stages related here in an apparently logical order are not necessarily followed by everyone. Some instinctively move on to later stages whilst others remain painstakingly at apparently

earlier stages, and it is right for them to do so. They can be successful there whereas the others mumble with little effect. Where some might find a stage important, others might consider it negligible, since the variety of actors, their abilities and experiences, is large.

Altruistic aid usually also goes through a sporadic, reflex reaction phase in an emergency. The media know how to orchestrate this reaction during a natural or national (political) catastrophe. Going through the media, the demand (the reply too) is already less instinctive, more elaborate. Under the emotional shock one decides to make a gesture, to send a cheque. The aid exceeds the immediate situation in its perception of need and in the reply given: one evaluates one's financial contribution, one's possibilities, willing to make a small "sacrifice".

Thus altruistic aid often goes through a rejection phase. The emotional impulse meets the critical gaze of the intellect which subdues its impetus. Aid is diverted from its objective, it is stolen, sold to the highest bidder, the need shown is sometimes a delusion; sometimes a high proportion of the budget of a humanitarian association goes on publicity and running costs; sometimes the leaders are dishonest or abuse their position with biased declarations; sometimes personal conflicts or political disputes thwart the organisation; etc... In any case, the impression of having been manipulated destroys the joy of giving. Disillusioned, one goes into one's shell, quietly, yet nothing is the same as before. The need is still there, the spontaneous or guided reply has been hurt, one arrives at a choice: depression (non action and suppression of external signs) or action. This rejection phase is due to the emotive nature of the "right movement" and cold reality tests dreams and desires to give them solidity.

The following phase of aid is therefore clear and lucid analysis of aid given and real need. Need is no longer seen as an emergency, a catastrophe, but becomes a problem with long-term causes and effects. In the media, the sporadic is broadcast by televised news, analysis by documentaries and magazines. This transition from sporadic to long-term is also transition from emotion to reflection, from wish to intention, from desire to will. It is not enough to want to do something, to be generous, good will is registered in acts, in a continuity involving three aspects: reflection, perseverance and commitment. [156]

Reflection means researching information on the subject, looking into and evaluating proposed theories, models and explanations. One can see already that research (like reporting) requires time and tenacity. The need stems from causes long ago and a final solution to the problem may take several years, the reply to the need must therefore be lasting, organised, far-reaching. The problem is undoubtedly less obvious than a catastrophe and may appear more limited, even personal: family problems of a child, teen-agers, problems of the suburbs, fight against prostitution, ecology...

With perseverance comes commitment, that is the decision to give one's time, to canvass, to write, to attend meetings and not only give money. This entails a change in regular behaviour: fighting famine means paying attention to food, ecology leads to not throwing paper on the ground; commitment results in efforts towards personal improvement. The problem of others is no longer outside, it is part of our everyday life, our way of thinking and doing.

Marie-Laure Denizet (in the French Psychosynthesis Institute magazine, n° 14) described the phases of a development programme of personal will. It might be useful to indicate it here since will sustains action.

1. Motivation
Why am I undertaking this action? What is in it for me?
2. Discussion
Is it possible? What are the alternatives and their consequences?
3. Decision
What has to be given up in order to succeed?
4. Assertion
How shall I sustain my determination? Am I going to use a symbol, an image, a motto?
5. Programming
What is my starting point? What resources do I have? What aid can I obtain? From whom? What will the intervening stages be?
6. Managing the execution
What will be my first step? How to follow the progress of the project?
7. Evaluation of action undertaken
What have I learnt? What were the difficulties? How did I succeed in overcoming them? [157]

Commitment, like reflection, leads to organising action; this means more or less close links with an organisation, association or structured project. If some difficulties arise due to the formal aspect the individual benefits from it with increased efficiency, determination and openness. The problem, as its solution, is not his, he co-operates. "To decentralise from oneself, said Einstein, is a rule of spiritual advancement."

In this long-term action, a second series of difficulties can then present themselves. They are a repetition since they result from the same cause. The endeavour to which we have committed ourselves is human and shows the same limits: cycle of life, ageing, formalising, institutionalising, deviating from the initial goals... above all comes a moment when one asks the existential question: what is the point? Why prolong life? Why seek comfort, why give means? For what? If it ends with death, is that all? Does

aid bring happiness? It would seem not. Often, the poor smile and are full of the joy of life, often the aided appear sad, depressed, deprived of their old way of living. Although aid relieves it leads neither to joy, nor happiness, only increased responsibility, it is thus throughout history, so?

By these kind of questions or by others, the system of human efforts and propositions seem vain, stunted, transitory. The theories, models, concepts, ideologies, intentions, impulses then appear hollow, lacking a living source, the essential, the centre, something else in fact giving meaning to the rest.

In other words, the usual energy of the personality is no longer sufficient, it requires something going beyond it, a continuous gushing forth which does not give a reply (a set idea) but always gives the reply. Sometimes this second series of difficulties is easily overcome, the person having committed himself through inspiration follows this inspiring current, this attraction, this need to love, to give, to radiate. It is precisely this contact with a source of radiance, of light and of love, with the inner being, the Self or soul whatever one wants to call it, which causes this second series of difficulties to give way. But before contact, before certitude, there is a long period of summoning the Self, the Transpersonal (that which passes through a person), an often exalting but painful period.

In fact, this source is there from the beginning, from the instinctive impulse, the joy of giving, outlined in the decision to commit oneself. To the summoning, it replies with coincidences, books, ideas, people met by chance: and the [158] more the need is distinctly felt, the more active the summons, the more clear the reply.

With the Transpersonal, with this "other thing" appears also the likely possibility of illusions, of being misled, as the reader may have already guessed. "That which passes through the person" is not only a source or a current but also a multiplicity of ideas of a psychological and cultural nature. And when one searches beyond the rational it is easy to ignore it and not to test the answers received. If everything is a sign (which can be accepted) it is easy to interpret everything in a weird or fantastic fashion and let the imagination go wild. It is also easy to accept ready-made answers and follow messages blindly or identify with a movement losing one's free will and one's judgement. As in all new areas, it takes time to discern and situate things, to find one's bearings. The source has no

content. The transpersonal and the power of attracting consciousness does not deny common sense, reasoning and personal evaluation.

Once discrimination is acquired one becomes gradually accustomed to this source of inspiration. In one's consciousness things become clear, activity unfolds in a recognised area and relationship with Self becomes regular. Thinking (more exactly the field of thinking) becomes a field of action; attention, perceived as a beam of light, directs perception, registers ideas, constructs new formulae, emits them, all this in the light of consciousness. This field of action thus determines interaction with people and circumstances. Transpersonal will then comes into play. One can strengthen it by (cf. M-L Denizet):

1. Letting go
Am I able to accept failure of the goal I had fixed myself? Am I able to accept help? Can I devote my energy to it and forego other possibilities?
2. Construction
Which aspect of my goal needs to be looked at and meditated upon to-day? Is this construction being carried out within unity? Is it open to others?
3. Reply to need
Does the activity reply to a deep need? Is it adapted to the situation, to those concerned? Can I think globally upon its impact?
4. Harmony
Does this project make me happy? Does it make me more harmonious, inside, with others? If not, what have I forgotten?
[159]
5. Application
Do my ideas really have an effect? Can one see this effect in others, in my behaviour? Am I using the right means? What in me obstructs the goal or the activity of the Self? How can I make myself more useful?
6. Amendment, Redirection
Can I recognise and admit my mistakes? Can I look at them as if they were not mine? How can I make amends for my mistakes? towards others and towards myself? How can I redirect my attention?
7. Sharing
Can I recognise and admit my difficulties? Can I consider them as belonging to others, as not belonging to me? Can I also, if it is of use, confide my joys and my discoveries? Is there a group or someone with the same goal as me? Am I sufficiently involved and in a balanced way?

Thus, with a more and more clear contact with the Self comes the possibility of working through radiation or through a recognised and intensified presence in the world. Radiation precedes everything, all encounters, it is a means of contact. Thinking is free. One recognises oneself as carrier of light and one's contribution as the responsibility of bringing light. This conscious light diffuses, increases, meets other sources of radiation and recognises new tasks, new possibilities.

3. Recognition of the group

We act according to our convictions, and organised groups, humanitarian movements are only of relevance in relation to our inner perception. But these convictions do not belong to an individual, they come from our experience of being human, in common with everyone. All these convictions create a structured, subjective environment organised around guidelines which can be called the Plan of evolution or planetary Project. Each person, depending on their situation, their abilities, their interests, perceives a part of the Plan which he endeavours to implement, since it is his most inner, most intimate perception.

This Plan guides the eye, gives inspiration and has therefore an impact upon consciousness. Thanks to the creations of players acting according to their consciousness, it can also be seen by its results: the development of human [160] activities. On the scale of centuries, innovating trends are distinguishable, regrouping various movements and progress. For example, respect of the smallest seems to be the common denominator of a widespread tendency; the last century has seen the development of attention given to the body (gymnastics, sport..) attention given to the language slip (psychoanalysis, therapies ..) in daily life, recognition of the position of women, preference has been given to the descriptive over the normative. The concern for co-ordination has lead to the recognition of processes, systemic vision, the emphasis put on relationship, communication; it stimulated the search for order, organisation, renewal of structures, it gave rise to a dynamic, rather than static vision, research into algorithms resulting in the rise of information processing.

Our hypothesis is therefore: all rapid developments and outstanding events in the history of humanity have their origin in a spiritual incentive; this incentive lays out a global outline.

Outlook or domain where one is apt to be useful are shared by many. These outlooks are not limited to an individual, these possibilities towards common creative work naturally organise themselves around ten work axes which are ten facets of the same project: to serve the common Good. These ten work axes remain within a unity of direction and intensity, each one bearing in mind the good of the whole but approaching it in a different manner. Individuals acting according to their vision and abilities regroup around each axis; thus these ten axes of work form ten subjective groups, linked from within. They are:

- Telepathic Communicators
- Observers
- magnetic Healers
- Educators
- political Organisers
- spiritual Linkers
- Scientists
- Psychologists
- Economists
- synthetic Creators

Alice Bailey described them in several of her books (DINA 1:50, EH:27) and we shall outline their prospect for our time. **[161]**

It is worthwhile stressing: this participation within a current is always entirely voluntary; moreover, it is not an intellectual choice between one or several options; we recognise each other in a subjective current since that is our line of work, it is our place, it is there that we are really useful.

4. Key-ideas

EVOLUTION respecting others, that is our GOAL.

Peace is the goal of evolution and its motivating force is acquired by working.

THINKING IS ACTION

Efficient action means clear motivation

In its development, ALTRUISTIC ACTION goes through different growth stages:

THE SPONTANEOUS IMPULSE

THE EMOTIVE REFLEX

REJECTION BY INTELLECTUAL CRITICISM

ANALYSIS, PERSEVERANCE and COMMITMENT

THE EXISTENTIAL QUESTION

SEARCH FOR THE TRANSPERSONAL

DISCRIMINATION between the source and contents

REFLECTION IN THE LIGHT

WORKING THROUGH RADIANCE

Altruistic motivations compose a STRUCTURED, SUBJECTIVE ENVIRONMENT

This structured environment can be called the PLAN of evolution, it guides REFLECTIONS, EFFORTS, RESEARCH of creative people.

3.2. TEN FACETS OF THE ONE WORK

1. Communicators

Let us imagine a country where communication is only by transport; the post therefore exists but telephone, fax, radio, TV are unknown. Communication would exist but it would be long and expensive. We live in a similar situation, communication from mind to mind is not taken into consideration, only its vocal, visual or numeric expression is accepted.

How many times in the course of a meeting do two participants pronounce together the same word, express the same idea! The same mental content (some would say the same thought-form) has been perceived, understood and formulated. Expressions differ maybe, words can change, but one recognises the same train of thought. A meeting is very often an exchange between several (two or three) currents of thought, several ideas looking for, intermingling and mutually enriching each other. It is also at this level that translation takes place, a question of mental communication without any base (rather than telepathy). Mental communication in the sense that the mental plane is the place where things have meaning. It is on the mental plane that meaning appears, information which interprets an objective fact; whereas the brain is the reading instrument, picking up a sensory fact.

One can therefore distinguish the phase where subjects cast their attention in the same direction (receiving different impressions) and the phase where the same mental content is worked upon by several thinkers so as to formulate it clearly, succinctly and completely; this is the formulation phase whereas the former is a phase of exploration and recording. [164]

Now let us imagine a world where mental communication prevails over numerical communication with an electronic base, over sensory communication with a tangible object. What a saving of time, what clarity, what quality! Understanding accelerates.

As thinkers refine their faculties of perception, they join up with a subjective group communicating on the mental plane. Some of them working specifically upon improving, sustaining, amplifying this mode of communication. Alice Bailey devoted a book to this form of work: *Telepathy and the etheric vehicle*.

The work of this group is advancing rapidly (on a centuries scale) and the faculty of thinking in colour will be helpful; colour calls upon synthetic perception rather than analytical reasoning, and this qualified precision will call more often upon intuition. This will also demonstrate, which is what Martin Muller did, the essential role of the heart in the thinking process. The source of thinking is situated at the centre of the chest, this is where the directional impulse orientating attention comes from. The brain is a decoding instrument coming into operation during the formulation phase. Recognising the orientation of attention will be the prelude to direct knowledge, this comes from the heart; and gradually the brain, the translating apparatus, will see its importance brought into its rightful place.

The use of coffee, so abundant in business concerns, only stimulates the brain, accelerates reflex reactions (therefore learnt long time ago). But agitation of the brain does not mean new ideas, at best, adjustment and application of concepts. The greatest portion of intellectual activity is perception of a real situation or reordering of this perception. How rare it is for thought to take flight without an application in mind! Have we one or two original ideas per day, without referring to a book, without preconceived ideas? Reflecting by oneself is so rare!

Mental communication supposes also a mediation, a structured thought between the thinker and his object. Direct knowledge perceives "the object" directly without going through an analysis grid, a filter or a schematic structure of interpretation. Direct knowledge is a contact with the heart of beings, it is in fact received at the centre of the chest; "the mind hesitates, but the heart knows". Although everyone can attain direct knowledge, humanity as a whole must first master thinking and practise it with clarity. [165]

2. Observers

Let us imagine a world where journalists would not only announce the news but would analyze the understanding and interpretation of events. This stage is sometimes approached when the question "how are we participating in this process?" is asked. Sometimes one discovers structures of thinking, values, beliefs, reflexes, the emotions of a people or a category of the population. It may happen that the difficulties in understanding appear in the field of public consciousness; these obstacles are then perceived as minor hindrances compared to human unity.

In these moments, the collective organ of consciousness, composed mainly of journalists, novelists, writers, auditors in companies ... and all of us in some way, rejoin the subjective group of observers working in the midst of consciousness. The event is less important than the reaction it arouses, it highlights the progress of the Awakening Self.

We often believe during an exchange between two individuals, that there are two distinct, even fundamentally separate, sensitivities; why not realise that there is one unique sensitivity looking for itself through individuals. Consciousnesses are the windows of the Spirit. Being awakens and his sensitivity plays through the myriad sensitive beings refining their perception, each responsible for his deeds, for his attention, but this multiple focusing of consciousness do not hinder the Unique Self.

The subjective group of observers has the role of liberating the Awakening Self. It is less concerned with content than the existing structure in the field of consciousness, structure which veils perception. These veils or illusions may be sensory, emotional or mental. Mental patterns are deforming prisms, shattering the One Reality into multiple splinters, attic windows truncating the sky. Clouds (of anxiety, fear, enthusiasm or other emotion) obscure the view and the forest of appearances leads the researcher astray in its thicket. One of the tasks of the observers is in fact to clarify what one understands by peace, pacifism, humanitarian... Alice Bailey spoke of their work in *Glamour, a world problem* (GWP:150), a passage from the Ancient Commentary cited in this work, describes their attitude.

"They come and stand. Within the midst of whirling forms – some of beauty rare, and some of horror and despair – they stand. They look not here or there but, their faces turned towards the light, they stand. Thus, through their minds the pure light streams to dissipate the fogs. [166]

They come and rest. They cease their outer labors, pausing to do a different work. Within their hearts is rest. They run not here and there, but constitute a point of peace and rest. That which upon the surface veils and hides the real begins to disappear and, from the heart at rest, a beam of dissipating force projects, blends with the shining light and then the mists of man's creation disappear.

They come and observe. They own the eye of vision; likewise they own the right direction of the needed force. They see the glamour of the world and, seeing, they note behind it all the true, the beautiful, the real. Thus through the eye of Buddhi comes the power to drive away the veiling, swirling glammers of that glamorous world.

They stand, they rest, and they observe. Such is their lives and such the service that they render to the souls of men."

We would like just to contribute to this subject by stating ten laws and the principle of co-measurement. According to Alice Bailey each group works with ten laws and operates following ten rules. The term co-measurement is used in the Agni Yoga series and can be found in quantum physics.

Here is the text of ten laws and some comments. These ten laws are not verbal, they operate within the subjective group and what follows is simply a formulation.

Observers' group laws

Fundamental LAW: REALITY IS

Law n° 1: Illusion is a temporary form limiting consciousness

Law n° 2: Light is the fusion of substance (without form) with spirit

Law n° 3: Consciousness is light and recording of light, that is, attention and perception

Law n° 4: An illusion is always attacked from the plane immediately above

Law n° 5: Attention directed upon illusion attracts and brings it to a crystallized form [167]

Law n° 6: Actual experience allows liberation

Law n° 7: Will sustains light: it maintains tension of the source necessary for radiation

Law n° 8: Liberty has been touched; in time willed work weakens illusion

Law n° 9: Dissolution of form releases light

Law n° 10: External form and the seer are revealed as One

Comments

Law n° 2: In a free exchange between synchronised pulsation of two hearts, Light is born. Thus the One Spirit engraves itself in the manifold.

Law n° 3: In the light we shall see the light. Co-measurement: attention goes from sub-ject to ob-ject which sends back an impression

Law n° 4: The seven levels were pointed out in the table in the chapter "Visualising". As sophrology shows, we exert an influence upon sensation or upon physical action through imagination (sixth level: emotion, imagination). Thinking (fifth level) cannot act directly upon the physical plane (seventh level). Emotional complexes are treated by reflection, the therapist and his client try to understand the mechanism, one treats therefore a form from the sixth level by understanding (fifth level).

Intuition or pure radiance has no direct effect upon our emotional structure.

Law n° 5: Consciousness is a factor of attraction.

Law n° 6: Illusion is encircled.

Law n° 8: Will is the holding of attention through time. Time is perceived recording during movement forward (Law of synthesis). Law n° 8 works out law n° 4.

Law n° 9: Form is frozen energy (Wilhelm Reich).

Law n° 10: Subject and object are indissociable in the act of observation (Quantum mechanics). Law closely linked to law n° 3. Work upon the outside modifies the inside: the observer constructs himself. [168]

Self and non-self form reality. Reality is the Self and also the movement of ideation, it is therefore becoming. What appears to consciousness is a transitory form of reality which helps progress. What will be recognised as non-fundamental is also part of Reality. The fact that this table is made up of vibrating atoms does not deny its appearance.

Is there not a contradiction between the first and the tenth law? Does form limit consciousness or is it one with the seer? It is not at all the outer form which limits and veils understanding, it can be perceived, accepted and "seen through". Limits come from representations laying in consciousness.

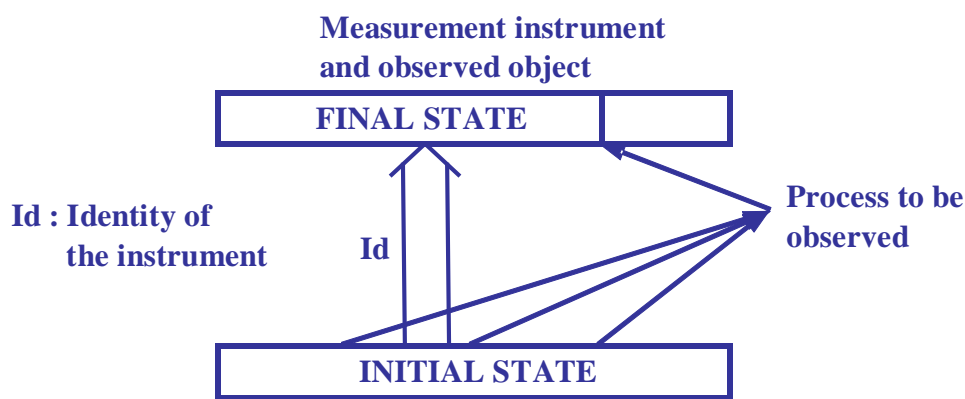
Principle of co-measurement

The observer participates in the measuring, the latter modifies "the object" or the process to be measured but also "the subject" or measuring instrument. Precisely, modern physics discerns a back and forth between "subject" and "object".

According to the Relativity Theory, any distance is measured by back and forth signals. Quantum relativist theory also highlights the back and forth in an interaction (see Appendix 3). The co-measurement hypothesis can be stated thus:

A measure is a triangular interaction:

1. **Identity of the apparatus determines possible results.** It links the beginning and the end of the act of measuring.
2. **The apparatus brings its sensitivity to the "process to be observed"**. The final state of the apparatus does not depend upon its state before measurement, this is proof of its sensitivity.
3. **The apparatus determines the measurement result.** Transition from process to be observed to a possible result is recorded by the apparatus. [169]



The term instrument can designate a scientific apparatus, a human observer, or an indicator in the business world. Co-measurement highlights therefore the back and forth movement between observer and process measured.

A simple example will help to understand better co-measurement. When we observe something we enter into resonance with this something. When we contemplate a stone we (our consciousness) are a measuring instrument, "the process to be observed" appears as a stone, mineral, inert and we record an impression because the image of the symbol has engraved itself upon our field of consciousness. A resonance is therefore established between object and instrument, the first stage has been, before any perception, attention directed towards the symbol, our conscious identity serving as a reference for all these impressions and as a link before and after measurement.

The example diverges from the quantum level (where action takes place in indivisible units) by the fact that the stone seems to remain constant, it does not seem to go through a transition during measurement

and the latter does not modify it, contrary to quantum measurements. But the instrument has certainly entered into resonance with the object; our consciousness constantly enters into resonance with the object of our attention (sensory, sentimental or thought) at each moment in daily life, as shows the experiment of contemplation. A magnificent apparatus and an astonishing process, when one thinks about it.

3. Healers

Medicine, in addition to its technical progress, has benefited from the relative assimilation of natural medicines. A small number of healers (groups or [170] individuals) are able to work with the form-ensuring factor, the central cause of attraction, the Self of the inhabitant in the body. They can enter into resonance with the inner being. The bridge therefore between official medicine and magnetic healers is practically built, inspite of remaining legal difficulties.

Alice Bailey has minutely described their rules and their laws, as well as 7 healing techniques. They are described in *Esoteric Healing* (R4:417-420 and 551-555). These different techniques partly explain the various approaches of different healers.

To facilitate the training of healers and all those who wish to refine their perception and thus better appreciate the inner richness of beings, we propose the following exercise.

Outdoors, stand successively in front of differently coloured flowers.
(A public garden with borders of differently coloured flowers can help)
Imbue yourself with the presence of the flowers.
Enter fully into resonance.
Try to sing a note in front of the flowers.
Then choose flowers of another colour...

The exercise is refreshing. You will notice that the yellow note is higher than the blue, the red note lower, the white is shining... Beings are flowers, they vibrate to an inner note, to the Self. Depending on their state, their tone varies, transforms itself, yet the note remains.

Andree Schlemmer in *Live better and heal with colours* has developed a comparable sensitivity. And this training prepares for the fourth technique in healing:

"The healer knows the place where dissonance dwells, he knows also the power of sound and the sound that should be heard... the note bringing deliverance must be sounded... He trains an attentive ear..." and the author points out "this fourth technique can be used in general".
(R4:553)

It is therefore applicable to the whole of the fourth kingdom, the human kingdom. Whether the individual wishes to heal or not, his note is a comfort. The illumination emblem, with its three red, blue, green points in a blue circle, also bring a subjective relief to sick people; people in a weak physical condition appreciate it. [171]

4. Educators

The educators' task is to awaken consciousness, and life with its many experiences is the great educator. Humanity as a whole is learning to think, and large number of formal or computer tools, methods, procedures have the effect (if not the aim) of learning to state questions clearly, of perceiving meanings and structures. This approach is a bit heavy and impoverishing initially but then it enables one to go more quickly to the heart of the subject.

Reading, writing, arithmetic was the aim of elementary school, one could add thinking. Reading first, discerning details, intentions, reading between the lines, reading Nature, Reality in them. Reading and listening. Listening to the language of others, the sound and melody of flowers, companies, nations. Learning to see, understanding details in a synthetic whole, seeing the meaning and goal of the existing, the dynamics

sustaining it. In other words, read the movement. Reading, listening, seeing and thinking.

Contents of thinking is only a form appearing on the screen of the field of consciousness; when one knows how to adjust the tuning of the image, direct attention as one desires, one perceives the adult who decides and "takes" the consequences. This modern term denotes the crossing over at this level for a large number of contemporaries. Through the adult – self-conscious actor–, plays, radiates and shines pure consciousness, the Self.

The content is the image, the field of consciousness the screen, the projector the self-conscious adult, the lamp of the projector the Self and the filament of the lamp is shot through by the current of Life-Spirit (Appendice 2).

The following phase of education, after thinking, is therefore to enter into contact with the Self. At this time, there are several approaches to meditation, these should be structured, become a scientific and pedagogical discipline, with theory, exercises, exams and evaluation of students. Contact with Self, to be fully oneself, is a fact which can be recorded. The basis for this training is a regular, daily, continual discipline; the heart beats at each instant, consciousness renews itself unceasingly and spiritual endeavour can be pursued at any moment.

After contact with the transpersonal Self and progressive assimilation of its radiance, comes a second phase, which is the transfer from pure consciousness to being. This involves an effort to go beyond the horizon of consciousness, to think in terms of a plan, to perceive as a Whole, to come to the One. [172]

This work, initially imperceptible due to the absence of results, requires even more perseverance, even though the light of the Self is a constant support. Several currents propose this kind of training in meditation: apart from prestigious oriental ways (not necessarily adapted to westerners), one can cite the rosicrucians, freemasons, certain currents in psychology; sophrology as well, from relaxation to therapeutic relief, leads to meditation. The Arcane School, the Creative Meditation Group, School for Esoteric studies, Source of consciousness (from which several

exercises are presented here) are some of these approaches. Under their varying forms they form the one current of Illumination and Awakening.

The capacity to think in colour will also help mental communication, no group being apart from others. Education also concerns the awakening of communities, their experience and their apprenticeship; education also implies granting an area of responsibility to everyone where he can take initiatives, create and contribute to the whole. This space necessary for awakening, for self-control, supposes also the control of one's environment (whilst respecting it), this touches the question of power conceded to the individual, to the community, the politics of running the city.

5. Political organizers

The group of political organizers deals with the sharing of power within communities. Its field of action includes means of focusing the direction of a country whilst allowing everyone to participate; it includes sustaining the vitality of the spirit of a nation and the contribution it can make to the world and what it can learn from the world; it includes preparing the world federation based upon continental units, since each continent has its specificity. If the american continent vibrates with intuition, the european brings his culture developed on the outside (of the globe and of consciousness) and the asiatic his depths and his full resonance. This group transmits spiritual will, as it is latent in matter and in spirit, will which traces the lines of the Plan of evolution. From this level, it precipitates what can be described as a piece of the incandescent Plan into the soul of nations, continents and the generic human organisation, thus transmitting pure ideas into the collective mind, that which forms the structure of the political evolution of the world.

The work of this group is very delicate, as it comes up against egocentrism and the quest for power over others, based upon the desire for recognition. [173]

The group thus requires complete detachment from its members as far as their wishes, their opinions and their national or cultural conceptions are concerned. Will can only be expressed for the Whole and through Oneness. Members, only if they can achieve detachment, gain access to these powerful currents of will. The worker, by his motive, determines the

extent of resources which he can use. If he bases himself upon " a certain idea of his country" or of his group, he will be able to use, at best, the mental force of this structure. If he acts for the Whole, he has access to the Whole.

The task of this group is therefore very delicate, and, if one can perceive considerable progress (continental units, right to intervene for humanitarian reasons, recognition of the rights of a people to express its culture, weakening of the notion of border), the link between subjective organisers and politicians establishes itself very slowly. The group will remain in the background for a long time.

The function of politics itself will change; in the last century, nations looked for unification by establishing a capital, by a common policy and by a standard administration. Politics (social direction) becomes the focus of the spirit of the community; it will centre itself even more upon the human heart, which is common to all. This takes place both in the structure of the collective organism (in its consciousness and later in its rules) and in that of the individual organism.

At the present time, national egoism has to become continental, multinational. It is reinforced by the feeling of loss of identity, caused by the economical logic. This abstract logic standardises localities and our environment (public housing, supermarkets, imported products, TV, standard work methods)... Nationalism comes from love of one's country; the Earth, in a place, vibrates in a certain key or tone, and the fruit, wine, culture bear witness to this key. Their preparation is a melody played by the Spirit on the instrument which is the locality. Culture is the coming together of Spirit and Earth. But rather than maintain traditional forms (which enclose the individual), is not the essential to join Spirit to matter, to the Earth? So "I love my country" becomes "I love the Earth here" which adds to "I love the Earth over there", which becomes "I love the planet, I love Mercury..." and the Sons of the Sun say "I love".

The political organisers receive matter's request, presence of opinions, of needs, and, in accordance with the global aim, stimulate certain ways. The question of the distribution of power or the decision-making system concerns [174] in fact every community (family, business, local authorities, federation...) and not only nations. The organisers establish, study or correct the functioning of structures so that they achieve their aim.

Around each professional category (public transport, doctors, journalists...) one can see the outline of a tri-partite structure; the controlling powers (economic policy, trustees, shareholders), peers and professional organisations (societies, unions...), the public represented by various associations or committees. This structure is interesting and will no doubt expand.

We suggest here two meditation outlines, the first could be used more easily on Sunday, the second on Friday. The latter is concerned with the soul of France and gives an example. The reader can design his own thinking pattern.

Outline for the group of political organisers

Consciously, we unite with all those searching to transmit the Will of the Whole into receptive matter.

We try to observe the animating Principle, then the Direction of the Whole (follow the progression Galaxy, Sun, Earth, humanity, continent, nation, region, community, locality)

We reflect: what impulse is to be transmitted?

What has finished its cycle and should be destroyed?

What indicates the future and will expand consciousness?

The heart emits the ideas received.

We stimulate the dynamic will of the Whole, at the heart of all beings.

By visualisation,

magnetise the Group of World Servers

support men and women of good will

impress the human mass with the Power of intelligent Love

That which has finished its cycle is made clear by rule 8 of the tenth group (what thread to pull when confronted by an obstacle) [175]

This work is difficult, it is for people who perceive the dynamic transpersonal Will; this is intensification of the will to be attentive to others.

The second meditation concerns the contribution of a peoples' soul to the world. The soul of a nation is the spirit presiding over its destiny and sustaining it through upheavals and the main trends. The territory is the physical body of the nation; language is the mental vehicle, it is a filter laid upon the world, a way of looking at it. The soul or Self of the country encompasses territory, language and goes beyond them, it mingles its quality with nations in general. One always works by accepting others in the one humanity.

The tower of the five lights

GROUP FUSION

We are aware of ourselves, with a magnetic attention, then aware of the consciousness of the other members of the group.

An OM of unification

ALIGNMENT

Contact

light of matter

light of the mind

light of the soul

light of pure reason – Truth, Beauty, Good

light of pure heaven – Being, Life, Fire

POLARISATION

The major light includes and vitalises the minor lights.

Everything is living substance. Heavenly Light.

On a midnight blue background, a five-pointed star glitters

Unite oneself with the Ray of concrete Knowledge,

which flows also through the francophone soul.

This soul says: "I SHINE AND GIVE FORTH LIGHT".

REFLECTION

We reflect upon the thought-form: [176]

"What is the next step to be taken to reveal the nature of the soul?"

Emit the thoughts received.

ANCHORING

We unite with the soul of group servers

"At the centre of all Love, I stand.

From this centre, I, soul, turn towards the outside.

From this centre, I, the one who serves, work.

May the Love of divine Self spread

into my heart, through the group and into the world".

We search for that part of the work which we are to accomplish within this unity.

DISTRIBUTION

We visualise the distribution of Light, of Love and of Goodwill through the kingdoms throughout the globe. We assert the intention of the Whole.

OM OM OM

One can work similarly for the soul of Europe, Sunday morning (Soul 1, Personality 4, motto "I guide") or for any other country, referring to *Destiny of Nations*.

Some thoughts about social organization

Paradigm of power

All social organizations are concerned with the question of power. This paradigm deals with facts – whereas religion deals with values, art with perception, science with knowledge.

Power is the ability to...

Three aspects can be distinguished:

- power on matter: Green, vertical, command, 3
- power of relationship: Blue, horizontal, negotiation, 2
- power of meaning: Red, depth, culture, 1

3. The power of domination applies to matter (thanks to our bodies) under the law of economy. This power applies also to the various conditioning to which [177] we are submitted. Cultural, educative, material, financial conditioning...

The social definition of this kind of power is (in relation with others):

"To coerce someone to do what he would not have done alone"

2. The power of relationship applies to others (thanks to affinity) under the law of attraction. It concerns the affective field, the desire to be acknowledged, loved ... It may play toward a mutual adjustment, a win/win resolution, the coordination (sexual relationship, group relationship among it). The power of relationship is gradually taking over the power of domination.

Its social definition is:

"To arrive at beneficial exchange terms"

1. The power of meaning applies to spirit or the view with which we envision action (thanks to the mind, thought and spirit). The law here is the law of synthesis.

Its social definition (concerning others) is:
"To be able to have an impact on collective action"

Here also, three aspects can be discerned:

- 1.3, to birth an idea
- 1.2, to embody a value, a way of being
- 1.1, to manifest the source, intensity of presence

The influence (different from authority and lawfulness) are brought about by this kind of power. The guides of humanity have used the second aspect of this kind of power.

Spiritual kingdoms

Our work is supported by some sources or kingdoms of lives.

"Our power is sacrifice" (*The Call*)

Goal of 4 th kingdom	: creation of forms, which are coordinated in a ritual (3 rd aspect)
Goal of 5 th kingdom	: expansion of consciousness (2 nd aspect)
Goal of 6 th kingdom (liberated triads)	: to transmit the inflow (1 st aspect)
Goal of 7 th kingdom (solar lives)	: to distribute life

The rays of that seventh kingdom are 1 and 7: universal mind and synthetic ritual. This seventh kingdom, though unreachable directly, is of vital concern for us, via the ashram. [178]

Human groups

3 kinds of groups appear:

- activity groups: companies with concrete results
- affiliation groups: informal, friends, beliefs, values
- necessity groups: community made by a territory, all living beings, for the facts are (even the excluded beings are living).

These groups may intermingle, for example: states or political parties based on religion, party for hunting...

These groups would logically promote one kind of power (domination, negotiation or meaning) but it is not usually the case, except on a very large scale. Companies look for their survival and profit; and the chief gives orders. An affiliated group is rather informal. A nation embodies a specific quality which spreads over a certain territory, it also embodies some historical values.

Collective organisation

The three axes of project management are:

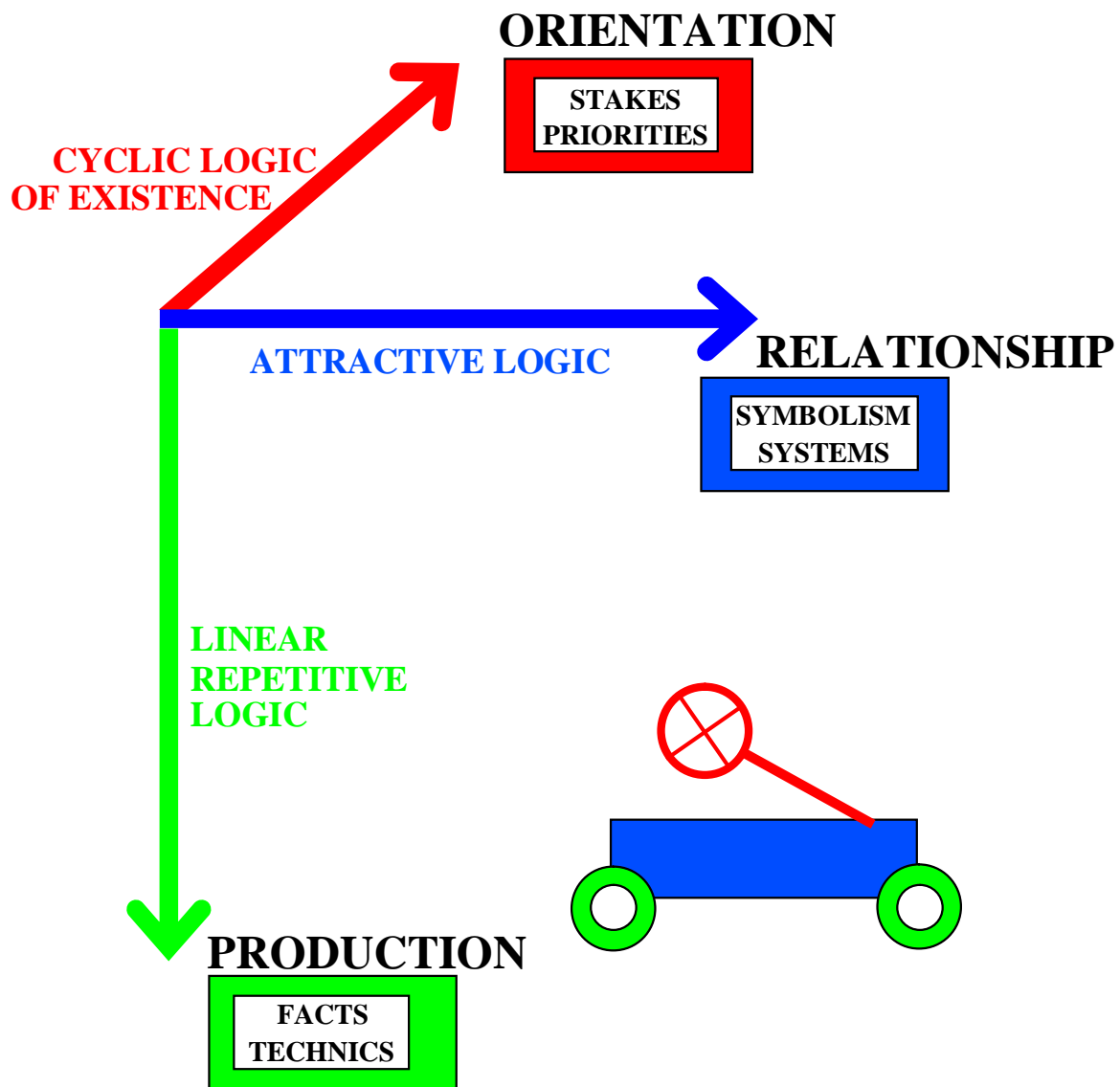
- **ORIENTATION** piloting
(Red, forward or in depth, cyclical law of existence)
- **RELATIONSHIP** management
(Blue, horizontal, law of attraction, opportunities versus risks)
- **PRODUCTION** operating
(Green, vertical, law of economy, linear causal logic)

These three axes are related to the three aspects of personality:

1. Ruling principle, the One on the Throne, closeness to the Source
2. Lucid vision, perceiving witness
3. Architect who coordinates the roles

They are also related to the three aspects of consciousness:

1. Renewing
2. Acceptance – Opening
3. Outer contact = perception



Collectively,

- the sphere of perception became global and pulled by the customer,
- the sphere of production is scattered (divided among companies, global firms, the web of general economy),
- the sphere of orientation is being focussed in values, forums...

For each unit, one may distinguish:

- The activity sphere (Green), [179]
- The perception sphere (Blue),
- The transcendence sphere (Red).

Meditation for our planet

This outline is derived from *Esoteric Astrology* (R3:619).

Choose one of the following questions or formulate your own.

- Will directs activity. How can this fact apply on a global scale?
- How can humanity take its collective destiny in its own hands?
- If the hierarchical model is a tiered tree of communities (globe, continent, nation, region, local community), how can it work?
- How can various communities cooperate?
- How can the power be spread among people?
- How can the power of Reason be expressed through many minds and cultures?
- How can humbleness fuse with the use of power?
- Other questions

ALIGNMENT

Align to the Presence,

Then follow the first Ray line to the Master (the realized Spirit in yourself), to the Manu, unto the Lord of the World

INSPIRATION

Turn to the transcending One focussed in the Great Bear

Perceive the first Ray as the transmitting Ray (breath of lightning)

Perceive the second Ray as the transforming Ray (field of relations infused with fire)

Perceive the third Ray as the transfiguring Ray (diffusion in all cores of forms)

See the purpose of the Earth be implemented

MEDITATION

Choose one question, then ponder on it.

Send one OM silently inside the head, then wait for ideas

At the close of this period, send out the perceived thoughts

VISUALIZATION

Visualize humanity taking its destiny on its own hands, managing the three lower kingdoms respectfully.

Visualize the United Nations, the NGOs and collective movements assuming [180] sacrificial power for the Common Good.

Visualize your nation's soul radiating among other nations – as one of the seven Pillars of the Temple

DISTRIBUTION

Say the formula of your choice expressing your intention to work for the One Life.

6. Linkers

The sixth group of linkers establishes a rhythmical link with the Spirit, more generally with meaning and values. In this way, it also establishes a link between events in the human community (birth, marriage, death...) and the meaning of these events. This subjective group incorporates therefore worshippers of old religious forms, masonic rites and those with a spiritual quest, a quest pursued by humanity for thousands of years, a quest that everyone conducts in their own way. The group is therefore much more vast than the ecumenical groupings.

This rhythmical link with the Spirit is borne by different cycles: daily (morning, evening), weekly (Friday for Islam, Sabbath for Jews, Sunday for Christians), moon phases (full moon for Buddhists), annual (main festivals, December 24 eve, June 24 eve, the spring festivals: Easter, Wesak, Pentecost). A growing part of this group follow the moon cycles which concern the whole globe: (full moon and new moon, 3 days after the solstices and the equinoxes).

This group will not just aim at the "spiritual", it will emphasize the sense of humaneness. Many rituals run through the human community emphasising different facets of collective activity or desire. Besides the search for meaning (declared as such), let us not forget the cult of sports matches, of Bingo, of horse betting and of the Stock Market. The high priests of TV shows or news receive payment in relation to their function. The cult of clips and of advertising sing the praises of consumption (total pleasure right now) and the logic of economics as unique rationale to millions of followers. Facets of truth and old structures. Values inherited from upbringing or chosen values? What makes us live? What moves us, makes us act? That is where value is revealed, that which is vital. [181]

This group of linkers has therefore a central position. When the ten groups are placed according to the tree of life of the Kabbal, the sixth group takes the place of the sixth Sephiroth named Beauty. This group will therefore probably link the internal model and external form. This sixth Sephiroth is also the heart of the tree, and this group pulsates spiritual current throughout the human organism and from there onto the whole planet.

The coming One

More and more will be spoken about the coming of a Great Being, of "the one who is born from age to age" (Bhagavad Gita, fourth dialogue, verse 8); as said the Old Commentary:

"Up from the pit of Maya back to the portals of gold,
forth from the gloom and darkness to the splendour of
day, rideth the Manifested One, the Avatar, bearing the
shattered Cross" (CF:748)

He is "Maitreya, the future Buddha". What use would the apparition of a great man or an outstanding woman be to us, if it remains external? What is important is the new perception coming: the united pulsation of all beings. The term Maitreya can throw a light on this meaning: Master, Matter, Mater = Mother; it relates to the grandeur of matter, the splendour of Space where the Spirit is engraved.

What use would this coming be to us, if it concerns another? "Verily, by human feet, by human hands" (*Illumination*, § 153). The eternal manifests itself through us, and evolution is enacted by us, amongst others. To assert That which goes beyond all being, which fills life, which penetrates everything, we must recognise Reality. Reality of evolution, reality of the Purpose which is there, latent but not accomplished, reality of Awakening which ends ignorance.

Some beseech, pray, it is no longer the only attitude possible. We can call upon spiritual forces in the same way as we handle forces which modify our environment. We can call upon what is within us, go to the Source; we can consider it as an Other, call it, invoke it, or we can assert our identity "at the Source". Since Everything is within us, we can affirm the divine in us, magnify the already existent Perfection, expressing itself already, without ignoring the imperfect aspects remaining to be worked upon. This work is itself part of the Sacred Act, of the Spiritualisation of Matter, Teilhard de Chardin would say. Divinity already expresses itself, as far as its fragments are able to. Moreover, rather than a prayer, a mantra, an invocation, we suggest an affirmation. [182]

Creative affirmation

From the point of Emergence within the Mind of Space
Light streams forth into the minds of all,
Light infuses the world.

From the point of Oneness within the Heart of Space
Love streams forth into the hearts of all,
Love regenerates the world.

From the point of Tension within the Fire of Space
Will inspires the efforts of all,
Will affirms the world.

From all centres of the Circle of the One Life
Radiation of Love and Light intensifies,
All manifest the world's Beauty.

Light, Love and Will transfigure the world, now.

Each one of us asserts his convictions, in his own words, summarising the essence and the fruit of his research. Each one inscribes his convictions in acts and in his thoughts, formulating it enables the strengthening of intention and the meaning of ones life.

The above formula summarises, in its way, the thesis of present work on Earth. The one who dictated Alice Bailey's works said that the Great Invocation, given in 1945, was the best translation he was able to give at the time (DINA 2:151, EH:489). It is a powerful mantra, used by the Guides of humanity, the historical version of 1945 expanding the minds of millions of people. The Great Invocation focuses and supports the call of all hearts on Earth, they ask for more light. So one might listen to those calls, coming through space and sharpen this current which is the real invocation, the call to the One Self. One might also search for and affirm silently the seven word-forms which underlie the formula of the Great Invocation.

The present times require not only a call but an affirmation, and now is the time is for those who are ready. [183]

Let us stop and ponder a moment about the formula called the great Invocation. It is a formula because the great Invocation is made itself from the multitude of forms invoking more light. Let us ponder this formula a while, some questions come to mind:

- Do you know one politician who could talk about the "race of men"?
- Any psychologist would point out that the mere mention of evil in a sacred formula –said with full concentration– will enhance evil.
- The Plan of evolution has been implemented for centuries and we have evidence of progress in the last decades. Alice Bailey wrote that the Great War was even useful to clear up the way. The Plan has to be implemented, fulfilled, and not restored. Besides, restoration has a conservative connotation.
- Christ is said to use this formula himself. How can He say "May Christ return to Earth"? He is living on earth and supports all efforts for His reappearance.

Let us keep our sense of the Sacred, devotion must not blind intelligence but fuel it. The author of this formula suggested possible changes for some public; the world has moved on and our heart whispers other words to our mind. Indeed, we may express Spirit without words, yet a formula sums up our understanding and fosters our conviction. Man is free, it means he is greater than all social artifacts, man is the master of forms and not their slave, whatever they are, no matter how sacred they may be.

The formula suggested here has also benefited from the inspiration perceived by Robert Gerard: the manifesting Principle, the One who comes, proclaims the grandeur of Space (the Great Form) and is addressed to everyone, this version being broadcast under the name of World Invocation by the International Foundation for Integral Psychology. Since the spiritual events of 1985, when some elements of humanity were resurrected, that is, express fully the Living Substance in all its aspects, and of 1988, when Buddha transited the Heart of the Sun – events arising from the progression of our planetary Being – another approach is placed at the disposition of humanity. The Supreme Light can be known and revealed. Reality was, is and will be; the Path has always been, but greater Sources are identifiable and accessible to all.

It is suggested today that we affirm the essence of our being, since this essence is more and more perceptible in space. Instead of invoking a Superior Principle in duality, it is possible to affirm it within Unity. [184]

Stanzas of the Creative Affirmation

Light emerges from Absolute Darkness, from Without Limits, from Non-number (cf. SD III 7, IV 1, IV 5). Emergence, synonym of Source, is a term linked to the fifth initiation, when total vibration emerges from the focused being. Light is exchange, resonance in the Great Form, it is this Spirit living in Space. This Light which makes us receptive to higher sources than the spirit known up till then, this light which awakens us. This light is already there, and in its most material form, it is continuous exchange between electrons and protons, basis of matter, it bathes the universe and the Big Bang echo is a radiation or some light at 3°K.

Awakening or Consciousness is One. This Unity, the essential at the Heart of Space, plays also in its multiple facets. Love is the gift Unity

bestows upon Itself, Love of All, gratitude, splendour, love for the other facets, more dense maybe. Love which makes all things new, since filled with the One. Everything is possible.

This unceasing renewal within the One is play of Life, of the Flame, Transformation, Awakening. Behind the play lives immutable, lasting, inflexible essence, will. Will which is proximity to the Absolute; Tension which is renewal frequency or emergence of Will, it translates the force coming to us from the Essence of the One. When the Sacred enters life, when it becomes action, it is fire, fire of effort, fire of spirit. Will transmits the necessary Breath to sustain effort, to pass through Substance, to achieve Completeness. The total result of this effort is affirmation. Imperfection is simply the space not yet inspired by will. When we transmit the dynamic will of the Whole, we magnify the world. Total affirmation, Splendour of realized Being.

Apotheosis, Summit, the Circle is the Whole perceiving itself in the myriad sparks. The One Life is precisely this "circle whose centre is everywhere and circumference nowhere". Glow worms also magnify light. Each being plays his score and adds his note to the Great Symphony. Beauty, which unites the one to the manifold, Beauty, internal model externalised in the objective, Spirit experiencing itself in objectivity, object of evolution. Present Beauty, natural or acquired, beauty in progress, since evolution can also be seen as Action, the present state is only an outline of Beauty in preparation. Each being contributes to this unique action expressing the Sacred in movement.

Little by little, under the influence of life, each being lights up, recognises Oneness, and as a Galaxy where each atom sparkles, the world becomes transfigured; [185] the world which offers up Itself as representation of eternal essence, which spreads Itself out before us, and which experiences and Communes with Itself. Immersed in this eternal present, we join "That which filled the Universe with a fraction of Itself and yet remains".

Three points, emergence, oneness and tension in the Circle of the living Whole. Rediscovered structure of Being.

Suggested formula to be explored, assimilated and improved upon.

Sun and Moon cycles

The linkers group unites Spirit with Matter, pure consciousness in daily environment, two poles symbolised in the sky by the sun and the moon. The Earth represents the human being or the mind which creates the link between the two. The work of this group will therefore be helped by the full moon and new moon. We know already that at full moon, maternities, emergencies and psychiatric hospitals are busier, evidence of increased psychic activity. The moon represents the form which, during full moon, reflects the maximum light of radiating consciousness (the sun). It is therefore the moment to look for vision since the night sky is at its lightest.

At new moon, the night is at its darkest and stars twinkle that much more clearly. New moon is therefore the time when the Essence, the Being, the One manifests itself fully and when the spiritual focuses, represented by the stars, twinkle more intensely and clearly. It is therefore the moment to go into action, to sow the seed, the initiating act of a project, whether this action be tangible or spiritual. The aim of meditating at new moon, if one connects with cosmic rhythms, is to go beyond the solar star and work with Being, or what is known technically as the triadic currents. These currents, although beyond "the soul" can be felt by anyone, since the terms Being, One, Infinity, pure reason, awaken a specific echo within us.

A meditation outline – amongst others – can help us work towards peace during full moon or new moon, but there is nothing to stop us using it at other times.

Outline for a new moon meditation

GROUP FUSION

We are aware of ourselves, with a magnetic attention, aware of the whole group, 3 unifying OM with the planetary heart, one aloud, another listening to the other members of the group, the third silently.

[186]

ALIGNMENT

Unite with the group of all those who link themselves with the spirit
Unite with the spiritual heart of the planet
Unite with the focal point of planetary life

POLARIZATION

The ... constellation (sign containing the sun) focuses one aspect of the Spirit.

We are receptive to currents guiding our evolution as energy and plan
(long pause)

We reflect upon the key note ³ of the sign, asking ourselves in what way it contributes towards the awakening of consciousness.

PRECIPITATION

We visualise the energy currents giving life to world Service for nations, continents, human species (pause).

We visualise the outpouring of energy giving life to world service for education, values, right relationships (pause).

We visualise the outpouring of energy giving life to world service for civilisation, economics, science and the arts (pause).

ANCHORING

We unite with the unique soul

"At the centre of all Love, I stand.

From this centre, I, the soul, turn towards the outside.

From this centre, I, the one who serves, work.

May the love of the divine Self spread

in my heart, through the group and into the whole world".

³ The key notes are indicated in Alice Bailey's *Esoteric Astrology or Hercules' Labours*.

We search for the work which we have to undertake in this totality.

DISTRIBUTION

We are a Sound resounding in space, we recognise the existence of Unity and we participate in the creation of the world by our creative Speech: (use the formula you prefer)

OM OM OM

[187]

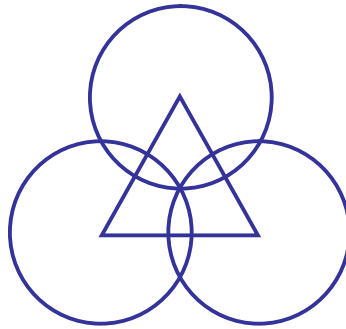
Triangles network

The Relationship work will bring about a profound transformation in the life body of the planet. Proceeding in three stages: penetrating the upper levels of Life, polarising and stabilising on the mental level, outpouring and fertilising living substance. Thus Above and Below will be co-ordinated and "The Supreme Light can become known". (DINA 2:428)

A relationship between two parties can be an illusion by each reflecting a false image: a third party can make the link objective. Seen from another angle, the triangle is the first figure which offers a surface through which a spiritual impulse can pass. Three beings who enter into contact daily in the light, in thought, enabling each one to expand his consciousness, to learn to work subjectively, to radiate the light of understanding and to anchor Spirit upon earth. These three beings connecting to each other can be humans, but also groups, towns, nations or continents. Thus twinning of cities could be more usefully replaced by a triangulation. There exists already a large network of triangles of light.

Through this network circulates, at a more abstract level of information carried by an electro-magnetic network, goodwill. This second network which qualifies and permeates the first is more subjective, it depends upon the intention brought into play, it transmits will to the mind setting love into action. This permeation passes through what one could call points of reflection and lines of loving intention.

A triangle represents the trinity engraved, itemised in matter, a circle is less angular more encompassing and more subjective. This second network can also be seen as circles crossing each other at one point (at the centre of the triangle constituted by the three centres of the circles). [188]



The circles symbolise the field of consciousness, radiation or relationship to self, and the intersection point represents the intention of working jointly. Readers of *A Treatise on Cosmic Fire* (CF:573) will notice that we come thus to a series of three blue interwoven circles, describing the symbol of the system of Love. The aim of the network is indeed to circulate pure love.

A third type of "triangles" (three points in a circle) is made up of three beings uniting their three points of tension within the one Life, the Living Principle in its three aspects.

One of the consequences of this work will be to vitalise the substance of our Earth, in a way never before; the Earth will be permeated by the impact of the Cosmos and the presence here of galactic Space will become obvious. Incidentally, this work will help circulate energy and bring into play the principle of Sharing, which will help the work of the Financiers.

7. Scientists

The seventh group of scientific workers highlights matter and knowledge. It studies the most concentrated matter, that which is hidden behind inanimate matter in order to arrive at Knowledge, that nectar which can be deadly. The formula of life is an enigma, to know is to be at one with, that is what the scientists will also discover. These scientists include not only the scientific community recognised as such, but all those who, through observation, conception, experimentation, study with rigour and precision. Those who know have a synthetic and clear vision of Reality, of principles and facts.

Twentieth century science has done much to release us from the mechanistic choker. Two specific identities can no longer be separated in the quantum world, space is presented under the abstract term of fields, the strings theory deals with imponderable links and yet subjected to extreme tension (Dirac's strings), the accent is upon action (catastrophes theory, fractals, morphogenetic fields). A closer and closer link is being established between laboratory experiments, the most advanced theories and public intelligence, thanks to a small number of philosopher scientists.

No doubt, these tendencies will continue: ecology, link with the environment, systemic theory (based upon relationships) will develop. The importance of form, of its attracting ability will receive growing attention; once the energy form is recognised, its attractor will be another name for Self, the soul... Computer techniques, information science, quantum measurement theory, research in perception, outline the future Science of Sensitivity. [189]

Computerisation, networks, logical chips, "intelligent" buildings, increase in infra-red signals, radiotelephones, FM frequency, are these anything else than the implanting of specific sensitivity into matter? Perceiving qualities of systems as colours, auditing processes as dissonances, action of attractors as notes, outlining interactions in the form of diagrams, and above all, integrating the thinking of the researcher into the field of research, will give rise to this Science of Sensitivity, which will illustrate directly its laws and results in expressive formulae (form, sound, colour).

For example, communication between computer systems is described by international regulations (ISO) by a seven-layered model: physical, liaison, transport, network, session, presentation, application. A century ago already theosophy, under H.P. Blavatsky's and Alice Bailey's impulse, described substance as constituted by seven conscious principles or seven levels of consciousness. (cf. SD, CF). They are the physical or sensory, astral or emotional, mental, buddhic or pure reason, atmic or spiritual will, monadic or pulsating life, adi or the divine. These seven levels are also presented in the chapter "Visualising". A rigorous study awaits its qualified instruments, its experimental procedure and its physical community.

The great form of the Cosmos, the substrata of all relationship, Space, has already been recognised in the form of the Big Bang, of topological fields, of matterless fields. The link between matter and electricity remains to be explored; "life, consciousness and electricity express divinity". (Bailey R1:182).

The Big Bang theory shows that matter only became transparent relatively late; at first light particles interacted so strongly with the embryonic nuclei that they destroyed them. Could the Big Bang also be psychic? Does not the One Self also play into sensitivity? Does expansion of consciousness not go hand in hand with that of the Universe? Substance and sensitivity were able to dissociate themselves rather late. The light particles (with an integer spin) are vehicles of interaction and correspond to sensitivity, the matter particles (with half-spin) are the components of matter and correspond to substance. Following this hypothesis, before dissociation due to cooling, interactions and matter were indistinguishable, awakening and substance were indistinguishable, Spirit and Matter were boiling. It was only later that consciousness dissociated itself from the body.

Four axioms

At the end of the nineteenth century, the *Secret Doctrine* proposed Knowledge based upon three axioms, one could add a fourth assumption:
[190]

1. An immutable, unlimited Principle exists, an absolute Reality, which precedes manifested and conditioned existence. It is beyond human thinking and expression. The manifested universe is contained within this absolute reality and is a conditioned symbol of it. In this manifest universe three aspects can be seen. We have therefore:
 0. The Absolute, Unique Reality, Sat or Be-ness, both Being and Non-Being
 1. The first Logos, impersonal and non-manifest, Precursor of Manifestation
 2. The second Logos, Spirit-Matter, Life, "Spirit of the Universe"
 3. The third Logos, Cosmic Thought, Intelligence, universal world Soul or unique Self.
2. There is a fundamental law, the law of periodicity. Everything in the universe is born and disappears unceasingly.
3. All Selves are identical to the ONE SELF [Oversoul].
4. All being is a focusing of Space into an electric point

In Be-ness, un-manifested Root, is found the plane of Being, which is Light, Life, Electricity.

According to the law of periodicity this point pulsates from space to point to space...

Conversely, all space has a focal point.

Participating in its pulsation is called identification.

The lesser relationship coming out of it is conscious sensitivity.

The place of the subject in the theory

The problem confronting scientists is the recognition of their intervention in science. If subject and object are indissociable in quantum measures, the scientist still hides behind the clarity of his instruments so as not to study his own theorising. The human being is a measuring instrument to be perfected, and with such instruments one can experiment with thoughts (cf. Appendix, Ring of consciousness), one can develop intuition within rigorous theories (cf. Connes, Witten, etc). There are other ways of exploring, not just tangible recording or formal calculation. Direct knowledge can guide conception; the latter [191] then submitted to critical appraisal, tested against other theories and logical calculations; the theory thus constructed is then experimentally tested.

Certain aeries constructed can thus be directed at distant objects. The Mount Palomar telescope revealed in 1989 a cliche of a quasar 13 billion light years away. This quasar is situated behind the M 101 galaxy, itself behind the Plough. Tradition describes the Plough as the Seven Rishis and the present one as the life line of our solar system (CF:1157, 1162). A quasar is brighter than the millions of stars in a galaxy, which seems to indicate that its source has fused to an exceptional extent. Power and Light (or in subjective terms Substance and Will). Is it not a "Raja-Sun", as "Mahatmas' letters" to A.P. Sinnett announced last century? Would it be possible to turn one's attention towards this Star? And if Alice Bailey describes the subjective approach of the Avatar of Synthesis (EH:302) does that mean that Subjectivity and Objectivity meet at this point?

What impact may such an announcement have? At first, a cloud of errors and illusions; "everyone assuming they have a regal spirit" whereas they have not yet mastered thinking; gradually however, attention becomes steady and impression more precise. Stars place themselves around the jewel, this is what allows research, but who knows the jewel? A group should undertake systematic research of impressions received, conditions of reception and building up of trained organisms, firstly of individuals, then of networks similar to radio-astronomical aerial networks.

External study and subjective research

One can also study the subjective world scientifically and draw a parallel between inner "radiation, abstract currents" and modern physics. Description of subjective states can only be enhanced by this comparison, the real test is not physics but the collective confrontation with subjectivity. When one visualizes virtually continuous radiation from a centre, the radiation is then pre-quantum. One can also illuminate a being at distance, one can then perceive a flame rising "from earth", analogous to the tunnel effect; but to penetrate to the "quantum" stage (corresponding to it), one must go beyond definition of self, lose continuous impression and go through the heart or arrow of attention.

Do you think that "spiritualists" follow scientific theses, thus embroidering their beautiful ideas upon them? Do they use fashionable scientific terms to present (falsely) their perceptions? It may be true for some of them, but experiments are being carried out in different parts of the world of which [192] scientists have no inkling; moreover, they themselves do not know where their most fruitful flashes come from. But rather than evoke competition between two methods or two groups of researchers, it would be better to see the effort of human spirit to widen, discover and deepen itself and permeate matter.

Scientists reveal the grandeur of Matter and to do that, they must first descend to the dense, the exterior, the effects. When non-separativity is recognised and integrated, they will realise that they are building up Our Matter, matter in itself, in themselves, in us.

What are the conditions of knowledge?

Our understanding of science, of what it could be is greatly conditioned by twentieth century physics. Scientific facts and reasoning have to be approved by a scientific community and this is parallel to the light speed recognized as an universal constant i.e. a reference frame. Following Niels Bohr (and Emmanuel Kant), one admits being able to only observe phenomena and not know reality; science is thus reduced to what can be observed by many and repeatedly.

This is a belief inherited from Kant. Hegel pointed out that things might be known in themselves, i.e. to know them in oneself. Yet one has to be in touch with that Self.

How is it possible to observe originality if we ask for repeatability? How can we express things without words, without propositions, if we want to go beyond the contents of thoughts? Formulas are inert objects, but could they become alive, as sounding when thought upon? If phenomena are movement, beyond words, beyond the inception of thought, how could they be expressed? In the movement itself, in being the creation in one self. To know means "to be born with" in French and one may be reborn, live anew with partners. In fact, consciousness renews itself unceasingly and is being re-born with a contemplated object, so an impression is provoked by the consciousness sharing existence with an object. One may expect that the recognition of the movement of thought will be a true progress in science.

About the fourth axiom

Stephen Pugh gave a fourth postulate of the *Secret Doctrine*, relating one number to each Ray. Here the reader finds another fourth axiom, so which is the true one? You may wonder. The real question could be "What do we do with it?" "Which knowledge do we gain with these axioms?" The axiom given [193] in these pages relates electricity and space, are they useful as an "astrological key"? Could we attune to the planets as energetic centers of the solar system? Can we hear the tone of this will-to-know? The book of John said that the stars would fall upon Earth, can we live as pulsating stars and resonate with them? Then the stars will be among us, indeed they will walk on Earth.

8. Psychologists

The eighth group of psychologists deals with the conscious process and its source, the Self or the soul. This group's work is already extensive, even though there is still much to be done. If most therapies deal with emotions, few include the Self which remains the Source of Illumination. A balanced relationship between the self-conscious actor and the Self is the theme of the subjective group. Progress made since 1960 (after the founders, Freud, Jung, Reich, Maslow, Assagioli...) by Winnicott, the systemic school at Palo Alto (Watzlawick), Neuro-Linguistic Programming, Integral Psychology, Seven Rays Institute, is continuing.

Alice Bailey indicates (WM:423) that five schools will unite into a new approach in psychology:

- mechanistic or behaviourist school: from neurophysiology, from brain mechanism (as a hologram...) to the Palo Alto school
- introspective school: psychoanalysis, induced dream, psychosynthesis (and sub-personalities)
- oriental school: Zen, sophrology, relaxation techniques, meditation, integral psychology
- "to which are added the conclusions of two new schools which will appear soon, but which are still insufficiently developed [1940] to warrant a name. They are in an embryonic state. One will deal with aspects of individual energy and its reaction to the energy of the universe in which it is immersed". Humanist astrology promoted by Rudhyar and seven rays psychology have since shown the importance of this approach.
- "the other will consider man as a unit of electric energy" (opus cited)

One can link to this last school the approach by the blue circle and three red, blue, green points; the exercise in the "Defining oneself" chapter illustrates it but this current does not seem to be very developed. It would be useful though to find an algebraic and comprehensive formula for the Self and its instrument, the person. One could imagine the application of

attractors, morphogenetic [194] fields and electro-magnetic radiation of beings. When Assagioli speaks of correspondence in his laws, are we so far from morphogenetic fields? Alice Bailey concludes: "Both will be incomplete. The contributions of the various schools will nevertheless unite in a synthesis". This synthesis is being built up, particularly in integral psychology, the seven rays institute currents...

Following the Palo Alto school, we should add the psychology of collective organisms: families, groups, businesses, towns, nations, these belong to the Science of Sensitivity.

Ten psychological laws

This group also functions according to ten laws and we can quote here Roberto Assagioli's definition. We can see that images used in interpersonal or social communication (advertising) are far from innocuous.

1. Images or mental pictures and ideas tend to produce the physical conditions and the external acts that correspond to them.
2. Attitudes, movements and actions tend to evoke corresponding images and ideas; these in turn (according to the next law) evoke or intensify corresponding emotions and feelings.
3. Ideas and images tend to awaken emotions and feelings that correspond to them.
4. Emotions and impressions tend to waken and intensify ideas and images that correspond to or are associated with them.
5. Needs, urges, drives and desires tend to arouse corresponding images, ideas and emotions.
6. Attention, interest, affirmations and repetitions reinforce the ideas, images and the psychological formulations on which they are centered.
7. Repetition of actions intensifies the need for further reiteration and renders their execution easier and better until they come to be performed unconsciously.
[195]
8. All the various functions and their manifold combinations in complexes and sub-personalities adopt means of achieving their aims without our awareness and independently of or even against our conscious will.
9. Urges, drives, desires and emotions tend and demand to be expressed.
10. Psychological energies can find expression:
 - 1) directly (discharge/catharsis);
 - 2) indirectly through symbolic action;
 - 3) through a process of transmutation.

[Assagioli, *The Act of Will*, 1974]

Three rules

Three rules are of particular interest to the psychology consultant (Bailey WM:320).

Rule I.

Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule II.

Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III.

Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the Plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

Each being is a world, he creates his own world by co-existing with others. [196]

9. Economists and financiers

The ninth group of financiers deals with the sharing of substance. This concerns the orientation and regulation of monetary flow and by that, of human activity. They act by establishing appropriate attraction and by observing attraction created by need. Monetary currents established to help a region after a catastrophe, to help the development of a people are complementary to playing on the Stock Market or businesses going out to tender. These exchanges depending on felt needs will maybe be co-ordinated by banks with a humanitarian bias. One of the deciding factors in this direction (and possible today) will be the transparency of shareholdings. Money deposited on an account supports certain activities: the account holder has the right to know which economic activities have been stimulated, and not just the dividends it has earned. Men will thus be able to decide themselves to invest in petrochemicals, arms, reforestation or research into solar power stations, amusement parks or digging tunnels.

The financiers distribute wealth and value. True value is attention. Already TV advertising tariffs depend upon the number of viewers. The wealth of a nation is based upon the quality of attention, the level of exchange and communication, the vitality of the region. An aspect of the financiers work is therefore to distribute social attention. The group will furthermore have to question the foundation of value. A mason talks about "his" wall, "his" road, because some of himself is in it; his workmanship permeates his work and he has given it to others. Is a house not as much the mason's as the owner's who invests or the tenant's who moves in? The question of what is legitimate or the meaning of ownership already presents itself (Goguelin, Lussato).

It would seem that the attention paid to something is a property, a characteristic; to work upon an object is to permeate it, to know it, to build it with oneself. What this means is the sharing, the circulation of quality specific to one or the other "user – creator".

At the other end of the physical chain, intellectual ownership is amazing. What has been built up as a technique, developed as a product, is patented, possessed; but the greatest human, scientific, artistic or religious inventions... have they brought anything else to their authors except fame and troubles. The sale value only establishes itself once the creation is

dead and mummified, when quantity takes over. Raoul Vaneigem talks precisely of private appropriation (depriving the object of what?), humanity should invent common appropriation (Open Source software is a step in that direction); the [197] fruits of communism have shown it: it cannot take place when imposed, it assumes each one's responsibility for a part of the common work, as in a shared system.

Collective appropriation

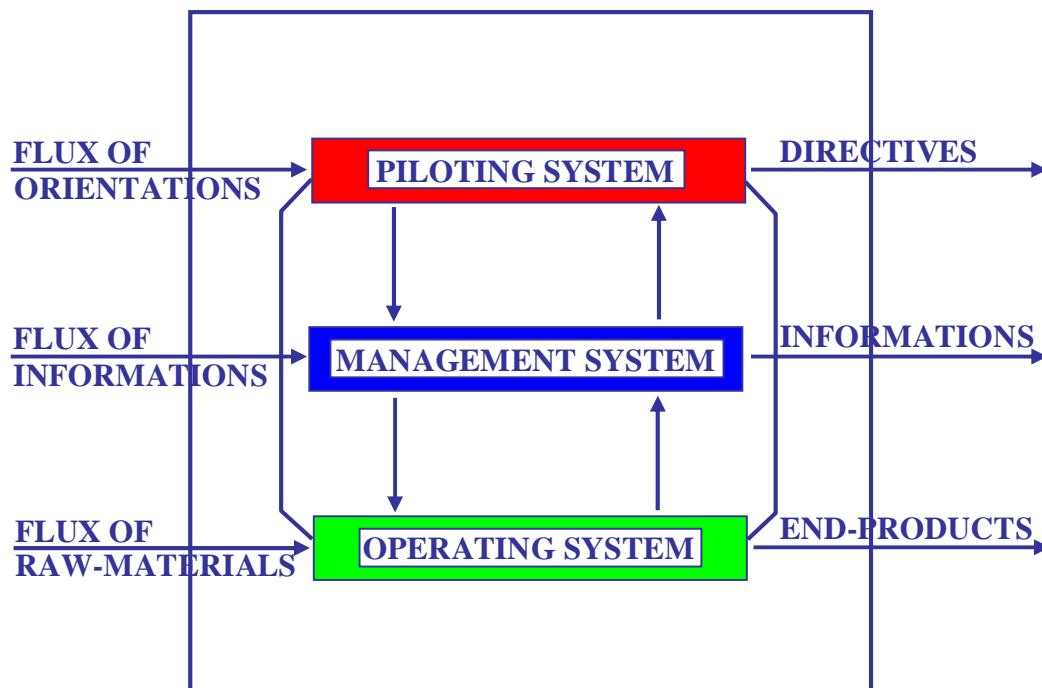
Collective ownership seems to have failed everywhere; private ownership had the advantage of teaching responsibility (towards the possessed object); that is maybe the decisive advantage and the reason for the failure of collectivism. Everyday life however gives us examples of collective responsibility: pollution and circulation. On a saturated highway, a sudden break (or even the stopping of a vehicle) has long and lengthy repercussions. Advertising, tags also give an example of collective appropriation; the backing can belong to someone, the message is shared by all passers-by. Matter is a backing for a use; as soon as use concerns more than one person, there is exchange and this exchange is necessary for the value of the object. A collective modification of this value involves, eventually, a modification of the object. Thus human sensitivity is reflected in the use of things; we do not only share matter, we share sensitivity.

The recent emphasis placed on the client-supplier relationship means the needs of the client have to be taken into account. Society has for a long time underlined only the exchange of goods: faced by an aspiration, a need or a desire, a solution or a tangible product is aggressively proposed. You want a change of scene? Here is a plane ticket. Homeless? Reception centres. Problems in the suburbs? Here are playing fields. An illness? Here is a medicine... Is the reply sufficient? This kind of reply is insufficient for the same reason several authors have given in their respective domains.

Martin Muller suggests as an exercise to imagine a pleasure to come (eating a meringue for example) and the actual sensation felt. Desire involves an emotional element beyond sensation; going deeper, this emotional element reveals itself to be the real need and uncovers the need to be "finally oneself". The emotional element of desire has its autonomy and expresses itself partially through the senses.

Jean-Louis Lemoigne gives another reply when he distinguishes three sub-systems within a system:

- the operating system which performs the activity (with tangible effect)
- the information system enabling management of the activity
- the direction system which fixes aims and objectives. [198]



Three levels therefore: activity, management, direction. A problem or the situation generating client demand is also a system. One cannot supply a product without instructions (to manage its usage) and without an aim (understood because assumed obvious). Whereas the question or situation needs first of all to be decoded, its aim is then revealed as an invitation or incitement. In reply, the coherent approach is to determine an aim, to envisage the necessary change (way of life or condition of work) and from there suggest or build up a tangible solution. It will contribute (only contribute) to change and therefore to realising the aim. The way of life (or organisation of work) has its autonomy which is partially reflected in the products proposed.

To take a burning example: AIDS, condoms and disposable syringes are immediate (and partial) solutions. These solutions do not reply to many questions: Do I know my partner? Have we spoken of this risk? What do we want to share? Why, for how long? What are we looking for in the

exchange? And on a broad scale, AIDS asks the question of the role of sexual life. But, on another level, AIDS shows up immunity, maintenance of integrity, vigour relative to the environment. Are we sponges, passive receivers, absorbing messages (dramatic, amusing, advertising) shot through with impressions, impulses, desires, dreams or do we recreate our future, our world and our conception of life with what is given to us? What creative role do we play? Do we want to play? Are we creative? It is not the environment which is at fault, but our relationship to it. That could be the message that Acquired Immuno-Deficiency Syndrome communicates to the whole human species. [199]

Social role of economics

Economics is, in the end, only the least difficult way of going from one point to another. It indicates the most efficient way of achieving an objective, but says nothing about the choice of this objective. The community unit, recognition of human consciousness, sense of sharing, can guide these choices, this supposes a political initiative. Similarly, in a business, the financial direction and management control do not determine goals nor strategies, they can warn and indicate ways.

Regarding international distribution of wealth, one could make a climatic comparison. In a desert country torrential rain gullies the ground and carries off the good earth. In a low-income country, a massive investment influx destroys local production and gives rise to corruption. All gardeners know: one has to water the ground for a long time, slowly, patiently, the drops should moisten the whole surface. This analogy can guide us in progressively sustaining the economic development of a country.

Here is a suggestion of a meditation outline adapted from Alice Bailey (DINA 2:228-231).

Reorienting the use of resources

Reflect upon the reality of exchanges, upon money as potential for activity and confidence materialised.

Observe the physical flow, fruit of human Intelligence

Unite with the factor of conscious awakening

Link up with the Author of the Whole, place yourself and the group under His direction

Assert the intention and the goal, for example thus:

"Substance is one.

From the One who orders substance, I assert: resources exist to be shared.

Consciousness attracts and distributes them.

Wealth serves evolution of consciousness".

By an effort of abstraction, raise the attractors of monetary flow towards activities awakening the spirit.

See transparency install itself: disinterested attraction enables the orientation of money. [200]

Choose activities which you support, visualize the influx and circulation of necessary goods.

Bring this re-orientation into your life: decide to modify certain spending and activities.

Replace yourself at the heart of vibrating Substance which penetrates everything.

The above mantra distinguishes between resources and riches. Resources become goods thanks to the attention given them, thanks to the work of preparation until they become ready-to-use products, then they are riches. For example, an apple has to be reached for, grasped, picked, packed, carried away, distributed, washed in order to enrich someone. More elaborate products, such as a software or an physiological organ for transplant, show the same transformation.

As consciousness produces riches, it is fair that riches serve the evolution of consciousness in return; this consciousness is not only the rational consciousness of the brain but also the One consciousness present in all beings

Next decades

In 2000 A.D., the religious war (between human values and fundamentalism) seems to be over in the West while it is beginning in the East (Philippines, Indonesia, China, India...). This war is focussed in Jerusalem; this city is focussing the forces of sensitivity, religious variety, faith devotion and past conditioning. After the ideological war (1914-1970) and the religious war, the next step will probably concern the distribution of riches as is teaching us the symbol of Bethlehem (meaning the House of Bread). Curiously, all obstacles to a right distribution of riches, can be seen as obstacles to "a more abundant life" – On mental level, the illusion of property is ruling. Karl Marx spoke about the fetishism of merchandise. Indeed no object can warrant power, recognition and fame; possession do not grant mastery or power, even not the use of the object, it could be broken, distorted or evolve differently than foreseen. Belongings are objects, organisms or systems; they are living, they are moving, altering; hence property is as fluctuant as any currency.

- On affective level, possession gives no insurance of immortality. Nothing lasts for ever, even continents. Fetishism is precisely the empowerment of an object supposed to insure psychological continuity. A doll or a teddy bear are transitional objects, said Winnicott, and society developed a whole system of transitional toys. When people know they are –through death and birth–, the [201] glamour of possession will diminish and vanish. Immortality will be felt at the core of its being. The affective trend to attach oneself to objects through possession will decrease and feeling will turn toward love and acknowledgment.
- On sensory level, riches shine in many forms, wealth is revered. It will gradually be recognized as a responsibility. The maya of goods will thus fall progressively, thanks to the clarification of feelings and to the blossoming of virtual world. Money has become digital, it has dematerialized. The attachment to lasting

things (gold, diamonds) is replaced by electronic transactions, thanks to the realism of money changers and bank managers.

The illusion of fixed property, isolated from the current life, the clinging to fetish object as warrant of immortality, and the glitter of riches may give way, as quickly as the Soviet Union collapsed when the cohesive force was exhausted. And we could then see –more suddenly than we previously thought– a flow of life, carrying along riches to all human beings. Richness of others contributes to the richness of community and it is beneficial to all.

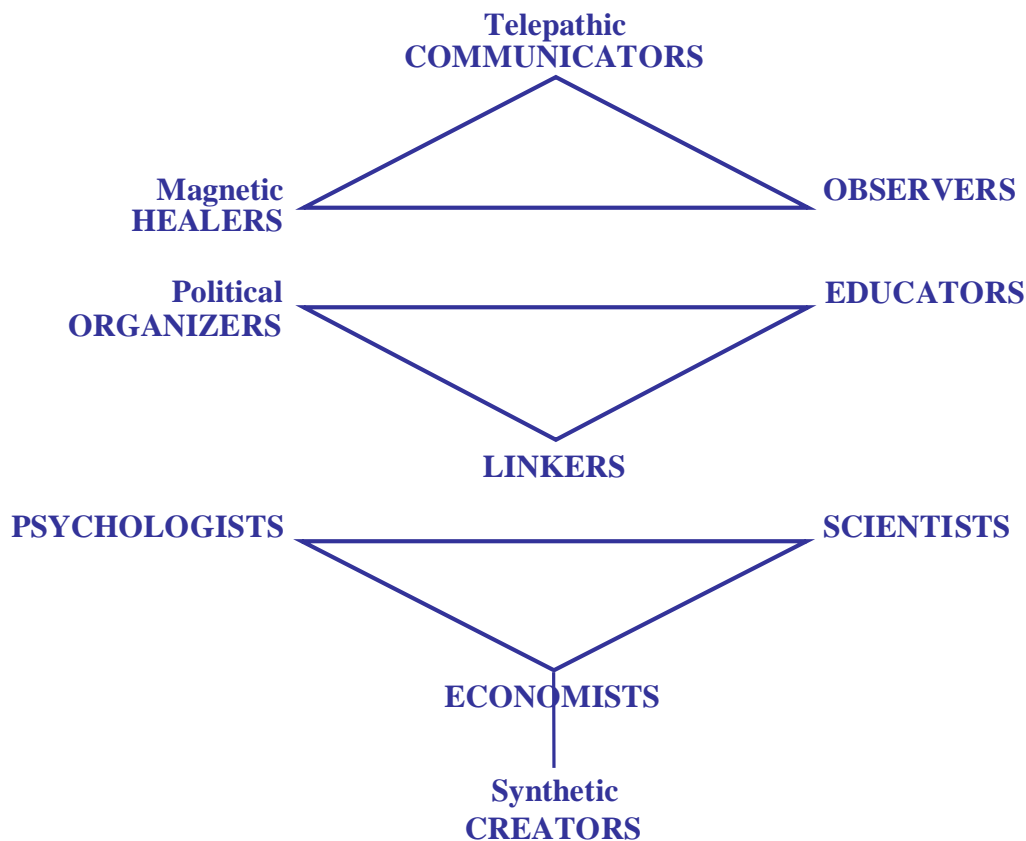
10. Synthetic creators

The tenth group of synthetic Creators links the Life aspect and Creation or Ideation; one could say that they do not deal with the creation of forms themselves but with the conditions making creation possible. They synthesize the ten groups into a living whole and their aim is to make the Earth sacred. This means much more than manifesting the Sacred, it means permeating manifestation with the Sacred, it means crowning each cyclic action with Beauty, it means magnifying the Living Stone of which all beings carry a part in their heart.

These synthetic creators enable each group to work together: everything is psychology, everything is sharing of substance, everything is education, everything is transmission of power, everything is communication, everything is relationship, everything is observation, regeneration and precise knowledge. Each considers the whole, works for the whole and magnifies the whole, and this tenth group asserts in fact the synthesis of the One Work, the diamond at the centre of the circle of manifestation.

Considering the work as a whole, the ten facets remind one inevitably of the ten sephiroths of the tree of life. The Kabbal presents these ten sephiroths as ten transformers of the Infinite or the Absolute, resulting in Manifestation. [202]

Tree of life



The structure of the tree also throws a light upon their mutual relations. And Leo Shaya underlines: "if one contemplates only one (facet) of them, all the others should be considered implicitly in it and in the light of its own quality".

One can see therefore that the telepathic Communicators receive the most abstract impression; the Linkers play the part of the Heart, in the place of Tiphereth, Beauty, they establish a rhythmic, central link; the economists are at the foundation of activity; and the synthetic creators (at the feet) work upon contact with the ground, substance.

Each server, in fact, works with the first three groups in order to refine his impression, observe his motivations and express love. During the course of a day, every one communicates, observes, relieves, learns... However, as the line of work becomes clearer and takes shape, it will probably inscribe itself [203] on this tree of life, following a particular layout, one or another of these ten perspectives predominating.

Another way of grouping these ten facets is to consider them as ten phases of a cycle. In *Esoteric Astrology* (R3:231) Alice Bailey asserts that at a certain stage there will only be ten astrological signs, Aries and Pisces uniting as well as Virgo and Libra. Time is only a subjective indication and, at a certain level of consciousness this future is already present. One can group therefore the ten facets following the order of the signs which establishes a natural correlation with the signs and their key-words indicated here (R3:654).

Table of the ten groups as zodiacal cycle

1.	COMMUNICATORS	PISCES, ARIES
	The Ocean of substance, impulse of thought "I come forth and, from the mental plane, I rule".	
2.	OBSERVERS	TAURUS
	The eye of the Taurus "I see and when the eye is opened, all is illuminated".	
3.	HEALERS	GEMINI
	The twins are one soul	
4.	EDUCATORS	CANCER
	Light in the house of the masses "I build a lighted house and therein dwell".	
5.	POLITICIANS	LEO
	I am That, I assert the Self "I am That and That is Me".	
6.	SPIRITUAL LINKERS	VIRGO, LIBRA
	Nourish the consciousness of the child and balance humanity and divinity	
7.	SCIENTISTS	SCORPIO
	Depth of matter, sting of curiosity, nectar of knowledge, the intellect can kill	
8.	PSYCHOLOGISTS	SAGITTARIUS
	The aim is the Self, the arrow of illumination linking groups	
9.	FINANCIERS	CAPRICORN
	The dense aspect of sharing, concretion	
10.	CREATORS	AQUARIUS
	Flow of life "Water of life am I, poured forth for thirsty men".	

One can therefore use the annual cycle to go thoroughly into each facet, one per month.

Following the diagram of the tree of life, this tenth group works more closely with the central column consisting of Communicators (1), Linkers (6) and Financiers (9). They are the organisers, making the current of Life available but without giving it direction. The plan is engraved at the heart of particles of matter and Life unfolds it. This tenth group manifests itself externally, in daily life, in planners and organisers: they base themselves upon the goal of the business, call upon shared values of the actors and foresee possible finance; which corresponds well to groups 1, 6, 9.

Each group puts into practice ten laws and follows ten rules to reach its goal. The fundamental law of this group is LIFE FLOWS. The following rules were recorded during the Full Moon of Aquarius in 1991, it is only an expression of the inner rules of the group. Their commentaries remain terse since intuition is to be developed in everyone, workers can recognise what they are already doing.

Rules of the group of synthetic creators

Fundamental LAW: LIFE FLOWS

Rule n° 1: Life stimulates substance. Work as a Living one. Resurrect.

Rule n°2: One the work, One the spirit-substance, One you too.

Rule n°3: Impression applies in reason for existence. Know it.

Rule n°4: Hear the cry, then give.

Rule n°5: The motive fixed, attract those who can help you. Send the call.

Rule n°6: Impersonally, co-ordinate.

Rule n°7: Base yourself upon matter. Found. [205]

Rule n°8: Protect the form outlined. When it is ready, offer it to the world.

Rule n°9: In front of obstacles, know them. Pull upon the thread. Free.

Rule n°10: Remember the crown. It is the goal.

Commentaries

Rule n° 1: You are saturated with life. You can therefore work at its heart. Its resonance fills your field of action.

Rule n° 2: In Oneness, isolated from phenomena, rejoin others, the Whole. The One Flame sparkles in all effort.

Rule n° 3: Transmit the necessary impression to the heart of what you are nourishing. Only necessity lets it fix itself to this aim.

These three rules concern the current which expresses life.

The three following rules (4, 5, 6) concern the attraction of substance and listening to the world.

Rule n° 4: The confused cry of the crowd, of unexpressed desires, anxiety, hope of liberation. Give, the creative reply will come from your unselfish labour.

Rule n° 5: The motive has been perceived, then clarified, checked. Its direction is right, so emit the note of the work to be done.

Rule n° 6: This co-ordination requires you to stand straight, free, assured.

Rule n° 7: Power comes from the depths.

Rule n° 8: Work in the silence of your heart; communicate within. Then the sketch outlined, communicate outside.

Rule n° 9: You will know where these difficulties are useful, if they bind you. If you have seen them from all around, they are no longer of use to you, can they be of use to others? If you react to difficulties, the thread in question is the thread of consciousness by which you will be uplifted; so pull on the thread and free yourself. If you do not react, then it is the thread nourishing this outdated form; so pull the thread, free.

The idea of nationhood is old but can still serve as a guide for social consciousness. The idea of a tribe is outdated, it lies outside yourself, and you can observe it.

[An exercise on this subject is indicated in the appendix] [206]

Rule n°10: The crown total accomplishment, or the divine manifested. You are the one who is, you create.

These last four rules concern creative work which you accomplish when basing yourself on matter.

These rules are injunctions which apply to the worker. The whole task has been resumed by the following phrases from Alice Bailey's Telepathy and the Etheric Vehicle (Tel:50):

"The name Science of Impression is that given to the process whereby the establishment of the required relationships in all these units of life takes place. The Technique of Invocation and Evocation is the name given to the mode or method whereby the desired relationship is brought about. The Creative Work is the name given to the manifestation of the results of the two above processes."

An outline for the will-to-good

This tenth group deals with the Life aspect, and this life, pouring forth into the planetary group of Servers, is called Will-to-Good; it streams forth from the focus of Spirit called Shambhala and promotes evolution, insures coherency of the planet (called synthesis) and founds its very existence.

True Good encompasses beyond what is officially presented as Good, so let us remember that the living dynamism of true Good might oppose and even fight the official Good.

Set into a specific pattern, words can bring light to the meaning of a step and help ground it; therefore you can modify or even forget some words. What matters is the energetic pattern you follow.

In some instances, a choice is offered, so you can try both.

Alignement

Search "that which has its center in oneself"

Fuse with the subjective group

Visualize the illumined consciousness as a white disc

Sense the Presence filling the space with indigo blue

Visualize Presence about to emerge at the center of the disc. [207]

The transcending One

One, Being, Space, Will-to-be

"Darkness is pure spirit"

The transmitting One

The will-to-love magnetically attracts substance: an electric light switches on in the indigo background.

Will-to-act: the sound (or note) emerges.

"Will is divine synthesis in action"

Transmit the Will-to-Good which sustains the Good, as a pure idea.

The transforming One

We integrate the subjective act: "Abstraction, Assertion, Peace"

This stimulus transforms my life and vibrates amidst the group of world servers.

Visualize the needed changes which occur.

"The Will-to-Good is the magnetic seed of the future".

The transfiguring One

Visualize the will of the soul supporting the activities

(Visualize the activities which we support vitalized by the three aspects, then our own activities)

"Everything is infused with Spirit"

Affirm the All

Say the formula of your choice

Alternative for the will-to-good

In the transfiguring step, you might prefer to say

"Good infuses all my thought life, my will supports Good"

"Good infuses all my relationships, my will supports Good"

"Good infuses all my activities, my will supports Good"

Obviously, the trained reader will adapt this meditation outline to create his own. Some workers may feel they can express Spirit without a meditation outline. They may refer to a *Treatise on Cosmic Fire* (CF:990) and link the Earth [208] scheme with one of the Rishis in the Great Bear and one of the sisters in the Pleiades. This asserts Good. When they do this for the seven schemes, the seven Rishis and the seven Sisters, they might get an hint about the Lion of cosmic Will and get a glimpse of the power of the galaxy.

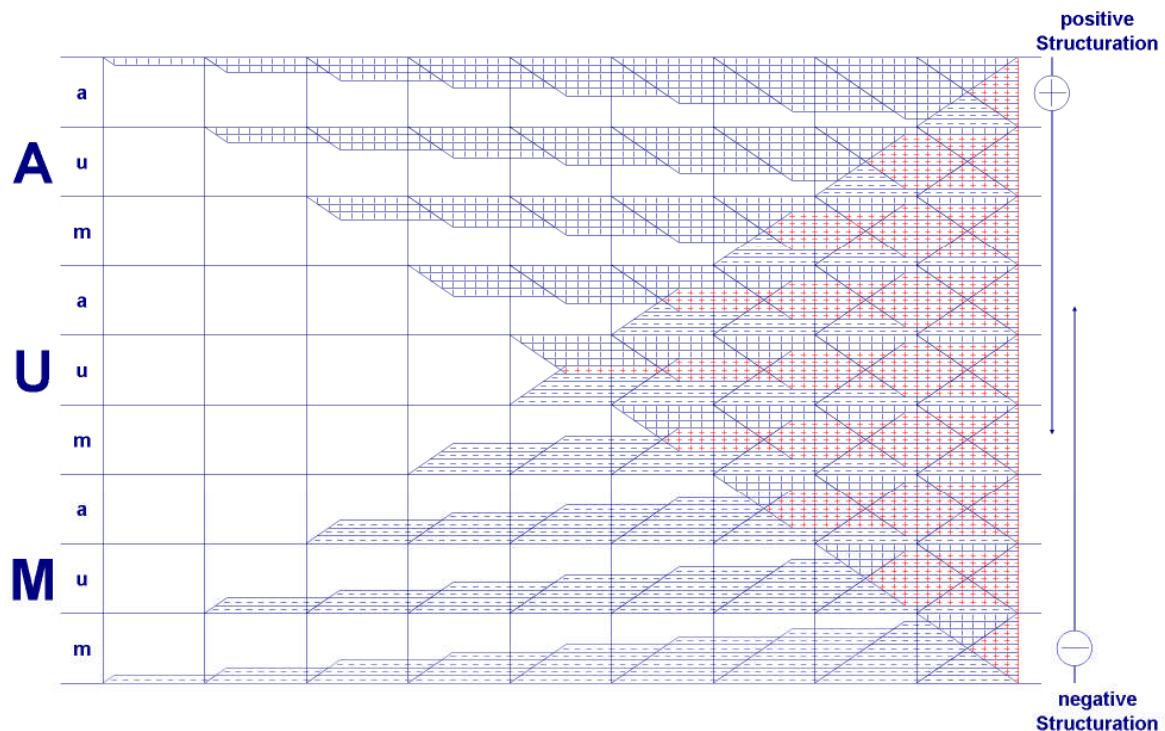
What is true good?

Anything new acts first as a disruptive agent, it alters the established order and therefore it is usually felt as "bad" or disturbing. Thus the ordinary notion of Good is close to comfort, then to rest, inertia and passiveness. This trend comes from our conception of "things as they are" and ultimately to our attachment to the immutable. The human mind like the animal mind follows two tendencies: one (the law of economy) is the propensity toward effortless recognition of fixed patterns and thus reference to old perceptions. The other tendency is the attraction to the mutable, attraction to the most moving and vivid. The most mobile part of the body is the eyes; in fact, very early on, the young animal like the human baby is attracted to the eyes and is looking for them.

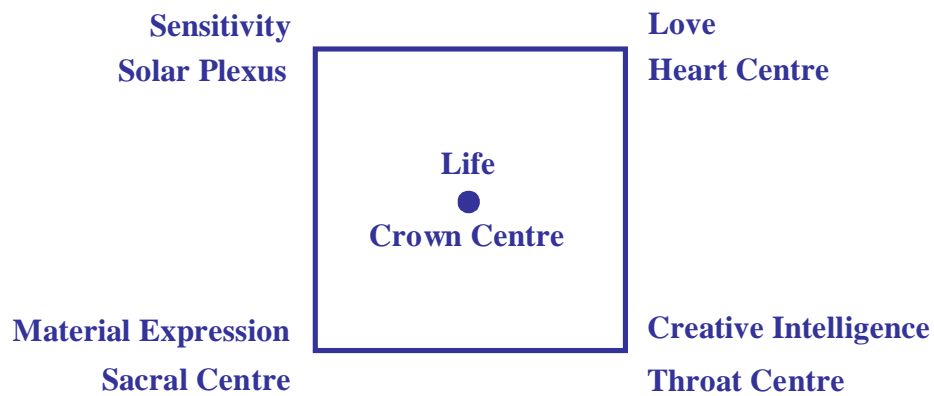
The human frame of thought follows the trend toward fixity, despite knowing that all things are becoming, moving or living. We know that matter is in movement (because of the atoms and their ceaseless activity). Heraclitus was one of the first thinkers to build his conception of the world on the flow and the becoming. Hegel also emphasized the movement of things and distinguishes between the determination (trend to stay as is) and disposition (trend to become something else).

Things are not as they are, they follow their own cycle according to their inner law or logic (as says the Greek tradition of philosophy defining thus the logic or logos).

Good is not seen as such without an abstraction in order to replace things in a vaster whole. Then the movement can be appreciated in a larger view. Martin Muller described the evolution of perception as two movements in opposite directions. The support becomes receptive to higher and higher levels while the stimulus becomes grounded on lower and lower levels. Before support and stimulus meet, there can be no perception and no form. Any progress in higher frequencies implies the discovery and use of lower frequencies. Yet the opposite is also true. Therefore humanity progresses simultaneously in a better examination of matter and in more receptivity to abstract ideas and intuitions... [209]



The square can also be used to represent the inflow of the Will-to-Good. Elena Roerich similarly inscribed the words *Maitreya Sangha* inside a square, and Alice Bailey described five forces on the planet (EH:89, 92) which can be depicted in the following manner, as we have seen earlier:



The inflow of life (initiation) can increase when some balance has been reached between the two pillars. However, the goal of life is not to develop only one side, it implies the development and use of both sides. The alignment is progressively achieved: sensitivity expresses love and creation of forms expresses ideas. [210]

11. Key-ideas

- The FIELD OF SERVICE IS RECOGNISED, and not voluntarily chosen
- EACH ONE CAN WORK IN SEVERAL AREAS one lives in all areas and deepens only some of them.
- EACH AREA CORRESPONDS TO A PARTICULAR WAY OF WORKING
- THE MOTIVE DEFINES THE EXTENT OF ACCESSIBLE RESOURCES
- THE TEN GROUPS ARE SUBJECTIVE and do not constitute an organisation
- INDIVIDUALS IN THESE CURRENTS RECOGNISE EACH OTHER, by the value of the work, radiation, presence, motivation
- CONSCIOUSNESS ARE WINDOWS OF THE SPIRIT

3.3. LIFE IN ACTION

1. Overall scheme for evolution

Evolution takes place according to a global pattern and, according to this pattern, certain possibilities are revealed, certain tendencies unfold with greater or lesser ease. The same thing happens in business: a global plan defines certain orientations, establishes certain structures and plans of action, the enactment of these schemes depends also on the actors concerned. We said that altruistic action is based upon our motivations, that these formed a structured environment and that certain orientations in this environment were stimulated by a Plan. The term plan here could be replaced by Global Scheme of Evolution or by Planetary Project; we shall refer simply to the Plan.

This Plan can be perceived in three ways:

1. by its ascertained effects,
2. by its impact on consciousness,
3. directly at its own level: spiritual will.

For ascertainable effects on social life, one can induce that certain orientations have been stimulated. For example, in the twentieth century, sexuality has seen its role generally recognised, it began in particular with psychoanalysis, this brought about certain technical innovations (contraception), greater moral tolerance and this leads to emphasizing all forms of co-ordination, beginning with that between two partners.

One can also perceive new concepts and questions emerging into consciousness which possibly have not yet had any effect (or hardly) upon social functioning. [212] For example, the notions of responsibility, the right to interfere... These concepts are usually defined by a thinker, philosopher, politician, etc..... they are then taken up and worked out. They meet with a large response since, in fact, a large number of people have felt them before they were defined.

Finally, the Plan of evolution is spiritual will, it is the present structure of this will and consequently, beings who can go beyond the source of consciousness and attain this level perceive fragments of the Plan as breath or incandescent fragments of Will. It is ideation of the Whole, expression of divine Self, Intention in the throws of the revelation of Life-Spirit. The impetus towards the future, perceptible at the centre of the chest (cf. Part One), is the echo of spiritual will and evolution is its unfolding in consciousness, in behaviour and in the social field.

Can we therefore enlarge our perspective, perceive at least certain traits of the general orientation and envision the goal of work in progress?

We can distinguish three principle traits in this planetary orientation:

1. civilisation, observable in the movement of ideas, progressively distinguishing itself from abstract idealism in order to develop co-ordination, under many forms.
2. consciousness (beyond content) appears as a structured sphere, as a subjective group with its own mode of functioning.
3. Earth unites with its cosmic pole, beyond the sun; it recognises space and explores it. In parallel beings recognise their essential pole, beyond the source of consciousness a lively intensity can be felt.

Let us look at each of these points.

1/ Since the nineteenth century, we are experiencing globally a withdrawal of idealism and co-ordination is becoming more and more important. Examples abound, in philosophy since the idealism of Hegel, in psychology with the recognition of the unconscious, with the importance of the body, of sport. Interest in co-ordination entails an emphasis upon process, rhythm, relationship, communication; consequently, attention is turned towards sexuality and also towards management of time, towards circulation of money (social vitality), towards determination of objectives. Reflection no longer soars towards an ideal of perfection, it begins with movement, creates models, simulates, [213] determines practical objectives. The aim of a process or its source is already recognised as latent and one is more interested in their forms of expression (already manifested in a deformed way) than their hypothetical existence.

2/ Working makes us question ourselves, thus clarifying our motivations, recognising the Source; we also meet other people, our equals, our fellowmen who have the same motives as us, confront similar difficulties and work with an outlook close to our own. With time, we notice that the same ideas are being born within this web of relationships, clothed in a shade specific to each country and each individual. A subjective communication, without words, without meetings, is more and more clearly recognisable.

NDE survivors provide another example of a common inner reality. Their values having shifted, their life transformed, they show that it is possible to live as a soul, that is, using the conscious light as a foundation for daily life. Many other people, without having lived a NDE, reveal this light, this love, showing through them. The meaning of life is not only found through self-realisation, by being creative, but in expressing this inner Source. The relatively recent importance given to ethics, responsibility, testifies also to an inner resourcing.

Finally, conscious radiation, pure consciousness expressing itself through manifold Selves, incarnates in humanity and unfolds like a relatively autonomous unit with its relationships (triangular network or not), its poles of attraction, its surroundings and its directions. If one distinguishes different kingdoms in Nature: mineral, plant, animal, human, one can say that a fifth kingdom is emerging: one of pure consciousness or soul radiating from many points. More concisely, when pure subjectivity incarnates, it becomes magnetic current directed towards the area of work. This current or radiance is directed with neither content nor definition, thus it may remain magnetic.

This kingdom is not detached from others but incarnates in certain humans just as humans have animal characteristics (physiology, needs, behaviour described by ethology). One of the aims of the work in progress is precisely that this unit of consciousness be able to manifest itself upon the planet, modifying human affairs and ending much suffering.

3/ This recognition of the conscious unit is sustained, accelerated, intensified by the Earth's link with its Cosmic pole. And this link can be interpreted in three ways: physically, conceptually and subjectively. The conquest of space [214] showed everyone the unity of the planet and the proximity of all parts of the globe. The Big Bang theory destroyed the

static vision of things "as they are" and restated the existential question of the Universe. Other abstract spaces appeared and allowed a new sensitivity: in mathematics, in physics, in music, in painting... At the heart of consciousness, beyond the radiating source, an intensity, a space can be felt: Being, Life.

This intense space stimulates radiation and contains new possibilities: new structures to be developed like new ways of working, more powerful than radiation (see later). Penetrating this living intensity makes one think inevitably of the Cosmos. On the one hand, stars visible to the naked eye become subjectively perceptible as focal points of intensity, external phenomena begin to speak internally. On the other hand, subjective facts link up with objective phenomena, one realises that creative Intention or Will to be, with which we unite, sustains cohesion of the globe, just as the author's Intention sustains his sphere of activity. Thus is verified the concordance asserted by tradition and admirably presented by Martin Muller:

Being	galactic	space free of any object
Consciousness	solar	sun facing the planet
Adult	planetary	adult upon the planet

It is this intensity of being, perceptible in the Peace Sign, which stimulates radiation magnetically and which leads to Transfiguration: each point of matter radiating light under the influence of the essential being. It is towards this stage that the Earth is proceeding, she links herself with her cosmic pole which tradition situates as Will focused in one of the Beings of the Plough. This star might seem faraway, but the Earth becomes receptive to this influence and is therefore progressively permeated by this stimulating Will. This intensification will reach a peak: it is not sure whether sudden increase in radiation will be electromagnetic, therefore visual, it might happen that the transfiguration produces a moment of intense conscious radiation or illumination realised by everyone.

At this stage, the reader can realise the effective meaning of two symbols presented in this book: the blue circle with the three red, blue, green points, at the centre, it refers to and sustains the structured environment of pure consciousness. The red circle with three red points,

the community of beings living with fire, who contact the essence of their being and participate spiritually in the influx of Life. [215]

From the point of view of the Cosmos, as far as one can identify oneself, the Transfiguration of the Earth is electrical stimulation of a point of will in the Sun-Heart. This has several consequences: an essential aspect of the work is to stimulate will at the heart of living organisms (kingdoms, nations, businesses, communities...); individually, we can participate in this process by stimulating loving will at the heart of activity, and particularly by intensifying the current forward, impulse towards the future, and directing its radiation towards those we meet.

The Community of beings in contact with the One or with the Spirit pole will develop direct knowledge which is subjective perception of things beyond the mental grid or sensory analysis. They will therefore establish a contact with pure reason and Platonic ideas: Beauty, Truth, Justice, Good. They will constitute the magnetic kernel of the planetary compass. This compass is composed of the subjective group of servers or magnetised sphere of consciousness. For the function of the fifth kingdom or pure consciousness is not to decide, that is the domain of the fourth kingdom and its responsibility, but to point out possibilities.

2. Planetary centres

With the emergence of this indicating centre, the earthly organism will have several centres vibrating consciously (and in a coherent manner for the first three):

- the focal point of planetary life, point of spiritual tension, founding existence and indicating its Goal, it is called Shambhala in the Orient.

Work is carried out by the One and the Three, the One Being and the 3 aspects of Spirit: Will – Love – Intelligence.

- the planetary heart, also known as the spiritual Hierarchy (the power of the Sacred), all the Instructors and Guides, Those who have travelled further than the majority of us and who remain in resonance with the essence of our being. This centre is concerned with the unfolding of consciousness and spiritual realisation.

They work through the Three and the Seven.

Three departments, one responsible for the receiving system (body, nations, communities), the second responsible for subjective life (teaching, education, religion), the third responsible for culture, civilisation and economy. These [216] three departments magnetise seven qualities, seven facets of Love, which is recognition of One-ness; Love which expresses itself by Attraction.

1. Will – Power	Dynamism
2. Love – Wisdom	Coherence
3. Active Intelligence	Adaptation
4. Harmony by contrast	Harmonization
5. Concrete knowledge	Precision, rigour
6. Idealism	Improvement
7. Ceremonial ritual	Co-ordination

The three departments are reflected as basic factors in a business:

1. dynamism (ability to renew objectives rather than energy or investment force)
2. coherence
3. performance

and stimulate the qualities indicated on the right of the table above.

The heart is concerned with expansion of consciousness. Work between units of consciousness is by inspiration and radiation, the effect is magnetic and attractive, since the Heart, in giving, attracts.

- the indicating and transmitting centre. This centre is composed of active units, the world builders or servers. To the qualified spirit is added the task of being concretely active, in the content, facing conceptual, emotional or sensory objects. They present the vision of what is desirable, discover possible seeds (new attitudes, other relationships, values, new ideas). These are developed or not by humanity.

This centre works in unison through differentiating the Unit into ten currents which anchors spirit in ten different ways.

They are concerned with World evolution in its manifoldness. Some of the U.N. agencies, non-governmental Organisations, humanitarian movements and many others are expressions of this centre.

- the form creating organ, humanity. As centre of the planetary throat (centre which expresses), humanity is already in charge of the environment and organises the animal and plant species. It already modifies their evolution and the surface of the Earth, its depths and its aerial space. Later it will find other forms of creativity, but the global planetary Plan only retains that which is [217] imminent, in the three following centuries. It is this Plan that the Group of World Servers puts into practice and that humanity manifests more or less.

These four centres correspond to four levels of vibration, but they are not separate. If the three centres (focal point of life, heart, creative organ) are considered as a triangle of force, the transmitting centre plays the role of a magnetic current passing through this triangle. These centres correspond to Cosmos – Sun – Planet, in other words to Life – Consciousness – Creation. The three centres can also be seen as three points in a circle or three poles which express, link and stimulate the magnetic current, integrating them. That is why this symbol is appearing now.

As a fragment of the Whole, each individual can participate in several of these centres. He can act, think, radiate, transmit a spiritual current, be a living incentive. Nothing is separate, we participate in the One.

The Spirit differentiates itself therefore into 1, 3, 7, 10.

- 1 unit of life
 Pulsation
- 3 first differentiation, outpouring of the spirit upon three levels
 spiritual will, pure reason, abstract mental plane
 Current
- 7 Seven qualities, seven colours or tonalities of the transpersonal
 Self
 Radiance
- 10 Ten facets, ten groups of transmitting actors
 Action

These figures also indicate the inner rhythm of action depending upon which planetary centre one is situated. In other words, they correspond to different cycles and to different attitudes and ways of working.

3. Cycles

One the main cycles is the 100 years cycle; in monastic terms, the century is the secular world or social world, to be distinguished from the religious eternal world. According to *The Lunaison cycle* of Dane Rudhyar, the new moon represents the seedling of the cycle marked by an impulsive almost blind [218] action; it is followed by the first quarter a turning point in action and structuration. The full moon describes the illumination period and a more rational effort can be undertaken; then comes the last quarter which represents a turning point in consciousness.

The main dates in subjective history are ..25, ..75. Theosophy was founded in 1875, american and french revolutions followed closely the year 1775. Thus the author assumes that the seedling of the 100 year cycle occurs in ..75. 1925 would then be the apex of an illuminative period; around this year Alice Bailey began to write a Teaching, Sri Aurobindo wrote his works a little before, the Roerichs went to central Asia as well as Teilhard de Chardin and a few others.

This hypothesis means that 2000 is a turning point in action and that 2025 will be an apex of illumination.

The heart planetary center, the Hierarchy (*hieros-arche* means power of the Sacred) follows cycles of 50 years and cycles of 9 years (see R2:241) These dates happened in 1987, 1996, 2005, 2014 ... The key-note for the cycle 1996-2005 was felt as "responsible creativeness", it is not yet creation but the training of this ability. Alice Bailey wrote:

"At those times, ... a part of God's vision and His formulation of that vision for the immediate present is revealed for the next nine years cycle. They then, in perfect freedom and with full mutual cooperation, lay Their plans to bring about the desired objectives..."

The planetary ajna center, the New Group of World Servers, follows cycles of 3, 9, 27 years and the Lucis Trust explains this clearly. The threefold cycle proceeds as such:

Subjective note	Objective note
Crisis	consolidation
Tension	expansion
Emergence	impact on public consciousness

The year 2000 – beginning at springs ending in Spring 2001 – is marked by Tension-expansion for the three cycles of 3, 9 and 27 years.

This group follows also 7 years cycles, marked by a week Festival in Capricorn, from december 21 to december 28 (R2:196). These festivals happened in 1984, 1991, 1998, 2005, 2012 ... Leadbeater said that Sanat Kumara, the incarnation of the planetary Logos, enters in deep meditation in december [219] and begins the outpouring of the assimilated energy at the winter solstice. There is much to be discovered, confirmed and experimented.

Humanity personality is ruled by cycles of $4 \times 7 = 28$ years (CF:304). Such a cycle starting in 1914 is pointed out in EH:112. One may associate a planet to a cycle and draw the following tabulation:

1914-1942	Mars	conflict, war
1942-1970	Jupiter	growth, expansion
1970-1998	Saturn	crisis, restructuration (pereztroika)
1998-2026	Uranus	upheaval, intuition
2026-2054	Neptune	impregnation, belief, mass
2054-2082	Pluto	purification, metamorphosis

This only shows a general note felt by humanity and these cycles give approximate dates. It presents opportunities and the kind of questions it is facing at that time.

4. Thinker, Transmitter, Living

"I assert that We create through tension of the heart."

Hierarchy, § 23

To serve creatively and unselfishly, to be useful with one's entire consciousness, is in the end to work for Peace, in all its unfolding. Creative, altruistic activities can be naturally classified into ten approaches towards Unity, ten currents, and these ten groups each have their characteristics and their techniques. There are however, different ways of participating in this creative work and they are not dependent upon these ten groups but upon the level of Oneness realised within by the individual. Depending upon this level of identification, everyone has certain abilities. This progression in attitude towards work goes through stages which one can call: Actor of good will, the Thinker, the Transmitter, the Living. For each of these stages, the Sign for Peace can be useful.

Development of altruistic aid, the stages of which have been outlined above, marks the growing commitment of the Actor of goodwill.

The creative activity of the ten groups presented in the preceding chapter is specially the activity of the Thinkers, operates according to rigorous methods, [220] the thought patterns are detailed and technically correct, visualization follows a definite path with stages and fixed concepts.

The Transmitter works through the Presence by electrical bridging: he links level of identity (heart) and the point of contact he chooses with substance. He works with currents, with impulses, better still, with intensity.

Finally, the Living works through presence of the Whole, he stimulates and activates the Divine, it is no longer a question of outflow, but of Contact, of fullness, of sustained tension, of breathing and of stimulus.

All human beings think and the Actor of goodwill uses his thinking to grasp meaning, understand the mechanisms, to reason, to present ideas... To this mental activity he adds the will to do what is right in all circumstances, as he perceives it. He is able to act and translate his intentions into deeds. The actor of goodwill can also use his thinking to create, he then visualises a situation figuratively and this visualisation relates more to the external aspect than to meaning. He can also call upon his heart and invoke light, the strength of the call depends upon clarity and strength of intention. The symbol can, at this stage, be used with the contemplation technique (cf. 1.1), as for subsequent stages.

An exercise given by Martin Muller shows the distinction between the Actor of goodwill (who does not yet know the cause of the "scenario", he is therefore actor, interpreter and not co-author) and the Thinker, as this stage is understood here. It is an awakened dream where the subject goes progressively up to the summit of a mountain, he follows a ray of light to get closer to the sun, closer, he approaches the centre, then in the sun, he turns around and he is sun. The transition from "approaching the sun" to "sun" marks the transition from 'thinking remaining at a distance from the object' to 'thinking which perceives quality from inside', transition from Actor to Thinker who uses his thinking as an instrument of contact.

The Thinker therefore directs freely his field of consciousness, he is able to see clearly the motives of his actions, he integrates his motivation, since he knows he is the Source, the Author or the Cause. His thought out work expands and becomes autonomous, it is an area of work unto itself. His visualisation deals with meaning and he knows that thought is energy: if he thinks light, he is light. The Thinker therefore can obviously be actor, he acts also by radiation [221] or by conception of meaning. The Thinker can use the symbol as a visualization basis (cf. 1.2).

The Transmitter uses attention more than thinking; by his clear mind, his spatial awareness (and not just to field of consciousness) he records; he works with generic perceptions, impersonal currents. Like anybody, he can be in contact with an individual or a particular group, but on the inner plane he deals with the essence of things. In other words, he no longer works in relationship to another (though he happens to do so), he works upon humanity's conditions within himself.

Another word, by the way, one often associates with Transmitter the term "channel". If what is transmitted goes beyond our usual state of consciousness, we are not only channels, we are – very incompletely – incarnations of the Author of the Whole and, as such, we are both active and receptive. We do not possess the energy, but we are responsible for action, for directing our antennae, for choosing the area of distribution and for presenting the transmission in an adequate form. A channel cannot act unconsciously if Spirit is being transmitted into Matter.

The Transmitter uses contemplation to perceive an inflow – the transfer of being (cf. 1.1); at that moment or later, he uses this transference to intensify his work. He will therefore use abstract currents; it is not a matter of contents of consciousness nor of subjective radiation, it is a matter of lines where the Spirit pours forth, which are technically known as triadic currents. Here are a few words describing the impact of this powerful inflow which differentiates itself into the ten facets of Transmission. Words veil, may they help you feel Reality.

Impact of the symbol on the 10 currents

1. Telepathic communicators
Current facilitating abstraction within the divine Self Withdrawal to the centre
2. Observers
Reality of the Self deepening – intensifying – the silent Place and leading to Wisdom
3. Healers
Synthesis of the Whole vitalising the essential Law of Integrity
4. Educators
Breath bringing forth illumination. Awakening revealing the greater Light
[222]
5. Political organizers
Thrust forward, Will to be, intangible Guidance

Total planetary strategy, precipitating fragments of the Plan, like the fusion of parchment motifs
6. Spiritual linkers
Pulsation of the One Life in all beings, establishing a rhythmic link between Spirit and Matter
In the pulsation, the manifold remains One and emerges from the Infinite
7. Scientists
Example of inner Structure, applying Spirit (mind)
8. Psychologists
Illumination and reception of the multiple Self, he is the one spirit focusing in multiple points of consciousness
9. Economists
Vibrating substance, enabling modification of attractors (attraction factors, creating form)
10. Synthetic creators
Total Pulsation, enabling full affirmation of Life

The Living participates in the whole of manifestation, even if he is only a spark. There is less transmission from one level to another than stimulation within Oneness. The Spirit-Matter duality becomes blurred, the expression of Spirit is an on-going process, the Living participates in the stimulation of Existence, he communes with the palpitating Whole. The symbol shows it, with its circle and red colour, and it serves as a background structure for the Living who breathes and is resurrected. The Living works with earthly structure and essential facts underlying manifestation.

In other words, each human being can participate in the transcending One, the transmitting One, the transforming One, the transfiguring One (R3:617-8).

- The transcendent One is that which passes through, movement forward which carries and renews everything, thus does the Living work.
- The transmitting One is the whole crossed by spiritual currents making an impact upon substance and emerging at its core.
- The transforming One is the One Attention which perceives form and through it, its cohesion factor. Perceiving itself as pole of attraction or magnetic flow, the Thinker transforms himself and transforms his environment. [223]
- The transfiguring One is that radiating stimulation resulting from the three previous aspects of the One when they are active.

5. Nine paths of the One cosmic way

The cosmic paths supersede far much the servers we are, then why do we talk about them?

First, some great Beings work at higher harmonics and their work allows, amplifies and enhances the relative part we may contribute to the evolution.

Second, Alice Bailey wrote that the choice of the Path was conditioned by the nature of the previous given service. This may be strange, yet this choice – or rather recognition– prepares for the choice of the future Path at the sixth initiation.

Third, with the theory of the Big Bang, mankind altered its perception of Cosmos; the cosmic Way may thus take a meaning, spiritual workers have to take it into account.

Why nine paths and not seven?

AAB talks about the cosmic paths at three places: IHS (185-191), CF (1241-1283) and R5 (395-527). Such a care must be useful in a way. IHS (page 3) tells that "all manifestation is of a septenary nature". Yet, R5:412 says that "the masters will have nine choices to face when They take their decision". Other facts point out to number nine concerning the will, as the second solar system (ours) is based on number seven, the third one is based on number nine (CF:574).

CF:921-922 lists the devas transmitters of the Word and allocates a plane to each:

3 for Brahma (throat, heart, head)	Planes 7,6,5
3 for Vishnu (throat, head, heart)	Planes 4,3,2
1 for Shiva (throat)	Plane 1 Adi

Shiva is expressed in our manifestation in a single way, the two other aspects of Shiva can't yet be manifested. The same fact holds about the seven planes, the seven Rays and the one Will of the solar Logos (CF:1152), this will is not differentiated.

It might be said in terms of colours:

"It may interest students to know that there are certain colours, veiling these groups of non-incarnating Monads, at present totally unknown to humanity. These will sweep into the consciousness of the human being in another solar system, or after the taking of the sixth initiation." (CF:1091) [224]

In other words, these Paths, components of the third solar system will be perceived, will exist [from the latin word *ex-istere* = to come out from Being] when the One is completely realized. They are passing through our present manifestation as an underlying tension.

Differentiation of the cosmic Way

These 9 paths or cosmic Way, have they a meaning for us?

The three aspects (Brahma, Vishnu, Shiva) are expressed in movement, respectively Outward, Inward, Through.

The Way begins on the monadic plane when the One is realised and when its expression on the five planes of evolution is superseded –at the sixth initiation– This means that the paths go through the One, united to All, if some words may describe it. In other words, these paths describe a varying emphasis amidst the fact: "I am that I am". These paths do not concern the outer expression neither the inner perception or subjective life. This fact amazes us as much as the subjective world remains a mystery for the layman.

These paths are said to be paralleled with the various planes.

These nine paths may be "enonciated" as such:

- | | | |
|----|---|------------------|
| 1. | The path of Earth service | |
| | Master of fiery Heart, fire of Draco | Throat of Brahma |
| 2. | The path of Magnetic Work | |
| | Differentiation of Fohat in seven fires | Heart of Brahma |
| 3. | The path of training for planetary Logoi | |
| | Colour, sound and science of the soul | Head of Brahma |
| 4. | The path to Sirius | |
| | Cosmic rapture and rhythmic bliss,
cosmic intelligence | Throat of Vishnu |
| 5. | The Ray path | |
| | Sense of cosmic direction,
discrimination of vibration | Heart of Vishnu |
| 6. | The path the Logos is Himself on | |
| | Inner cosmic vision | Head of Vishnu |
| 7. | The path of absolute Sonship | |
| | Cosmic law | Throat of Shiva |
| 8. | The path of eternal Parenthood | |
| | Differentiation of Will | Heart of Shiva |
| 9. | The path of the cosmic Logos | |
| | | Head of Shiva |

The first, fourth and seventh paths deal with the expression (throat), cosmic intelligence, Mahat, and cosmic Law.

The second, fifth and eighth paths deal with differentiation, of fires, of rays and presumably of paths of Will.

The third, sixth and ninth paths are concerned with the Logoi or active principles, planetary, solar and cosmic logoi. [225]

Place of the Spirit of Peace

The real Thinker, creator of all existence on Earth is our planetary Logos. He develops His thought jointly with these nine stimulations, while the solar Logos is the Awakener of the One Self. This is of immediate concern for the work for Peace. We are said that the Spirit of Peace won't approach the Earth and we may intuit that he is one of the seven Spirits – remaining hidden in the Jewel of the solar Logos (see CF:628); we may guess He is the fourth Spirit: he deals with the law of Action and reaction, and he may be the fourth great Lord who sent the little ball into the game (Dzyan IV, CF:17). Hence the importance of the fourth subplane on every plane.

Correspondance of the paths with service

Servers work under the harmonics of great Beings, which are the correspondances?

Physical groups which are created around the world express a lower correspondance of earth service. Trained observers transfer the life of glamour from the astral plane to the buddhic plane (GWP:233); they correspond to the Beings of magnetic work, one aspect of Their work is "the drawing off of those phases of glamour which no longer have the power to deceive mankind" (R5:403). Scientists, educators, and psychologists aim at developing the planetary consciousness and sensitivity to impression, colour and sound. They may be viewed as expressing in a small measure the Science of impression, the work of the planetary Logos.

Linkers or religious workers transmit, as far as they can, the will-to-love, from zodiacal constellations and this work may be linked with the Path to Sirius, as well as the healers. Synthetic creators are linked to Aquarius and to the flowing of a more abundant life – see the tabulation with the ten zodiacal signs. The Ray Path is linked to the Aquarius constellation, we are told, and Maitreya is treading this path, so the group

of servers He is supporting (the NGWS) is linked to this line of pouring out energy. [226]

The preceeding remains a theoretical hypothesis for the reader, which practical significance does it have?

A real importance. Theory became practical when using it.

When the meditant searches the way the soul envisions the incarnation, the meditant is living "as if " he was the soul.

When the disciple wonders how does live, think and love the Master – the realized being at the center of the ashram and present in the core of his consciousness. What does He want? What does He link? What does He think? Then he becomes a radiant point within the ashram.

When the server can, amidst intensity, try to identify with the stimulation and this intention coming from the All. This identification – though incomplete – or this presence gives another dimension to the work. We are not alone on the planet, we share in the great work of the Universe.

Dangers to conjecturate about the paths

As the choice of the field of service is made through inner "acknowledgment", the association with a cosmic Path is an eventual consequence, and not a choice criterium. Besides, in order to make the choice at the sixth initiation, we have still some steps to take, ar'nt we? We'll have then a larger, richer and deeper vision of life. In order to choose, it is better to know them, as Alice Bailey wrote about a remark of KH.

The author of these lines is aware that talking about the cosmic paths will generate easy talks on the subject and a part of glamour (instead of emphasizing the austerity of the immediate work), but is it not the scum of a first approach to the Real?

To say it in another way, All is there, we can cooperate as Living Ones.

Perspective

Alice Bailey emphasizes a lot the will aspect. One may think it is needed for the training of the disciples, yet she explains explicitly it has a global meaning in relation with the Avatar of Synthesis and with planetary steps in evolution.

Cycles which proceed according to the numbers 1 and 3 concern the monadic cycles, (CF:304) and the symbol is obviously related to this. With the impact of the seventh Ray which relates the higher and the lower, we can get in the physical cosmic plane the grounding of the thread of life coming from the Highest, the grounding of the seed for the third solar system, dominated by [227] Will and the principle "I am that I am" (CF:245).

If this symbol is the signature of the Coming One, He will anchor the first aspect of the cosmic Ray so that our Sustaining Principle may become a Lion of cosmic Will, the earth being a ground for this experiment to unfold in milleniums.

Let us contribute to this experiment.

6. Key-ideas

- WHATEVER THE FIELD OF SERVICE, there are SEVERAL STAGES OF WORK
- UNITING MORE DEEPLY IN THE WHOLE, WE INCREASE OUR WORKING POWER
- THE THINKER WORKS THROUGH THOUGHT, VISUALIZATION, RADIATION
- THE TRANSMITTER WORKS UPON WHAT HE PERCEIVES WITHIN HIMSELF, THROUGH ATTENTION CONSTANTLY AWARE HE DEALS WITH CURRENTS, not forms or concepts
- THE LIVING WORKS IN THE ONE
- THE WHITE BACKGROUND, IN THE SYMBOL, REPRESENTS THE RELATIVE PERFECTION OF OUR PRESENT SYSTEM
THE NINE PATHS ARE SYMBOLIZED BY THE RED CIRCLE OF TRANSCENDANCE
THE THREE ASPECTS ARE SEEDS OF ALL EXISTENCE,
Living in such a way is possible.

CONCLUSION

All is revealed.
All is attainable.
I shall cover you with a shield – labor.
I have spoken.

The Call, preface

New ones will manifest themselves in action.
They will reveal the shield of Beauty.
And, full of love, they will open the doors
To those who knock.

The Call, § 344

"Give me a lever and a supporting point and I shall raise the Earth" said Leonardo da Vinci. Effort is the lever, three red points in a red circle can constitute a support to raise the Earth. To tune it to the breath of the Cosmos.

With this aim we can use our firm intention, our creative capacities and the treasures of the heart, so that the One may appear. Supported by a powerful source, we shall have the joy, strength and necessary spirit to overcome all obstacles. The right goals will become stronger and deformations will fall away like dead leaves, if we lead the current to the necessary point of impact. We shall succeed in affirming Peace.

Affirmation; where one speaks of effort, another says construction, another battle, three ways of describing the same process. Battle? Because there are numerous prejudices to be destroyed, numerous illusions to be lost and all our past bears witness to this heritage. We do however inherit also our search, our successes and a few tools. Battle? Because the heart beats in the chest. Beat and Battle come from the same Latin origin: beat. Beat, and therefore rhythm. Oneness runs beneath duality, Oneness remains beneath conflicts and it is upon this base that we stand, it is with it that we fight, live, act. Peace expresses itself through the fire of the heart.

Three ways of working have been presented; since peace begins within us, contemplation is the first method. We can also co-operate in a useful project and a technique for maintaining this project has been presented, since Peace means action. Finally, peace is a way of being: the third way of working may appear more abstract, the abstract becomes physical through training, and this way is closely linked to our own biology (life principle) since heart, breath and arrow of attention are its pillars.

Some exercises have been suggested, inasmuch as words can convey; workshops enable a more intense contact, but a book reaches a wider audience. However working towards Peace cannot be reduced to a few exercises; working for Peace – to be at peace since this word itself means action – is an uninterrupted practice, in great as in small things.

We have seen the obstacles and perceived the true meaning of the symbol. Peace is inscribed at the heart of Being as Resurrection, not only as balance, not only as action or incentive, but as resurrection, renewal of the whole being.

Peace also means creation. Each in our own way, we participate in the creation of the world, in questioning certain values and behaviour, in asserting different modes of activity and relationship. Peace is also this multicoloured bouquet of actions, this vast symphony which is looking for itself and building itself. [231]

The Breath of life passes through the heart, aspiration towards peace comes to us from the heart, the movement forward is perceived at the centre of the chest, at the heart of our being, these are the key-points in our action towards Peace, of our conjunction with Peace. The heart, emitter of thinking, the heart vast and welcoming, the heart passage of the transcendent. Let us magnify the heart, recognise its strength, its grandeur. "How important it is to feel one's heart not as one's own, but as the universal Heart."

Peace means action because:

- action lays the foundation of the world
- action comes from the heart, expresses itself through the hands, feet, speech, thought ...
- action is Communion of the One with Himself, and so Life flows,

Will, Love and Light abound. Let us accept, discover the splendour of Matter. Spirit realised and so Matter perfected, Divinity expressed.

Such are the essential ideas developed here.

This work has given some keys which remained hidden within us, it is not a Teaching on its own, but it can help intensify work, specify our vision of the goal. Some assertions might appear as untestable hypotheses to some, they will inspire others. Only repeated, regular, daily work enables verification of these "allegations", to grasp its truth and improve its definitions. In this way, this work can serve as a momentary guide for subjective workers, helping transfer from self-consciousness to Source of consciousness, and then to spatial attention. It helps above all to work as

Living ones. The infinite is within us, the Divine is not concealed far away, it fills manifestation and gives us existence.

"Work as a living one. Resurrect."

Let us make of our lives a work of Beauty,

Let us magnify the heart.

Peace pulsates in the Fire of the heart.

APPENDICES

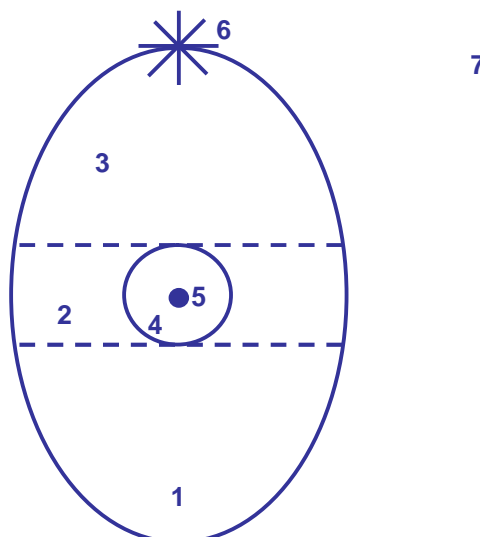
1. REMINDER ON PSYCHOSYNTHESIS

1.1. Introduction

Spiritual movements provide methods of inner unfolding. Recently, currents of thought have also developed subjective training: creative visualization, sophrology ... In psychology, the Jungian current recognises the existence of Self, as well as psychosynthesis founded by Roberto Assagioli. Psychosynthesis, whilst using the analysis of unconscious mechanisms, envisages the development of the individual, character building, establishment of projects, directive action of the Self in behaviour. In this respect, it is oriented towards construction and concerns those who want to transform themselves whilst "transforming the world".

1.2. The egg diagram

Roberto Assagioli has shown remarkably the inner nature of the human being and demonstrated it in the following diagram, known as the egg diagram.



1. Lower unconscious
comprising automatic psychic reactions, regulating organic life and primitive desires and tendencies.
2. Middle unconscious
These elements are similar to the state of wakefulness. They comprise experiences of synchronicity, subconscious ripening which rises later to consciousness.
3. Higher unconscious
Aspirations and higher intuitions. Altruistic impulses. Source of genius.
4. Field of consciousness
It is everything of which we are conscious. This includes sensations, sentiments, thoughts, desires, intentions ... One can discern them since they are as content upon a screen.
5. me
The subject of perception, the realiser or the one who wants, who directs his attention. It is the centre of action and choice; he decides upon the course of action. He is analogous to a projector lighting up the contents on the screen of the field of consciousness.
6. Transpersonal Self or Higher Self
The true Self, unchanged by the flow of psychic phenomena and by what happens to the person. The cause of our individuality, that which incarnates at birth and no longer appears at death. The transcendental light of awakening. The projector lamp – within the lamp passes the current of life, the analogy is accurate.
7. Collective unconscious
The psychic surroundings enabling direct communication between beings. Jung describes it as full of archetypes, one can include in it Rupert Sheldrake's morphogenetic fields.

1.3. Dis-identification exercise

The will to call into action the true Self of the client is central to psychosynthesis. One of the basic exercises is to put an end to identification with psychic contents which are not ourselves.

This exercise has been described by Assagioli in *Psychosynthesis, Principles and Techniques* (see also *The unfolding Self* by Molly Young Brown), it has been slightly modified here. [235]

1. First, sit in a comfortable position. The spinal column should be straight, the head slightly forward, take a few deep, full breaths.

(pause)

2. Assert in full consciousness and with conviction:

"I have a body, but I am not a body. My body can be rested or tired; I cut my nails and my hair, I am not my body. My body grows and gets old, I remain myself. The body is a precious instrument of experience, expression and action, but it is not myself. I have a body but I am not my body."

(try to feel how you are different from your body, pause)

3. Let us assert with conviction:

"I have feelings but I am not my feelings. Countless emotions pass through me, I can be moved with joy or sorrow; I can be in a temper or be calm, I can go through a phase of euphoria or fall into despair, but I remain myself. Even if emotion submerges me temporarily, I know that this wave will go by, therefore I am not this emotion. I can observe, understand, appreciate my sentiments, I can master them and use them better and better. I have sentiments but I am not my sentiments."

(pause)

4. Let us assert with conviction:

"I have a mind, but I am not my mind. I can seize ideas, reason, but I am not these thoughts. My intellect is more or less developed, honed and active but I use it and direct it. It is a good tool for knowledge, but it is not me, I am the one who uses it. I have a mind but I am not my mind."

(observe the different attitudes you had towards yourself and your body)

5. You come to the stage of assertion and positive identification. Whilst reading, open yourself to the experience these words evoke:

"I am sure, I assert it: I am a centre of pure consciousness; I am a centre of will, capable of directing, of regulating and of using all my psychological processes. I AM. I am the one who is aware, I am the one who chooses."

Take your time in order to accept your experience of this exercise in all its facets, agreeable and disagreeable. You might want to write down in your diary before continuing.

2. THOUGHT EXPERIENCES

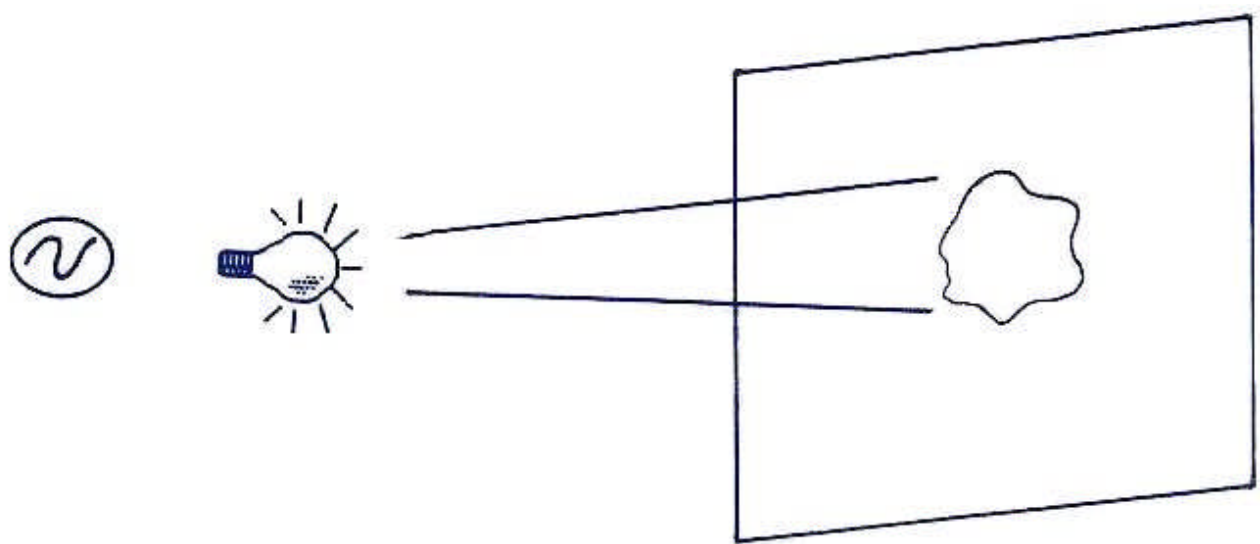
2.1. Introduction

These exercises are not directly linked to peace, but they enable a greater ease in directing our attention, and it is principally with attention that we work. A second reason [236] for choosing these exercises is their parallelism with current scientific theories.

These experiences in thinking (as experiences with consciousness and not as imaginary physical experiences) will show that **the human organism is a measuring instrument** and that we can record phenomena that science discovers by other means. A well tuned instrument can explore galaxies, the constituents of matter and of life, as Patanjali described thousands of years ago. Science is a planetary organism of exploration, it asks "so-called tangible" matter questions, but this matter is already full of theories, expectations and out of reach of our everyday senses. The human being is an organism of exploration, he asks questions and matter replies to his spirit, without an intermediary, if the instrument is equipped and tuned for it. If the instrument is well tuned, the recording is neither a dream, nor a hazy fog, nor an illusion, it is a dialogue with the outside, better still, it is a recognition. The spirit is revealing itself in nature, said Hegel.

Training perception, science and the problem of measurement, computers or technique for using matter to communicate, these three poles outline the future science of Sensitivity. It is a vast subject which will require centuries to realise; only the coming together of the two poles, the subjective and the scientific, will be outlined here.

A reminder once more: in these exercises or in these procedures of experience, **it is not a question of imagining or visualising an image, it is a question of directing attention and recording whatever occurs.**



Current

Lamp

Beam of light

Screen

Form

Life

Source
of consciousness

Attention

Field
of consciousness

Conscious
content

[237]

Any perception is welcome, discernment comes later, only later. If these exercises seem interesting to you, do not hesitate to repeat them. The result may depend upon participants, the day ... Any instrument requires running in to give worthwhile recordings. Have fun exploring!

2.2. Sun radiating above the head

Principle

One of the simplest exercises is to imagine a sphere of transparent light above the head; this sphere implements the principle of conscious radiation, as if we could get to the projector lamp behind forms, thoughts, emotions, sensations appearing on the screen of consciousness.

Outline of the exercise

Chose a position where you can forget your body.

Sitting, feet flat on the ground, spinal column straight, shoulders, neck and forehead relaxed.

Head simply resting on the shoulders, eyes can be open or closed, but not concentrating on any object.

Observe your breathing, regular, full and calm.

Sing OM 3 times.

Direct attention towards a radiating point of light 12 to 16 inches above the head.

The radiating light is subtle, alive and transparent.

This light is awakening turned towards the world.

We are this source of pure consciousness.

At will, radiate the sun ten times more strongly.

The light of the sun descends slowly into the brain and into the chest.

It then rises slowly towards its source.

Do it several times until there is total permeation.

Adapted from *Letters on Occult Meditation*
and a monograph from Integral Psychology

Explanation

The sacred word AUM, pronounced OM, has the effect of purifying consciousness and therefore our thoughts, our sentiments and our sensations (physical). This effect is not only produced by the sound expressed but rather by its resonance in consciousness, by the intention expressed. [238]

One can note that the object of this exercise is to get in contact with the transpersonal Self, as the dis-identification exercise aimed at contacting the adult self-conscious self.

Developments

One can ask oneself whether the recorded perception is only imaginary or if this radiant point is situated at a specific distance above the head. Two methods of measure can be used. When you are doing the exercise on your own, you can put your finger at the height which seems to correspond to your inner perception. Does this height vary? Why? When the exercise is done in a group, a volunteer can sit in front of the others. A participant can then lower his finger along a vertical line, a few inches behind the volunteer's head. The hand goes down progressively from three feet above the top of the head and then rises up to the supposed height. The volunteer and the assistants can then give their impression regarding the accuracy of this evaluation.

2.3. Ring of consciousness

Principle of the experiment

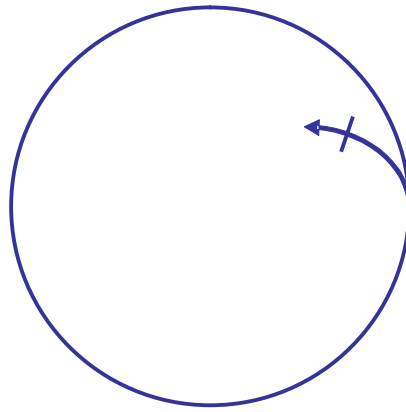
This experience is based upon particle accelerators. The latter are injected into a ring and accelerated by magnets all around the ring. One can no longer distinguish the particles and the beam they create. Then when the beam is sufficiently rapid, the beam continues on its path outside and bombards a target where it bursts... It is a fission process.

To arrive at fusion of consciousness', we use the same kind of accelerator, but the beam, at the end, is deviated towards the inside, so it goes through a focusing lens which makes it converge, the particles are very close to each other, one has then to pull a thread so that their frontiers disappear, fusion takes place and liberation of energy.

What is this thread? One cannot see it, but the conscious being finds it when he wants to abstract the limits of the particles, (forms imprisoning energy). The thread is situated at the centre of the chest if one wants to give it a place in body space. To achieve this abstraction, attention must exert traction, a slight act of will. The next exercise ("Pull the thread") is meant to facilitate perception of this kind of thread. Strangely, in quantum chromodynamics (official physics), one speaks about threads (Dirac's strings) which maintain quarks together in their confined volume. This thread is also invisible but one can detect it with a magnetic flux. [239]

After abstraction, fusion follows and one fords oneself in a relatively dark space, vibrating with energy. Visualizing the crystal of blue light is in order to stock the energy for future use. Otherwise it would dissipate itself with no concrete result.

One is often surprised by the easiness of the process and the psychic energy released. It is of course preferable that the group of experimenters form a circle.



Experiment's pattern

The body relaxed, emotions calmed, the mind clear and alert, we enter into contact with the Source of consciousness, which we can visualise as a transparent sun above our heads.

At will, the sun radiates ten times more strongly.

We imagine other suns forming a circle (the other suns are the consciousness' of all those doing the exercise).

Each sun emits/becomes a particle of light going to the right.

All the particles turn together in the ring of consciousness.

Feel the beam turning in the ring.

The beam turns more and more quickly rising progressively.

During one of its rotations, the beam is deviated towards the inside of the ring and passes through a focusing lens.

3 stages follow very rapidly in one's mind:

ABSTRACTION AT THE CENTRE

FUSION

RELEASE OF ENERGY

The released energy makes a large crystal of bluish light vibrate.

One can then reflect upon the chosen subject (for example, the SELF).

2.4. Pulling the thread

This experience puts into practice a perception resembling the string theory (used mainly for the confinement of quarks), but the description of the psychic thread is much older than the physical theory. Alice Bailey wrote on this subject before 1949, Helena Blavatsky spoke about it a century ago in the *Secret Doctrine* (see Stanza VII.2 "The Life-Ray, the One, passes like a thread through many jewels"). And this comes from the Vedanta tradition about the "Thread of Life".

One may say that the form created by someone is linked to its Author by a thread and that the attention given to this creation is a current passing through this thread; whereas attention feeds the project, the thread – or umbilical cord – maintains contact with these elements of matter and ensures their coherence. It could be just a way of seeing things, but the thread is spontaneously perceived within consciousness just when one wants to withdraw (switch off the current) from the project.

Let us look at an unfinished project and suppose that we decide to abandon it. It might be a project of a holiday, participation in an action, a habit... A simple and effective way of getting rid of it is the following:

Firstly, see the form in its entirety

(Careful: if you cannot see the limits, you are not detached from it, and you cannot therefore do away with it. This work requires seeing the form from the outside, this is very important, no illusions).

Next, pull on the cohesive factor which holds together all the elements of this form. Thus the elements scatter, carried away by the wind. Your will is no longer necessary.

Mourning

This process of abstraction can also help diminish sorrow after a death, breaking off the emotional link.

- Consider all the experiences you have had with the deceased, they have constituted an exchange, a sharing.
- See them globally, as if nourished by your two consciousness held in mutual attention.
- Pull on the thread which links these experiences.
- Conscious energy – stored in these contents – rises then towards the two sources, they radiate freely. [241]
- The contents, devoid of interest, thus deprived of cohesive sustenance, scatter. Later, they can be analysed and the lesson of the experience integrated without the emotional load.

One can also use this exercise to liberate oneself from psychological knots (parental ties, ...) but one notices that one can only reach complete abstraction with a deceased. It is not the mind which decides, but the soul or Source of Consciousness. If beings are alive, we have something to learn, with them.

3. REMARKS ON QUANTUM MEASUREMENT

Principle of co-measurement

According to relativity theory, any distance is measured by back and forth signals. Quantum relativist theory also shows evidence of back and forth information: Dirac's spinor, which is the basis of the description of an interaction between two particles, is a 4×4 matrix, a table of 4 columns and 4 lines. On top on the left, there are 4 zeros, on two lines and two columns, and below on the right 4 zeros too; therefore there are only 4 non-nul elements on top on the right and 4 non-nul elements below on the left. These two 2×2 matrices (table with 2 lines and 2 columns) are symmetrical one to the other; they correspond to each other by a symmetry in space (cf. Michel Gourdin's lectures at DEA of Theoretical Physics at Paris, 1984). Mathematically one writes:

$$\gamma(x) = \begin{pmatrix} 0 & 0 & & \\ 0 & 0 & & \sigma x \\ & & 0 & 0 \\ \tau x & & 0 & 0 \end{pmatrix}$$

with $\sigma x = \sigma_0 x_0 + \sigma_1 x_1 + \sigma_2 x_2 + \sigma_3 x_3$

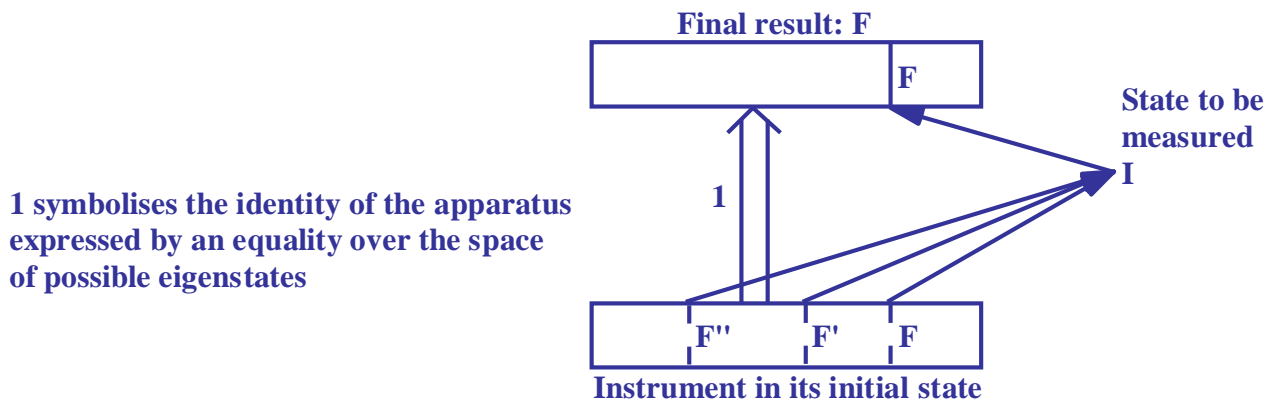
and $\tau x = \sigma_0 x_0 - \sigma_1 x_1 - \sigma_2 x_2 - \sigma_3 x_3$

the σ (namely the 4 matrices $\sigma_0, \sigma_1, \sigma_2, \sigma_3$) being 2×2 matrices and x_0, x_1, x_2, x_3 the time and space co-ordinates.

Note : readers wishing to know what is this matrix can report to the end of this section or to lectures of Theoretical Physics.

In the interaction, there appear therefore two parts in symmetry to one another which one can interpret as a back and forth between two particles.

In non-relative quantum mechanics, the probability of obtaining a result during a measure is equal to the square of a norm, it is therefore also equal to the product of the two conjugated complex numbers.



PROCESS OF MEASUREMENT

$\langle F:I \rangle$ being the amplitude of the probability of transition from I (Initial) to F (Final), [242] the probability of transition from I to F is equal to the square of the norm $\langle F:I \rangle$:

$$|\langle F : I \rangle|^2 = \langle F : I \rangle \cdot \langle I : F \rangle$$

Each complex number is the amplitude of the probability of a transition, and the complex conjugation changes the direction of transition. The amplitude of the probability of transition of the initial state I to the final state F is the conjugated complex of the amplitude of the probability of transition from F to I. Thus mathematical formalism allows the possibility of two transitions in opposite directions, that is back and forth. One comes to the principle of co-measurement.

Is real therefore that which does not depend upon the direction of the relationship between initial state and final state (therefore from the point of view of observer and observed). Is imaginary that which depends upon the direction of this relationship. This definition of real and imaginary can easily be extended to other areas of relationship.

In psychology, a projection is not seen in the same way by two persons in interaction; it is thus imaginary, in the meaning described above.

Note : explanation of the matrix $\gamma(x)$

The sigma matrices are called Pauli's matrices.

$$\sigma_0 = \begin{pmatrix} 1 & 0 \\ 0 & 1 \end{pmatrix} \quad \sigma_1 = \begin{pmatrix} 0 & 1 \\ 1 & 0 \end{pmatrix} \quad \sigma_2 = \begin{pmatrix} 0 & -i \\ i & 0 \end{pmatrix} \quad \sigma_3 = \begin{pmatrix} 1 & 0 \\ 0 & -1 \end{pmatrix}$$

then the 4×4 matrix can be written:

$$\gamma(x) = \begin{pmatrix} 0 & 0 & x_0 + x_3 & x_1 - ix_2 \\ 0 & 0 & x_1 + ix_2 & x_0 - x_3 \\ x_0 - x_3 & -x_1 + ix_2 & 0 & 0 \\ -x_1 - ix_2 & x_0 + x_3 & 0 & 0 \end{pmatrix}$$

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POEM: THE HEART

The heart is the center, focus and Truth
Gateway from the One to the many
Path of Life,
Space which focuses in a myriad of points.
Heart, Heart of the Master, Father, I love Thee, Blessed be Thou
Boundless Heart, infinite Space which shelters all things
In truth, This is My Body

The Heart is Softness, Tenderness and Compassion
Mother of the World who gathers spirit
absorbs it into a point, compacts it into a stone,
places it in an humble blade of grass.
Drops of Thy sweat, Thy labor, Thy giving birth
trampled upon by feet.
The Blood of Thy Softness pours out.
Eternally renewed gift.
Mother-Matter I love thee
In truth, This is My Blood

The Heart is Strength and Beauty
total affirmation
Diamond Fire, electric Lightning, invincible Will
Thy Fire gives Live, Infinity
Resplendent Beauty
Breath, Fire, Blaze of the Possible
In truth, This is My Breath

AUM M. Mastery, Maitreya comes

CREATIVE AFFIRMATION

Words are only an approximation, the essence is spirit ... whom we acknowledge.

This formula is to be studied, assimilated, modified by every one of us, until we are able to express our own convictions, in words appropriate for us at that time. This formula itself benefited from the Great Invocation given through Alice A. Bailey in 1945 and from the change suggested in 1981 by the International Foundation of Integral Psychology.

No more wishes, just the assertion of facts

Facts that we may recognize around us

Light is an echo from the big Bang,

and the principle which has presided over the big Bang is still fully working now.

Love streams forth from the perception of Oneness which includes all.

"Love makes everything possible".

Fire is the living substance, the unceasing transformation, the radiance of consciousness; glistening of stars, flame of spirit, diamond fire.

In the whole, the living intensity is acting, tension of the thread which links us to the Absolute. This will asserts being in its fullness.

The One life is precisely this "circle of which the centre is everywhere and the circumference nowhere". Let us open our eyes, we perceive the colour touch, the note brought by every being, and beauty appears. Then, such as a galaxy in which all cells sparkle, the world is transfigured. This process is happening and unfolding now on earth.

Presence, for the world is in front of us (from the latin *Prae-esse*) and present for it is a **gift for us**, for Him. And this Presence is **Now**. Thus we join "the one which pervaded the universe with a fragment of Himself and yet remains".

No formula is the Truth.

Life supersedes infinitely any form.

Creative affirmation

From the point of Emergence within the Mind of Space
Light streams forth into the minds of all,
Light infuses the world.

From the point of Oneness within the Heart of Space
Love streams forth into the hearts of all,
Love regenerates the world.

From the point of Tension within the Fire of Space
Will inspires the efforts of all,
Will affirms the world.

From all centres of the Circle of the One Life
Radiation of Love and Light intensifies,
All manifest the world's Beauty.

Light, Love and Will transfigure the world Now.

END OF THE BOOK