

The Cycle of Conferences – The Geneva Accord

Why Geneva?

One of the interesting factors in world politics at this time is the role that some of the smaller, less politically influential nations are playing in offsetting the power politics of the larger ones. This was particularly noticeable in our project on UN Reform; despite the jockeying for position and influence and the arguments on Security Council reform, nations such as Switzerland, Canada and New Zealand worked hard to counteract the attention that was being deflected from the important issues of human rights and international law. Switzerland lead efforts to put human rights at the centre of UN reform, and its ideas on how to improve the Human Rights Commission were incorporated into the UN reform package. A powerful statement expressing the Swiss stance on UN Reform was made at the General Assembly by the foreign minister, Micheline Calmy-Rey, and this can still be accessed on the Cycle of Conferences download page for the next two weeks.

Of course, the Geneva Accord, which is once again the sole focus of our attention, is another instance of Switzerland's prominence on the international stage. Interestingly, Geneva seems to eclipse the political capital of Switzerland, Berne, as one of the important cities in the world, and has become a name that we immediately associate with world conferences and councils on the promotion of human rights and right international relationships. It was here that the League of Nations built the Palais des Nations as its headquarters, and when its successor, the United Nations was set up in New York, it was retained as the European office of the UN. The Centre for Human Rights was later established in this building and many other humanitarian institutions are based in Geneva. The city first made a real impact on the world stage in 1864, when Henri Dunant, founder of the Red Cross inspired the first of four Geneva conventions to protect the sick and wounded in wartime. And ever since then the Red Cross has played an integral part in the drafting and enforcement of the Geneva Conventions, the most familiar being those concerning the treatment of prisoners of war and the protection of victims of war, which entered into force in 1950.

To understand why the city of Geneva seems to have this disproportionate influence and power, we have to consider the major cities of the world as inlets for spiritual force. In Alice Bailey's book, *Destiny of the Nations*, published in 1949, we are told: "The force which the centre at Geneva is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the 'binding together in brotherly love' and with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country and a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation* and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the seat of the Red Cross — that world activity which works truly impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad but well-intentioned experiment which was called the League of Nations, and will again house a more true league to meet the world need; it is that which protected the small country from the aggressive sweep of the Axis powers. The motto or note of this centre is 'I seek to fuse, to blend and serve.' (pp 96-97)

Like all nations, Switzerland has its darker, material character and its position of neutrality has sometimes seemed governed by distaste for conflict due to a distorted idealism bordering on isolationism. It is interesting to note that it is still not a member of the European Union, and along with Rwanda was one of the last nations of the world to sign up for full membership of the UN.

However, its ability to cement the fusing and blending powers of its planetary energy into political ideas of unity shows that in Switzerland we see a nation clearly demonstrating discipleship qualities; it is a country that has touched the vision transmitted on the stream of energy flowing through its planetary centre, and is working relentlessly to bring it into concrete manifestation in the world.

Generally we see the spirit of Geneva consolidating around high morals and principles and perhaps this is why the humanitarian organisations connected with the League of Nations stayed in Geneva when the United Nations was set up in New York. The governing sign of Geneva is Leo, the higher quality of which is group consciousness, and this force seemed evident in the League of Nations, with Geneva's first ray soul empowering the group idea with the energy of will and its second ray personality adding the blending and fusing power of love. Although there was not sufficient grounding energy to sustain the League of Nations at that time, the first major precipitation of the idea of a world comity of nations was realised in human consciousness. The establishment of its successor, the United Nations, in New York, drew upon this cities soul ray of love-wisdom and introduced the potencies of the sign Cancer, facilitating an idea's physical incarnation; New York's third ray personality of active intelligence also provided the practical energy to further precipitate and implement it. The power of New York's spiritual motto, "I light the Way," thus led the world forward at that time.

The planetary keynotes are important to bear in mind in our visualisations in the Cycle of Conferences. As with all the meditations used by World Goodwill and Triangles, they conclude with the radiation of energy and impressions contacted through the five planetary inlets: London, Darjeeling, New York, Geneva and Tokyo. While New York, London and Geneva are the most awakened and active of the planetary centres at present, we are told that the influences of Geneva and Darjeeling are more subjective than those of the other centres and pure spiritual energy can be directed with more facility through these two centres. This knowledge can be of use to us in our work with the Geneva Accord, which even in its title, is borne on the energy of this planetary centre. It is something worth bearing in mind during the distribution phase of our work when we visualise spiritual energy flowing through the five planetary inlets "irradiating the entire region of the Middle East."

"I seek to fuse to blend and serve" is a keynote that operates on all levels and is pertinent to esoteric groups, and indeed characterises the spirit of our group visualisations in the Cycle of Conferences project. Together we are working to fuse and blend our state of consciousness into a subjective organism – a group mind. It is reminiscent of how the network of radio telescopes all over the world function. Each one can only receive a limited amount of information from stellar sources but, when they are networked and pointing towards the same source, they become one ear listening in on the distant reaches of the cosmos. Together, as one group mind, we can listen more evocatively and effectively to the sublime energy flowing from spiritual sources. And as the radio waves received by the network of telescopes can only be interpreted by trained scientists and have to be translated into visual images for the general public, so too do we translate the energies received. The resulting thought-forms help enlighten and influence councils and conferences and the group mind adds intensity and direction while increasing our telepathic interplay. Towards this end we can all work with expectancy and joy.

Headquarters Group
Cycle of Conferences

*Gaelic, Teutonic and Latin

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