

# ARCANE SCHOOL CONFERENCE

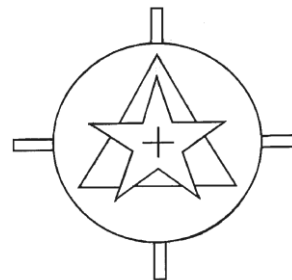
## LONDON

25/26 May 2013

Keynote:

*Let the group transfigure life in terms of accomplishment.*

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*Initiation – A Culminating Accomplishment*

Christine Morgan

As we know only too well, the human kingdom is in the midst of an energy crisis. Most of our current energy forms are causing excessive pollution and environmental degradation, and scientists worldwide are seeking cleaner forms of energy. Natural sources of energy such as solar, wind and wave are only scratching the surface of the problem, and as yet the radical new forms of energy as predicted by the Tibetan have yet to be granted to humanity. A new form of energy tapped from the ethers or produced by nuclear fusion – unlimited, safe and clean – remains the Holy Grail and more than anything else when it does come it will indicate that a degree of purification in the mass consciousness has been accomplished.

This is an important starting point for today's work because the quantity and type of energy being produced on a planetary scale and the way it is being used, reflects humanity's spiritual progress. It might be concluded from the plundering of nature's resources and the devastation of the environment that humanity is going backwards, but things are not as bleak as they appear. Like the human body, the physical form of the planet is not a principle but an effect which manifests all the scars of the battle taking place in the mass consciousness just as the human body does when the forces of duality rage in the aspirant's consciousness. The current state of the planet reflects that conflict; humanity is now the aspirant and is experiencing tremendous forces pouring into the collective consciousness from both the higher and lower aspects of its nature. This inner chaos and swinging between the pairs of opposites are apparent in the sickness and disease so visible everywhere.

As the Tibetan makes clear the emergence of divinity onto the physical plane is a highly energetic process; "it is not easy for the average aspirant to realise that progressive stages upon the Path indicate a progressive ability to 'take the Light'. When the aspirant prays ... 'Let Light descend on Earth' he is invoking something which humanity will have to learn to handle; this is one of the things for which the disciples of the world must begin to prepare the race of men...All these planetary developments are attended by risks, and none more so than that of the absorption of light—on a world-wide scale—by humanity, with a subsequent reflex action on the three subhuman kingdoms."

The risks the Tibetan wrote of can be seen throughout nature at this time - volcanic activity, earthquakes and climate change are unavoidable to a large extent and indeed, were predicted by the Ageless Wisdom teachings. As the Logos moves through initiation, disruptions in his physical vehicle are inevitable; but added to this is the effect which humanity's inner conflict and distress has on these processes as it strives to adapt to the increased light. When it does start to find abundant, cleaner forms of energy, perhaps initially from the fourth ether, it will indicate that a small but significant percentage of people are touching the buddhic level of consciousness as this fourth cosmic ether is directly related to the former. Already buddhic energy is working on the egoic bodies of the race, and this is causing a "crisis of spatial extension" in the physical ethers allowing light to pour in.

Throughout this conference period and the higher interlude the group mind has been evoking the light and love of the buddhic plane into human consciousness, and learning to "take the light", as the Tibetan put it. All students working in the Arcane School are part of "a radiating centre of light and love" in the world – each student a ray or spoke feeding into and out of the central hub of the group wheel. For many new students, entering into this hub of energy evokes a crisis as the continuous group evocation sends waves of energy into the student's life. This temporary disruption and instability is an essential clearing process however, if we are serious about giving our lives over to the service of the Christ and humanity.

In this process of learning to "take the light", the evening review is extremely valuable as it helps us to understand our experiences in terms of the manifestation of force and quality. An imaginative analogy is to regard the morning meditation and the evening review as two magnetic poles between which we travel each day. On completion of our morning meditation we consciously project a line of lighted energy towards the evening review, its polar opposite. We then visualise our consciousness like a cable car moving through the day on this beam of light, the mind being held at the spiritual altitude set in the morning meditation, maintaining the position of the observer of the lower forces that make up the day as we pass over them rather than being dragged down into them. Adopting this perspective, we are aware of the bigger picture at all times,

above us the Solar Angel is the sole luminary in the microcosmic sky, whose rays shower light and meaning upon all circumstances.

Also of help in “taking the light” is learning to attune ourselves to the energy of the incoming seventh Ray of ceremony and ritual. Becoming a little more mindful of the sound and motion we generate throughout the day - practising right speech and poise of the physical body - produces rhythmic vibrations in the surroundings. The seventh ray conditions the etheric body whilst the third ray of intelligent activity controls the physical body and its activity. If the third ray is not controlled by the seventh, the uncontrolled activity of the physical body turns the etheric body into something like a choppy sea affecting the smooth passage of the entering energy of the soul.

Through this incoming seventh ray we have unprecedented opportunity to empower our service to the Christ and this is why we have been placing an emphasis in recent school letters on the sequence of group magic: *Power, Light, Vitality, and Manifestation*. The increased activity of the seventh ray is now externalizing thought and desire onto physical levels with facility as reflected in its keynote “I manifest”, in connection with its associated element – ‘earth’. The violet devas of the etheric levels are naturally responsive to this influence of the seventh ray to ‘make manifest’ and they provide the final surge of vitality required to externalise thoughtforms on the physical plane. As these devas of violet hue are currently working under the direct jurisdiction of the Christ, the meditations of all who are preparing the way for His reappearance are receiving extra assistance at this time.

The potential we have for white magic as a group becomes apparent when we consider that the process of *Power, Light, Vitality and Manifestation* is unconsciously followed by scientific groups resulting in the many new technological inventions. A colleague reminded me how this was demonstrated most effectively during the Second World War and the race for the atomic bomb. In the *Externalisation of the Hierarchy*, the Tibetan remarks, “There was a clearly directed inflow of extra-planetary energy released by the Lords of Liberation, to Whom invocation had been successfully made; through the impact of this energy upon the atomic substance being dealt with by the investigating scientists, changes were brought about which enabled them to achieve success.”

The astounding implication of this statement is that the group mind of the scientists who made up the Manhattan Project as it was called, was so urgently focused on its quest that, like a laser beam, it reached and evoked extra-planetary lives whose response caused elements of the mineral kingdom to become more radioactive and susceptible to nuclear fission. Without this response the project would have been unsuccessful.

We can infer from this that the mineral and deva kingdoms are constantly changing and far different now than they were millions of years ago – all is leading to radioactivity, and the light of revelation that a discipleship group evokes is all part of this transmutation process now underway. Penetrating the buddhic plane will bring love in equal amounts to light and give to humanity the key to its right absorption. And when the rhythm and ritual of the seventh ray conditions the personality and the daily life, a “transitory point of synthesis” is provided on etheric levels for the sound distribution of the incoming energies into the planetary life.

The release of light on a large scale is, as we know, one of the results of initiation. Group initiation and the light it releases is a higher correspondence but essentially the same as that released by the atom in a nuclear explosion. In the Tibetan’s words: “initiation veils a secret and that the revelation of that secret is imminent...it is concerned with a peculiar type of energy which can be induced at a moment of supreme tension...it is closely related to the ‘Blinding Light’ which Saul of Tarsus saw on the road to Damascus and the ‘blinding light’ which accompanied the discharge of energy from the atomic bomb. The ‘Blinding Light’ which ever accompanies true conversion (a rare and sudden happening always when true and real) and which is an attendant demonstration of all Lives Who have passed the human stage of consciousness—according to Their degree—and the light which is released by the fission of the atom are one and the same expression on different levels of consciousness, and are definitely related to the processes and effects of initiation.”

At this time in planetary history, the urgency for a group of disciples to push forward to the portal of initiation and “take the light” is unprecedented. If we can show this one pointed intention in a similar way to that demonstrated by the scientific group, but with the aim of preparing the way for the reappearance of the Christ, the results are absolutely certain. The question is, are we sufficiently aware of the power we have as members

of a discipleship group – and do we love and care enough to sacrifice all and use it in dedication to the Christ and the alleviation of human suffering?

In our school work we are often reminded that we know because we serve, not the other way round – accomplishment is therefore inevitable if there is a sufficient sensitivity and response to need. Initiation is the indication of accomplishment – the result of having initiated ourselves into group thinking and awareness of the Plan of Love and Light. The Arcane School hasn't unduly emphasised initiation in the past, but perhaps the time has come to work more positively with the fact that initiation is a real possibility, for initiation is a "culminating point of achievement" of "a graded series of experiments with energy". The Tibetan remarked during the war that most aspirants and disciples believed that they were bearing enough and that had been tried to the limit of their capacity. This, he said, was not the case. The deeper sources of strength in them had not yet been evoked, and the tension under which they should act and live from day to day was only as yet a feeble one—it was not all-exacting. Ponder on this last phrase he said. He went on to say, "The objective demands being made upon all disciples... are not simply to enable you to live through the present period as successfully—emotionally, mentally and spiritually—as possible. It goes far deeper than that, or should.

Apart from the demands upon your spiritual resources (incident to the particular initiation which it is desired that you take) there is also the demand upon all disciples to participate in the effort of humanity, as a whole, to take the first initiation with all the physical relinquishments, and the agony that ever precedes the birth of the Christ in the heart of the individual—only this time it is the hearts of all humanity. Preparatory to this first initiation, there has always to be—individually and now collectively for the first time—the denial of the lower self and the fervid acceptance by the personality of the loss of all the material factors which have held the soul a prisoner in the womb of time."

As a group in the first part of the twenty-first century, we are being called upon to accept responsibility to revitalise the inner life and to help strengthen the new group of world servers, to let in the light on their endeavours, to widen the rents in the veils to reveal meaning and direction to humanity. This is a huge task individually but not when we stand as a group aligned and oriented to divine purpose. Accomplishment will come when we move from "knowing ourselves" to "knowing the Self" which automatically means knowing what resides in the mind and heart of all selves. This gives entry into group life and provides the keys to the kingdom of God. The door of opportunity lies before the group – crisis, tension and emergence – let us lead the way through it and to this end, let us joyfully release all to give all at this incredibly decisive point in planetary history.

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## SATURDAY AFTERNOON

### *Genius of Life*

Laurence Newey

The nature of genius gives us much to ponder from the angle of discipleship training, its root meaning – "Deity of generation and birth" – is the key to transfiguring life in terms of accomplishment. It concerns the regeneration of the human being through the Christ principle, and when fully accomplished the disciple can say with the Christ, "Behold I make all things new".

As a setting here is an image from the collection of Asian folk stories, *One Thousand and One Nights*. Within these fables from the Islamic Golden Age are to be found universal archetypes and symbols of love, wisdom, fraternity and justice which reveal the journey of the soul towards ascension; here we see Scheherazade telling these stories to the Sultan – perhaps as a symbol of his conscience – making of him a kinder and wiser man. Fables, myths and legend contain much spiritual teaching and their dissemination through story telling evokes the genius of language. It is mastery of language via the artful sculpting of sound that leads, step by step, to the transfiguration of the entire human being into the WORD incarnate.

The reason for beginning this reflection on 'genius' in the context of the Arabian Nights (as the stories are commonly known), is the story of Aladdin's lamp and the etymological relationship between the words

‘genius’ and ‘genie’. Genie first appeared in the French translation of Arabian Nights and is derived from the original Latin meaning of genius which is an attendant or ‘tutelary spirit’ – a guardian deity which watches over each person from birth to death. The fertile symbolism of the genie of the lamp reminds us of its higher corollary – the overshadowing Solar Angel – though admittedly it takes rather more effort to evoke this genie than simply rubbing a magic lamp. Nevertheless, through purification and cleansing of the human lamp, the fire and light of the Solar Angel is, in time, evoked, expressing a marvellous generative power – the granter of true spiritual wishes.

When evoked by the personality, the Solar Angel, by its nature creates mental images which have much in common with the cloud of fiery-plasma out of which the genie of the lamp takes shape for the realm in which the Solar Angel resides is comprised of mental substance and is the higher analogue of a gas. This fiery-plasma is volatile and easily dispersed; it is the essence from which thoughts are formed and is a light-bearer. Specifically, it responds...sequentially in time and space—to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present and as an illuminator where the lower planes are concerned. It is profoundly susceptible to the energy of Love, and its fusion with the love aspect is ‘Wisdom’. It also easily concretises into forms thus providing vehicles for the expression of love-wisdom. And finally, it transforms divine ideas into human ideals, relating the knowledge and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilisations.

Technically speaking, we have described here the relationship between the fifth and second ray energies – the fifth ray of concrete science acting as moulder of mental substance under the inspirational guiding power of the second ray of love-wisdom. A stroke of genius is a sudden alignment with the soul and an inflow of its life-force into the substance of the mental body as an idea incarnate.

‘Genius’ then, is the unimpeded flow of light and love from the Solar Angel – the guardian deity that watches over each person from birth till death. Regrettably though, the modern understanding of genius is a shrunken remnant of its former glory and is now identified more with the brain and the intellect – particularly since the industrial revolution when the human being came to be regarded by science more and more as a machine. Now, in the computer age, Richard Dawkins describes the human being as a “lumbering robot”, genetically programmed and whose consciousness is a result of the chance organisation of matter rather than the real driving force behind it. When you really think about it, the genie of the lamp is not as far-fetched an analogy of the true reality as it may first appear – not in comparison with the alternative proposal – that the beauty and the passion – the joy and the tragedy – the mystery lying behind all that it is to be human, can be described in terms of biological sparks, nuts and bolts.

Contrary to this prevailing notion, genius in its true nature is the intuition and it is this definition we must follow; for intuition bridges the gap between the spiritual realms where truth, beauty and goodness reside, and the material world where these qualities are seeking expression. The romantic poet and diplomat James Russell Lowell put it this way, *"talent is that which is in a man's power: genius is that in whose power a man is"*, and the philosopher Gotthold Lessing made the subtle distinction that *"genius demonstrates its autonomy not by ignoring all rules, but by deriving the rules from itself."*

These perspectives reveal genius as a prevailing power that brings new order and principles to the field of relationships in the lower world. This is the essence of the genius within – it is literally “the spirit of relationship”. Genius is mastery over ever widening interactions and inter-relations, first and foremost with ourselves, by integrating all the different sides of our personality into a whole and submitting it to the control of the highest within us. Genius is also the developing and widening the sense of kinship with all that is outside of ourselves, for there is nothing new in the universe except relationships – new connections and combined forces between things all stemming from the one basic relationship between spirit and matter which is constantly evolving and renewing itself.

This relationship between spirit and matter is the source of all the kaleidoscopic forms that we see around us, and these forms, be they physical, emotional or mental, are constantly adapting and mutating – appearing, disappearing and reappearing – as the relationship between spirit and matter constantly renews itself and evolves. The higher the mind reaches up to where truth resides, and it is the sense of this overarching relationship and the unity of all things that is realised. And this is something to which the great mystics have all borne witness down the ages. So all the diversity of manifestation has a common source, and genius is the

realisation of this inner connectedness and the ability to express things in new ways that bring a greater understanding of this to others. It follows on from this that education in its broadest sense is a means of developing an ever wider and more inclusive understanding of relationships.

Each one of us has a part to play in an interconnected world. If formal education incorporated this understanding and an elementary science of relationships, then the originality of each child would be nurtured and using the heart approach would encourage the desire to serve areas of need according to latent abilities. This flourishing desire to serve is a safe and sure way of unfolding the genius within because desire, high or low focuses the mind on a goal, and evokes the will to achieve that goal. The transmutation of selfish desire and ambition into the flame of spiritual aspiration develops one-pointed concentration to its maximum potential. It becomes a powerful tool of invocation and, with persistence, one that will evoke the intuition.

Intuition is the hallmark of genius; it is energetic and non-imitative; and its handmaiden, the imagination, finds its natural expression in the child. Children live with their whole being – not only through the intellect. When recalled this childlike state brings a certain magical quality to everything with the imagination alive in a pure and flexible astral body but related to the outside world allowing energetic images to spring from some hidden source within – the fusion of the two constituting our reality.

From infancy, the child demonstrates what it is to be a genius of life. Naturally and effortlessly it evokes love and compassion in us. Before it can speak it communicates through impromptu gestures and movements which are slowly transferred to the larynx and, at a certain point, emerge in speech. And here – at the beginning of the use of sound – lies the critical juncture in keeping genius alive and unfolding. At this stage in infancy, the internalising of language for the processes of thinking takes place and a fusion between thought and its expression through sound occurs. At this point onwards, the richness and carrying force of its language depends upon the encouragement and strengthening of the spiritual imagination in the child.

Where this becomes the trend of a whole civilisation, language can evolve without the need for stereotyped phrases and can begin to be more truly expressive of original thinking and subjective experiences. The carrying force of words gains power to inspire and enlighten. As students of the power of sound, we strive for this free expression of the potencies and qualities of our subjective experiences – and this is one of the services we give to language.

In the words of Rudolf Steiner:

*To one who understands the sense of speech  
The world unveils its image form.  
To one who listens to the soul of speech  
The world unfolds its true being.  
To one who lives in the spirit depths of speech  
The world gives freely Wisdom's strength.  
To one who lovingly can dwell on speech  
Speech will accord its inner might.  
So I will turn my heart and mind toward the soul and spirit of words.  
In love for them I will then feel myself complete and whole.*

*Translated by Hans and Ruth Pusch*

The rejuvenation of language is much needed to bring back diversity in art and culture which has become somewhat homogenised by modern culture. Prior to the late 18<sup>th</sup> century, the concept of genius was associated with the genius loci, or "spirit of the place." Each location had its own essence – its own unique and immutable nature that infused or inspired all its inhabitants. Each nation's essence was contributed to by its climate, air, and fauna that made its poetry, manners, and art singular. It created national character. Of course, we know this to be true as great ray lives condition the soul and personality of the nations, and great deva lives also guard and nurture all places of importance. This is looked at in detail in Geoffrey Hodson's *Kingdom of the Gods* – the image here is of a great mountain deva.

It is through the activities of guardian devas that the genius essence of any locality is nurtured and maintained. But through the increasing superficiality of western life we have lost touch with the soul of outer forms and this is reflected in modern arts and culture. What is required most urgently is the flow of genius that relates spirit and matter together as one. Genius is the ability to relate the soul's power to the feminine aspect of nature and create forms of beauty in the outer world. The Mother of the World is a symbol of that virgin substance that enable Deity to manifest...the generative, creative life which gives birth to forms and is therefore an essential part of genius as 'deity of generation and birth'. This beautiful picture expresses what is needed in the creative inner life of humanity at this time and to inform its relationship with the outer world which it is meant to sculpt as a living reflection of inner truth.

So this is our task in evoking the genius within. The type of genius we are concerned with is that which reveals higher truths and principles bringing enlightenment. As "attendant spirit" it is the soul demonstrating its powers through the personality – the spirit within 'attending' its lower expression in human form and transmitting energy through it. Each of us has this genius latent within, for it is our true self – all we have to do is learn to be ourselves more potently, to externalise our real selves.

So we need not be disheartened if our meditations don't yield mind-blowing solutions to world problems: all we have to come out with is a greater sense of our true self and time and perseverance will do the rest. Real genius demonstrates in the well-rounded out, balanced person and, as we improve in our meditations, we are steadily engendering a magnetic aura on which the higher impressions can play. We are setting up a resonance between the soul and personality that will eventually demonstrate in the most vivid and electric display of light imaginable.

This allowed the Christ to proclaim Himself as "The light of the world", and explains the association of the words 'illumination' and 'enlightenment' with the Buddha. The title of genius in its deepest sense therefore would have to be reserved solely for the spiritual greats such as these two. They were true "deities of generation and birth", and in their lifetimes they demonstrated a perfected understanding of the science of relationships between spirit and matter. The power of their genius radiated a light so vivid that it is still with us today, carried collectively by the millions of their followers the world over. This is the true type of genius that each of us is slowly unfolding, until in some distant future, if we follow the logic through, the whole of humanity will be enlightened. The implications of this are awe-inspiring. What would we do with all that light? What would be our responsibility in the scheme of things? One day we'll find out, for as the Christ said, greater things than He did shall we do.

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### *Speaking our Mind*

Peter Peuler

I think it's safe to say that we are constantly bombarded by speech of all kinds, some positively constructive, some negatively destructive, some positively destructive, and some we could classify as simply chit-chat, superficial, and mundane small talk. What complicates this phenomenon is that this same array of speech comes from inside our own heads as well as from what we call "outside of ourselves". Anyone who has sat down and tried to be still and silent knows how much commotion goes on in our heads. Thoughts and words abundant, people talking, a cacophony of jumbled bits of seemingly random nonsense. Our whole work in meditation is to get a handle on this situation so that we can develop some control over our minds and own speech and interpret correctly the different kinds of speech to which we are subjected. A common phenomenon is the realization that the more one meditates the more noise is developed. With time and patience this lessens but many give up because the cause seems hopeless. Those who stick it out come to realize that the inner noise never really goes away, yet that one can go to a place where it has no influence and doesn't really distract him from doing the work he plans to do. Initiation is a system and process of protection so that we cannot hurt ourselves and others by the misuse of the power of speech caused by our own ignorance. Certain inner gates are closed until we are capable of correctly using powerful new instruments. Luckily we cannot see the effects caused by our wrong speech and emotions since we would be overwhelmed by the destruction we cause. Luckily again we are in a system based on patience, love, and compassion.

The common adage, “think before you speak”, has deep esoteric significance. This, coupled with “energy follows thought”, gives us that line of descent from the plane of ideas down through thought forms, and out into the world of outer appearance as words and phrases which are symbols of the original idea. This is where silence enters into our training. Silence allows us to create a gap, a momentary space in awareness to match the correct response to any given outer event. It is this gap which lets us judge whether it is better to say something or just remain silent. It is this space which allows discrimination to play its part, either by giving a gentle nudge through the use of words, or simply letting the situation develop further by itself. This is the basis of true service; knowing when to intervene and knowing when not to. Premature closure of a crisis, for example, is just as bad as letting the crisis go too far. Giving too much is just as bad as not giving enough. The would-be server knows that love and wisdom must be balanced, the heart and head forming one balanced unit.

The occult power of speech is directly related to where in consciousness and from what plane, the speech is generated. The same words spoken when the consciousness is polarized in the solar plexus center creates a different effect than when it is placed in the heart center. We can see this for ourselves by pronouncing the words, “I love you” from the solar plexus center and then from the heart center. It’s just not the same and the outer and inner effects are also different. The creation of the antahkarana, that bridge in consciousness which helps us to consciously pass from one plane to another, is vital for the development of increased power when using speech. The bridge created on the mental plane, linking the mind and brain, the mind and the soul, and later the soul-infused mind with the Spiritual Triad increases the ability of the disciple to infuse words with power and will. This focused intention becomes like a laser beam, concentrated and specific. His words then become agents for change on deeper and deeper levels. For the disciple-in-training, power and responsibility are linked by the Law of Cause and Effect. We realize that speech, both inner and outer, puts things into motion by affecting the tiny lives which make up the body of our Planetary Logos. The deva kingdom responds to will energy, to focused attention and intention. Armies of electromagnetic entities respond to our words and do our bidding. Their work establishes the results of the Law of Karma, end old cycles and create new ones. Here again “think before you speak” takes on vital importance when we realize that we have the power to create and cause change on levels of which we are not totally conscious.

Disciples are urged to experiment, to experience, and to express. This is also related to sound and speech. We can experiment with speech by noting their effects on ourselves and others. We can note what thought generated that speech and where our consciousness was placed during the creation of those words and phrases expressed. What effect did our speech have on our emotional body and the emotions of those contacted? What physical effect was produced? Did the speech cause us to cringe a bit, to tense up, or did we feel more relaxed and open. By noting these effects we experience the power of speech not just intellectually but also in a real sense. Our personalities are our instruments to experiment, to experience, and to express. We can then note the effects that soul energy has on how our speech creates results in matter. By going deeply within our selves and opening up that inner space which is linked to the inner space within others, the energies of light and love and power are permitted to condition our thinking and feeling, thus conditioning the resulting speech expression. Self-centered speech, generated from the lower mind and given force by the emotions is then transmuted into wise and compassionate speech, capable of healing and lifting. We are told that the reason the soul incarnates is to redeem matter, and that spiritual progress is a natural outcome, not a primary goal. Speech, emanating from deep spiritual sources within our selves, creates seismic changes both within and without. We can imagine the power of occult speech coming from a unified and dedicated group, a group such as the New Group of World Servers or the Spiritual Hierarchy itself. Our long range goal is for the group, Humanity, to sound those words of power which will raise the lower kingdoms to their full potential, and link those kingdoms with the higher spiritual realms. Yet it begins with us, as individuals, as conscious units of the group.

We have many examples of the value of simplicity when using words and written speech to convey ideas. It is frequently brought up that the United States Constitution is a short and concise document, whereas all the laws and amendments to those laws which derive from it take volumes and volumes to express themselves. The same is true of the Ten Commandments and Roosevelt’s Four Freedoms. The phrase, “God is Love”, is just three words yet sums up the entire basis of our existence. We have very concrete examples of the power of just a few words when we remember, those of you who are married or divorced, the famous two words, “I do”, and all the joy and sorrow which followed. Or the statement, “You’re fired”, and the crisis and opportunity which followed to permit a new cycle to begin. The importance of right speech was highlighted by the Tibetan

and Alice Bailey, when the Mantram of the New Group of World Servers was given to link up and strengthen that subjective group. “Self-forgetfulness, harmless, and right speech” were the three qualities chosen to be developed by the disciple seeking to play his part in the One Work. We are also reminded that criticism is one of the most destructive expressions of speech because it strengthens separateness and works against the incoming energies which seek to bring about human unity and synthesis. I’ve been living in France for the last 20 years so I am familiar with some national traits. The French are a brilliant people but the downside is the tendency to criticize. They realize this and a famous saying is to “turn your tongue around 7 times in your mouth before you speak”. Sounds like some pretty sound advice.

While we have been considering the occult power of speech from the inner to the outer, and how to be aware before we speak, it is important to remember that the outer also affects the inner. Our outer speech reflexively reverberates inwards and causes our cells to respond. We can see this in incidences of mass hysteria where crowds do horrible things when incited by those skilled in the occult power of speech, things which as individuals they would not have done. Certainly the Second World War, and its use of negative propaganda, was a major example of the negative application of occult law. Some modern advertising, while less blatant, still uses the power of speech to incite people to misuse their time and energy in selfish activities. On the other side of the coin, we can see the increasing use of positive speech to bridge gaps between people and to further the Plan of Love and Light. The work of Triangles and the use of the Great Invocation are good examples of how simplicity and concise wording become powerful tools in the creation of positive results. We are reminded that the use of the Great Invocation creates deep changes within ourselves and hence those with whom we have contact. This simple yet so very powerful formulation very clearly voices the intention of relating Humanity to the very essential energies of Light, Love, and Power, and to the areas in consciousness where they are held in solution. These energies seek to “penetrate to the point of precipitation”. The use of the word “Let” in the Great Invocation and the Mantram of Unification is worth noting because it implies the attitude of permitting these energies to enter ourselves without undue hindrances. Phrases such as “Let Light and Love and Power restore the Plan on Earth” and “Let Love prevail, let all men love” seek to penetrate to the point of precipitation to be expressed by right speech leading to right action. These are great words of power and the more we use them consciously and with selfless spiritual intention the more we can fuse our consciousnesses with the greater group.

An important technique of the Arcane School is that of acting “as if”. Far from those techniques which seek to mask reality and kind of paste something positive on non integrated qualities, the “as if” technique begins with a clear-eyed view of where we are and then affirms with confidence our deepest reality. It requires that fearlessness to formulate and to voice to ourselves our intention to go beyond our current limitations no matter what the obstacles. We invoke the aid of all those tiny lives of which we are made and pledge ourselves to work for the greater good. We have faith in the forces of creation and in our role as co-creators. We are told that “in the beginning was the Word”. Our efforts together can give living expression to this Word.

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### ***J.S. Bach: The Artful Redeemer***

Mario Eugster

There is no transcript for this presentation but it can be viewed at:

[http://www.lucitrust.org/en/arcane\\_school/conference/archive\\_of\\_video\\_broadcast/may\\_25\\_26\\_2013](http://www.lucitrust.org/en/arcane_school/conference/archive_of_video_broadcast/may_25_26_2013)

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## *Spiritual Evolution through Urban Design*

Sarah Koshy

Greetings and a very good afternoon to all of you! This opportunity to speak is indeed a privilege. Today, I am going to talk about how spiritual evolution can occur through urban design.

A bit of introduction about myself: My name is Sarah Koshy. I grew up in Africa, did my first degree (in Architecture) in India, and worked in India for a few years as an architect. I then did my Masters in Urban Design in the UK, and worked as urban designer in the UK for a short period of time. I was then presented with the opportunity to move to Sydney, Australia, which I did. There, I took certifications in advanced project management, in community consultation and conflict resolution, and worked as urban designer and project manager for several years, in both the private and public sectors, working with multi-disciplinary teams. Having spent 6 years in Sydney, I moved to the Middle East, and worked as urban designer and project manager in a British firm until very recently, creating and managing urban design teams in the middle east region. For the last 2 years, I've taken a break from the corporate world and have been living in a village in the south of India, renovating and extending our 70-year old ancestral home, doing organic farming, and spending time with my two children, amongst other things.

Although I was raised in a family with a long list of racial prejudices, having lived and worked in various countries and regions, and having experienced vastly different cultures, I am now left with nothing on that list. Every inter-country move has been an expansion of consciousness for me – The prejudices I consciously and unconsciously harboured in my mind all vanished, and all that was left was something that transcended colour, race, religion and geographical barriers. This 'something' puzzled me for a good some time, and I could not define it in words. After joining the Arcane School, I learnt that this 'something' is what we call the 'soul', that eternal and unchanging 'something', the truth of who we really are. That is what are all here to do – to find out what the nature of our REAL self is...

Speaking of my career and its evolution, I began as an Architect designing residential and institutional buildings, mainly for private clients. After a few years, I began to have a feeling of incompleteness. I was not satisfied with looking after a building on a plot – I wanted to see and influence the bigger picture. An architecturally superior house or building on a well-maintained plot, located amongst many poorly designed buildings, on traffic congested road, failed to sustain my interest. The bigger picture became very important to me, and that's when I decided to study 'urban design' – And this was an expansion of consciousness for me. All of a sudden, the vision grew much larger and clearer, just as in the life of a disciple the divine plan becomes larger and clearer with each of life's obstacles surmounted, with each experience gained...

### **What is 'urban design'?**

*Now, what is 'urban design'?* 'Urban Design' is a process, a discipline that draws together the arrangement, appearance and functionality of towns, cities, and urban spaces and in particular, the shaping and safe usage of public space. It is a multi-disciplinary practice which typically requires interdisciplinary input with the balanced knowledge and representation of multiple fields including architecture, landscape design, transport planning, environment, ecology, economics, engineering, local history, social infrastructure, resulting in the creation of places of beauty and distinct identity.

Esoterically, the practice of urban design works very much like the New Group of World Servers (NGWS): In urban design, professionals from diverse fields and varying expertise come together to make a quality place/development, in line with an agreed master plan, for the benefit of a certain community. In the NGWS, people from diverse fields and expertise come together (subjectively or objectively), to materialize the 'Kingdom of God' upon the earth, in line with the Divine Plan, for the benefit of all of humanity.

### **Urban Design Projects**

In my journey so far, I've been fortunate to have had the opportunity to work on a wide variety of urban design projects, a few of which I would like to share with you.

*Master Planning of an Island in the Middle East:*

The first one is a master planning project that I worked on recently with a very interesting team of professionals. Due to confidentiality reasons, I will not name the exact location of this project except to say that it is a natural island located in the middle east.

**The Site:** The Site is located in the Persian Gulf, and is approximately 46sqkm in area, 14kms long and 6kms deep, connected to the mainland only by ferry. One of the unique features of this Site is its rich archaeological heritage, featuring ruins right from the Bronze, Greek and Christian eras. There are around 36 known archaeological sites, scattered all through the island, which are to be kept intact, and possibly highlighted as part of the uniqueness of the island, and seamlessly connected to any new design proposal for the island. A fishing village, dating back several decades, is located on the north-western corner of the island. The Site is home to many migratory birds, and has a very sensitive eco system and valuable intertidal areas, which would benefit from being protected. This is especially true of the eastern half of the island. Much of the central western portion of the island is affected by 'sabka' or 'damp areas' which are not conducive to development.

**The Vision:** The vision was to develop the island into a sustainable and environmentally sensitive mixed-use international tourist destination, weaving the unique archaeological, historic, cultural and natural legacy of the island with the new. Esoterically, this is what we are all intended to do in life - Build on the foundations laid by our forefathers, by prior civilisations, accept all that is useful and relevant, discard all that is meaningless or retrogressive, improve upon it through the right use of our mind, and lay the foundations for a progressive future.

**The Team:** The project team was large and very multi-disciplinary, It consisted of developers (the government), financiers, lawyers, traffic planners, infrastructure engineers, environmental & sustainability experts, cost consultants, archaeologists & heritage consultants, economists, geotechnical engineers, aviation planners, landscape architects, branding and marketing consultants and urban designers. Team members came from different countries, and from vastly different cultural and professional backgrounds. The project was indeed an experiment in right human relations, and a forcing of all to see the big picture, to align with the Vision for the island, transcending personality and professional differences. This was easier said than done! It took a good several months for all to agree a Vision for the island. Then it took several more months to agree on some master planning options for the island.

**The Design Proposal:** Several master plan options were proposed for the island. The first one was one that had the least development. It promoted the island for its unique archaeological significance through the building of museums, linked all archaeological sites through walking and cycling trails, connected these sites by water taxis, and a bus services that looped around the central part of the island. Only 1 town centre and 500 residential units and 1 hotel were proposed in this option, building on the existing settlement fabric of the island.

The second option was denser than the first. It had all that the first option had, but it also had 2 town centres, 3,000 residential units, 2 major hotels, and a public transport route that connected the entire island.

The third option contained the most development with 3 town centres, 7,000 residential units and 3 major hotels scattered all over the island. It proposed to reclaim the central damp/sabka areas of the island for a residential golf course development.

An evaluation of all the three options was carried out by the various team members from their respective professional fields. There were several differences of opinion, as is to be expected. The densest option was the most economically viable, the least dense option was the most environmentally sensitive option, but was not economically viable. In the end, a balance had to be struck, the vision had to be held up for all to see/remember. With the vision and the project objectives in mind, Option 2 was collectively selected with some modifications.

Esoterically, in life, we all swing between the pair of opposites until eventually we find the middle path – the 'noble middle path' of the Buddha. This is our aim – to find and tread the middle path without being swayed to the right or to the left, to keep the goal always in mind, the vision always at hand. Those of us who are more evolved can see the vision much clearer than those of us who are less evolved. This is one of the causes of friction in teams, the apparent non-compatibility of personalities, the difficulty some of the team members

experience in aligning with the vision. However, from experience, I have learnt that the power of goodwill can overcome difficulties in any team. If team members operate with goodwill towards each other, keeping the end goal in mind, all personality differences can be transcended and the goal reached faster and smoother than anticipated. This is the Aquarian age – the time for harnessing our abilities and creativity as a group...

#### *Master Planning of a Residential Community in Dubai, UAE:*

**The Site:** The site is located in Dubai in the United Arab Emirates. It spreads over an approximate area of 45 million square feet. Around 70% of the site was occupied by debris of up to 30m in height – it was used as a construction waste site for 10-15 years prior. Our Client was one of the leading developers in Dubai, and we were hired to produce a master plan for a high-quality residential neighbourhood development with associated amenities such as schools, mosques, community halls and local shops.

Now our site was known locally in Dubai as the ‘big dump site’. A Sewage treatment plant, which was at capacity at the time, was right opposite the site, causing bad odour on the site. The site was surrounded by major roads, and the noise levels were very high. Therefore, it was no wonder that most people thought it preposterous to propose a residential community on the site! However, once again, a large multi-disciplinary team was engaged to gauge the viability of the project. Each of the constraints and threats on the site were analysed patiently and diligently by each of the different professionals. There were huge clashes, clashes between teams, competing priorities of the various professionals, personality clashes, clashes between the developer client and the consultant team. The developer wanted to over-develop the site, the environmental consultant wanted to have no development on the site. It was indeed a test in right human relations!! As urban designer, I was in a mediating role between all the teams, seeking to find a balance – again seeking the noble middle path. Everyone realized that we wouldn’t get anywhere with the arguments and the personality clashes – we just had to find a way of working in harmony. So in the end, it was agreed upon unanimously that the central garbage mound would be remediated – a comprehensive remediation plan was put in place by our environmental consultants. Our master plan would incorporate a hilltop park (on top of the remediated mound) with views out into the Dubai city, and residential units would be placed on the flatter and non-contaminated parts of the site, working with the existing topography, and the internal movement system would be integrated with the existing outer system.

When we look at the deeper meaning of this project, we can see many things:

1. Unregulated dumping of garbage is harmful to the environment – we need to learn to minimise and manage our waste, and be sensitive to our local natural environment and ecology, peacefully co-exist with sub-human forms of life.
2. The transformation of a garbage dump, an eyesore in the city, into a beautiful park accessible to a large number of people, through the united effort of a team of professionals – again, the Aquarian way of working creatively in groups for the progress of humanity.
3. Finding the middle path – balancing greed and profit with social and environmental responsibility, through mental energy of a group creatively applied.

#### **Urban Design in the City**

With more than half of our population in the cities, the well-being and evolution of our cities is of paramount importance, as I am sure we will all agree. With people forced to live every close to each other, I believe that it provides large numbers of people the opportunity for an accelerated working out of karma, for the evolution of new patterns of civilization. Although contextually different and varied in their scale, cities all over the world are faced with many of the same problems, and opportunities.

What are some of the problems/threats faced by cities today?

1. High density – leading to pollution and traffic jams

2. Homelessness – leading to the creation of slums and street children, and to harsh and unfriendly streets
3. Cultural diversity – leading to irrational prejudices, intolerance and violence, tensions, unrest and new problems of governance
4. Inequalities in wealth, health, education and job opportunities – leading to Drug abuse, rising crime rates and ethnic discord
5. Loneliness – that goes with city living
6. Unplanned and chaotic growth
7. Development, sometimes uncontrolled, which is driven by the ethos of consumerism – leading to environmental and ecological degradation

What are the opportunities offered by cities?

1. Diversity and social cross-cutting - leading to a wider tolerance
2. Rapid Information Exchange
3. Opportunity for acculturation on a large scale
4. Health facilities for many – through government intervention
5. Job opportunities for many – eventually closing the rich-poor divide
6. Collective tackling of environmental problems
7. Strong sense of community – which could greatly aid urban renewal efforts

Urban design solutions to cities:

1. Building on the natural and cultural assets of the city – Any master plan for the city should be sensitive to and celebrate these assets
2. Involving the community at every stage of the master planning process for the city or part of the city – this leads to people taking ownership, pride and responsibility for the city that they live in.
3. Creating opportunities for and promoting urban farming right at the master planning stage, and legalizing this through a development control mechanism
4. Reducing the usage of cars i.e. reducing traffic congestion through the provision of viable public transport alternatives connecting the entire city
5. Allocating land for waste management and recycling at the master planning stage – promoting the use of composted city waste in urban farming
6. Promoting terrace gardens and terrace farming in buildings at the design stage, and also through government incentives
7. Designing good quality public squares and parks, which facilitates the safe socializing, creating opportunities for creative cultural exchanges
8. Promoting cultural awareness and tolerance through art and architecture – making provision in the master plan of the city for museums, civic halls, theatres, music halls. These could be integrated with the public parks and squares.
9. Designing safe streets, which encourage more people to walk. Walking is desirable not just for physical fitness, but also for incidental social exchanges and the eradication of fear from the minds of people. Streets with buildings overlooking them are safer than those with buildings backing on to them. Street trees and landscaping all add to visual interest to the street, aside from providing shade and imparting a sense of serenity in those that use the street.
10. Promoting a sense of community in the city by making the city more pedestrian oriented (through reduction in car dependence), and through the provision of neighbourhood shops where human interaction on a personal level is possible. The city could be designed to be a seamless network of many self-reliant village-style communities, rather than the intimidating monolithic monster that it seems to be in its current state.
11. Promoting environmental and ecological awareness in cities by zoning sensitive areas during the master planning stage as ‘protected’, thereby restricting development in these areas. These areas could be connected by cycleways and walkways, and information regarding them widely disseminated and publicized. People should take pride in the preservation of the natural assets of the city they live in.

12. Designing urban renewal projects to be sensitive to the existing context. A good assessment should be made of what is existing, what is worth preserving and what can be discarded. Development next to heritage buildings need not replicate the heritage architectural features but could maintain the same sense of scale, proportion and rhythm, whilst being modern.

To quote the words of Jorge Wilheim, Brazilian architect and city planner: *“In cities humanity has to learn to re-shape and re-orient society towards a new renaissance in which ethical values will overcome greed and social segregation, in which solidarity will substitute the intolerance of the present transitional period....The urban challenge isn't limited to sheltering the population surplus. It has to provide homes not just houses, places not just space, human solidarity, not just productive systems. The future of cities means, in great measure, the future of civilisation, of social structures, of human bonds.”*

Vision for the City:

The vision for the city, as I see it, could be a network of self-reliant, village-style communities which are environmentally sustainable and ecologically sensitive, culturally creative and inspiring, with an innate sense of community and goodwill, a humane and secure place that enhances the rapid progress of humanity. Spiritually, the city can be seen as a living entity/organism, progressively increasing in light, planned and designed to encourage right living and right human relationships.

## **What are the steps involved in urban design?**

### **1. Analysing & Comprehending Context**

#### **What is Context?**

Context is the character and setting of the area within which an intended development project will sit. This includes the existing settlement & its form, heritage, ecology, archaeology, building character, spaces around the buildings, building height, history of the place, the people & their culture, existing transport systems, etc.

#### **Esoterically:**

The Ageless Wisdom teachings cannot be spread in all countries/places in the same mode. The target audience and their culture need to be studied in much detail first before an appropriate mode is determined. For example, in my little village in the South of India, there is not much point in distributing esoteric literature because it would most likely not be comprehended. What could work is action or service-based projects which are publicly visible, and which indirectly help to spread the message of goodwill. At the same token, in a big city in South India like Bangalore, for example, distributing the esoteric literature has the potential to kindle the interest of many. As you can see, studying of context is indeed crucial to the success of any project!

### **2. Creating an Urban Structure**

#### **What is meant by ‘urban structure’?**

The term ‘urban structure’ refers to the pattern or arrangement of development blocks, streets, buildings, open space and landscape which make up an area. It is the inter-relationship between these elements rather than their particular characteristics, that make a place. Urban structure applies equally to the city, the town and the village, and everything in between.

#### **Esoterically:**

The principle of ‘urban structure’ can be likened to the ‘Plan’ ie ‘The Divine Plan’. Each of the members of the NGWS contributes to this Plan based on their field of expertise. The parts build up the whole, in a united effort of goodwill.

### **3. Forming Good Connections**

#### **What is meant by ‘connections’?**

Towns/places cannot exist in isolation, rather they need to be connected internally and also linked with the outside world through efficient movement systems such as roads, streets, footpaths, transport routes and service utilities (water, gas, electricity, telecom, etc). The quality of

connections determine whether a place is bad or good, therefore these connections are an integral part of the urban fabric.

**Esoterically:**

The establishing of ‘good connections’ in a development is very much like the building of right human relations in our lives. The ways and means of how each of us establishes a relationship of goodwill with those that we come into contact may vary, but the underlying intention is always the same: *the intention to reach out to others in peace and harmony*. Through urban design, we intentionally build good and long-lasting connections in a development; As disciples, through the use of our divine Will, we intentionally reach out to those around us to make strong and enduring connections of love and peace.

#### **4. Detailing the Place**

**What is meant by ‘detail’?**

In urban design, ‘detail’ refers to the design of the buildings, the public realm and the interface between them. The ‘building’ elements include the elevation of the buildings, corner treatments, roof lines, doors & windows, materials, colour and texture, etc. The ‘public realm’ concern the streets, the footpaths, the square and parks, and include planting, street furniture, lighting, public art, etc. The interfaces are the steps, the fences, front gardens, hedges, walls, and windows & doors.

**Esoterically:**

Each of us contacts the Divine Plan in varying measures, and interprets this Plan based on our level of evolution, the nature of our personality and the need/culture of our local area. The same Plan is expressed very differently by people of different countries, cultures, ages, sex, and religions. The details of how we each reach our spiritual goal may be different, nonetheless this work of detailing is quite critical in helping us reach our goal through the line of least resistance.

#### **4. Implementation & Delivery**

**What is meant by ‘implementation & delivery’?**

This refers to the way in which the Urban Design Plan for a place is translated into construction & delivery. It ensures that the development is delivered on target and is well-maintained after its delivery. One way of achieving this can be by putting in place a good Implementation & Delivery Plan.

**Esoterically:**

The realization of our spiritual goals also require a clear implementation and delivery plan. Firstly, we need to be clear what our goal is – It could be self-realization, it could be disseminating the ageless wisdom teachings in the city of Mumbai (India), or it could be the eradication of poverty in a village in Africa. Whatever the goal might be, we need to be clear in our minds what our objectives are, and what the timeframe might be to achieve our goal. Of course, the goal might take longer to achieve given envionring conditions and karma, nevertheless a Plan with a timeline attached is certainly necessary as a guiding tool. Also, it is important to form a group to undertake the work. This group must consist of people that align with the goal, the vision, and who have the necessary skills to undertake the work. This group must then work selflessly, unattached to their fruits of labour and transcending all personality details, to achieve this commonly agreed goal/vision.

### **Conclusion**

From an undefined nebulous mass, the Supreme God/Power created a universe of planets and stars, all co-existing in perfect order, beauty and harmony, in line with his Divine Plan. Urban designers, albeit within the current limitations of their evolution, seek to create built environments of order, beauty and harmony, in line with a master plan.

Let us look at the keynote for our conference: ‘let the group transfigure life in terms of accomplishment’. Urban designers worldwide are certainly playing their part in transfiguring life through the successful

accomplishment of projects, leading to the creation of sustainable places of order, beauty and harmony, promoting right human relationships in the process.

It has been a pleasure talking to you, and thank you for your time.

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## SUNDAY AFTERNOON

### *Ceremony and Ritual in the Daily Routine*

Wendy Boyd, Simon Marlow, Dominic Dibble

This was a Panel Discussion and can be viewed at:

[http://www.lucistrust.org/en/arcane\\_school/conference/archive\\_of\\_video\\_broadcast/may\\_25\\_26\\_2013](http://www.lucistrust.org/en/arcane_school/conference/archive_of_video_broadcast/may_25_26_2013)

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### *The Search for Gold*

Daniel Hersheson

## Gold and Money

Gold is one of the many known planetary elements included in the Periodic Table of Elements. Like all elements, gold is made up of a certain number and combination of neutrons, protons and electrons, and the particular combination which we call gold, has resulted in a metal which has caught the imagination of humanity since the dawn of time. It's rarity, colour, lustre, malleability, the fact that it doesn't tarnish or rust and its association with prestige, status, wealth and power, has made it the object of desire of kings, the wealthy and the power seekers the world over.

This led to the rise of gold as a means of international exchange. We can trace this development from the Egyptian shekel created in 1500 BC, to the British Florin issued in 1284, to the establishment of the gold standard in all major countries except China by 1900, the establishment of the Bretton Woods agreement in 1944 - a system of monetary and exchange rate management linked to gold - and its dissolution in 1971, and the free floating of all major currencies by 1973.

With the ending of the gold standard, one might say that the energy of money had outgrown the confines of the mineral kingdom which had become an impediment to the rapid increase in human activity and the need for greater fluidity in monetary exchange. The evolution in the form, flexibility and speed of monetary exchange may be linked to the qualities of matter itself.

We are told that matter is characterised by the three qualities of inertia (tamas), mobility (rajas) and rhythm (sattva), and it is these three fundamental qualities of matter which determine the course of material evolution.

The quality of inertia manifests most strongly in the mineral kingdom which, interestingly, provides the negative basis for the permanent physical atom of man. It therefore comes as no surprise that while primitive man was polarised in the permanent physical atom that human activity was slow or tamasic. The quality of rajas or activity is said to be the principle quality of the vegetable kingdom which we are told provides the negative basis for the astral permanent atom of man. Therefore, as the polarisation of humanity shifted to the astral permanent atom, human physical plane activity intensified and became increasingly rajasic and desire driven. The industrial revolution, which began in Britain around 1760, marked a major turning point in human

history with unprecedented growth in average income and population. Just two centuries earlier, British goldsmiths started the transition from tamasic metal money to rajasic paper money by issuing tradable receipts for gold safeguarded in their vaults. It wasn't, however, until the establishment of the world's first central bank, the Bank of England, in 1694 that paper notes were systematically issued in return for deposits. This rajasic period in which we still find ourselves is characterised by "*cycles of chaos, of experiment, of experience and of comprehension*" as humanity seeks the 'true note and rate'. What is this 'true note and rate' and how does it relate to gold/money? Is it not the quality of sattva or harmony which we will see emerging in the economy when humanity learns to respond harmoniously to the vibration of gold/money?

Today, we are witnessing the increasing digitalisation of money, with only a small fraction of the total money in circulation actually being physical, but what is of greater interest, is the recent emergence of a completely new conceptual development in the realm of money. In 2009, the Bitcoin network came into existence with the release of the first open source bitcoin client and the issuance of the first bitcoins. Bitcoin is a cryptocurrency or mathbased currency, which uses cryptography to control its creation and management, rather than relying on central authorities. In fact it completely bi-passes both government and third party financial institutions. While bitcoin is still in its infancy, it nevertheless presents us with a new, abstract concept of money and monetary system. This is indicative of a further evolutionary advancement and heightening of vibration, to the extent that money is losing its material form and is becoming etheric in nature. Could this latest transmutation in the form of money indicate the emergence of the quality of sattva or harmony in the world economy?

If we consider the world civilisation of interlinked cities, towns and villages as the body of humanity, then money corresponds to that vital, life giving energy in the human body we call blood, and the monetary system is the means by which supply is made to circulate throughout the body of humanity, much as the blood system is the means by which nutrition is circulated throughout the human body. From this analogy, we might infer that the divine purpose of money is to provide humanity with the healthy, physical plane basis for true creative living, free of fear, insecurity and material privation.

If we recall that money is concretised etheric energy, which is necessarily swept into activity by the mental and emotional forces emanating from the collective mind and emotions of humanity, we can see that the effectiveness with which money is made to circulate throughout the body of humanity is dependent on humanity's state of consciousness, and the effect necessarily demonstrates on the physical plane.

We are told that the issue and spread of money and gold is the lower expression of the third Ray of Active Intelligence. It is clear that this third Ray energy is expressing itself forcefully through the immensely powerful men in the highest echelons of the banking industry. So much so, that through the establishment of independent, profit driven central banks such as the Federal Reserve, they have literally usurped control from government over the issuing of many of the world's currencies. Napoleon Bonaparte stated in 1815: "*When a government is dependent upon bankers for money, they and not the leaders of the government control the situation, since the hand that gives is above the hand that takes... Money has no motherland; financiers are without patriotism and without decency; their sole object is gain.*" This view is confirmed in a statement made by Mayer Amschel Rothschild, the founder of the Rothschild dynasty, in 1790: "*Let me issue and control a nation's money and I care not who writes the laws*".

Independent central banks create money out of thin air and lend it into the economy at interest. By manipulating interest rates and the loaning of money, an independent central bank effectively controls the business cycle, the economy and the government. We see the effects of this debt based monetary system and the manipulation of the money supply in the tremendous world indebtedness and the increasing divide between the immensely wealthy and the masses. The transfer of wealth from the masses to the elite few is effected through the cyclic expansion and contraction of the money supply, which uses the rajasic and tamasic qualities of matter to induce successive cycles of economic recession (deflation) and growth (inflation).

In astrological terms, the second house of Taurus has to do with finance. When considering this house we should recall that both the personality and the Soul are concerned with what is gain, what is loss, what is expenditure and so forth, but from vastly different perspectives and hence with different motives. The average personality's response to the vibration of money is largely determined by the interplay between the desire for material gain and the fear of material loss. It is governed by the illusion of the separated self and the desire to optimise personal circumstances. From the perspective of the Soul, the notion of personal gain or loss doesn't

exist. They are an illusory pair of opposites fed by greed and fear, whereby the gain of one is the loss of another. Within the context of that organism we call humanity, we can see exactly how damaging this vying for gain is between cells of the same organism. So, from the perspective of the Soul, we might suggest that income is energy received, expenditure is energy used, investment is the energising of form, loss is the withdrawal of energy from form, and gain is the obtaining of spiritual powers as a result of spiritual advancement. This alternative perspective of everyday financial terms provides insight into both the economic problem and the solution.

At this point we should recall that the New Group of World Servers is ruled by Taurus, which we have already seen governs the second house of finance. We should also recall that the "NGWS" constitutes the ajna centre of Sanat Kumara and both the ajna and heart centre of humanity. The ajna centre is the organ for the distribution of the energy of the third aspect, of which money is a physical plane form. The twin petals of the ajna centre symbolise duality or the opposing paths of materiality and spirituality. We have seen how the elite group of bankers and businessmen - highly evolved mentally, but lacking the second aspect - are selfishly wielding this energy on the path of materiality. Hence we see the vital role which the NGWS needs to play in the realm of money, finance and economics to combat the forces of materiality and to light the way for humanity, both in terms of bridging from the material to the spiritual and in terms of influencing the channels into which money is directed. Hence the weekly meditation on money. In this meditation outline there is a section in the invocative prayer in which we state "*may this potent energy of Thine be in the hands of the forces of light.*" One possible interpretation of this sentence is that the right to issue a nation's currency needs to be in the hands of the first Ray expression of government - who have the interests of the people at heart - and not in the hands of self interested bankers.

### **The Symbolology of Gold**

The dichotomy of response to the vibration of money is no better illustrated than in the symbolology of gold. The exceptional physical characteristics or properties of gold have simultaneously made it the symbol of material desire and the symbol of those virtues which the disciple seeks to build into his nature. The fact that gold doesn't tarnish or rust and is resistant to heat and acid are associated with the qualities of incorruptibility, purity and perfection, and the lustre and luminosity of gold are associated with the Sun God or Soul and hence with light and illumination.

From an esoteric perspective, we are told that the mineral kingdom is a condensation or externalisation of the etheric substance which forms the cosmic golden web of space. This web of golden light is spoken of in the Bible as the "golden bowl." Therefore when the Tibetan refers to gold as the "*externalised symbol of that which is created by the bringing together of spirit and matter on the physical plane*", the imagery is one of the externalisation of this "golden bowl" of etheric energy, and the symbolology is one of the condensation of golden light into physical gold. In gold we see therefore the symbol of light concealed in matter and the promise of illumination on the path of return. In this connection it is interesting to note that the zodiacal sign Taurus governs astrologically the mineral kingdom and is both the symbol of desire and the revealer of light in all phases. Taurus is therefore closely connected with the symbolology of gold and the search for light.

Venus is the exoteric ruler of Taurus and it is the activity of Venus in Taurus which, through the many cycles of incarnation, finally leads man to illumination. The esoteric and hierarchical ruler of Taurus is Vulcan, the forger of metals and men alike. "*He is the one who goes down into the depths to find the material upon which to expend his innate art and to fashion that which is beautiful and useful. Vulcan is, therefore, that which stands for the soul, the individual, inner, spiritual man*" (EA 385) He is simultaneously and profoundly associated with both the mineral kingdom and with the Soul and He is the one who "*reveals that which is deeply hidden and brings it up into the light.*" (EA 393) We might interpret Vulcan's dual connection with the mineral kingdom and with the Soul, as referring to the kundalini fire which links the lowest and the highest within man and which, when it has run its geometrical course, brings the human soul, so long confined within the caves of densest matter, into at-one-ment with the Soul on its own plane.

In connection with the symbolology of gold and the evolution of man, we might say that in average man gold symbolises the centre at the base of the spine - the Light of Earth - which relates man to the mineral kingdom and to materiality. In the disciple, gold may be said to symbolise the golden heart centre - the Light of Love - and the spiritual aspiration to know oneself in fact to be a Sun God. In the Initiate, when the kundalini fire has

freed man from the hold of the personality, gold may be said to symbolise the head centre with its twelve petalled heart centre of white and gold - the Light of Life - and the spiritual will to serve the Plan. The dual symbology of gold is clearly expressed in the following quotation from a very ancient book of prophecy:

*"The golden eye of Taurus points the way to those who likewise see. That which is gold will some day, too, respond, passing from East to West in that dire time when the urge to gather gold shall rule the lower half (i.e., the personality aspects of men and all nations- A.A.B.). The search for gold, the search for golden light divine, directs the Bull of Life, the Bull of Form. These two must meet; and meeting, clash. Thus vanishes gold..." (EA 379)*

The eye of Taurus or the "eye of the Bull" is the symbol of the eye to which Christ made reference when he stated "I am the Light of the world," and added, "if thine eye be single thy whole body shall be full of light." The Tibetan tells us that the *"eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process—"the onward rush of the Bull of God," as it is esoterically called—reveals steadily and without cessation the stupendous and sublime plan of Deity. This is the subject which light reveals. (EA 375)*

Reference to the clash between the Bull of Life and the Bull of Form concerns the great battle of Kurukshetra or the battle between the pairs of opposites which is fought by every aspirant, and by humanity as a unit, on the astral plane. We should remember that this is actually the battle between two types of opposing energy; the energy of matter as directed by the personality and the energy of love/wisdom as directed by the Soul, and both are seeking to direct our choices and decisions, and hence energy, in opposing directions. The Bulls meet and clash and *"Thus vanishes gold"* is interpreted as meaning the point at which spirit and matter, the positive and negative poles, fuse into unity. This is analogous to the 'vanishing' of electricity when the positive and negative charges are brought into equilibrium. We are told that gold, as the symbol of human desire and glamour, 'vanishes' at the second initiation when the astral plane is finally overcome. The secret of Taurus is then revealed: *"by the sudden removal or disappearance of world glamour in the blinding energy of light."* (EA 388) *"At the third initiation illusion is dissipated and the "light which shines through the eye of the Bull will be unimpeded" and carry light into the darkness."* (EA 384)

### **Transmutation and Alchemy**

We have seen that as man advances spiritually, his focus in physical incarnation shifts from point to point as the light from the eye of the bull guides the struggling soul with ever increasing radiance. The process by which man advances into ever greater light is the process of transmutation.

The Tibetan defines transmutation as *"the passage across from one state of being to another through the agency of fire"* (EA 476) and tells us that *"Radiation is transmutation in process of accomplishment"* (EA 478) and that the secrets of transmutation are hidden in the laws which govern radioactivity. Exoteric science defines radioactivity as the act of emitting radiation spontaneously by an atomic nucleus seeking to release some energy in order to shift to a more stable configuration. While this exoteric definition is based on the study of radioactive elements in the mineral kingdom, esoterically we understand radioactivity to apply to all radiations, including magnetism, psychic exhalation and so forth. The release of energy, esoterically understood, is the liberation of the inner life of an atom from the confines of form so that it may seek a new centre. In this context, an atom is defined as any centre of consciousness, be it the tiny physical atom of the chemist, the atom we call man in incarnation or the atom we call the solar Logos. Each such atom is made up of a central, positively charged atom or nucleus around which lesser, negatively charged atoms or electrons revolve. Each atom is positively charged relative to the electrons which form part of its ring-pass-not, but negatively charged relative to that greater atom in whose ring-pass-not it is an electron. All atoms are therefore simultaneously positive atoms and negative electrons, and are related to each other in a vast series of living, hierarchical structures.

The process of transmutation is therefore dual, with each atom requiring external 'stimulation' - *"fanning and care and development of the inner positive nucleus", "the systematic feeding of the inner flame, and an increase in voltage"* (EA 479) - by a greater Life participating in the transmutation process, until a point is reached when the positive centre of life within the atom can be left to do its own work.

We are told that conscious and intelligent participation in the transmutation process only becomes possible in the human kingdom when man is able to consciously apply the science of alchemy to his own threefold vehicle. Only then can he start assisting in the transmutation of the lower mineral forms into the higher mineral forms.

When the central life is released as a result of transmutation, it merges with its greater polar opposite and becomes negatively charged relative to a still greater life. In the case of man in incarnation, this would represent the release of the incarnating soul from the hold of the personality vehicle at the third initiation, and its blending and merging with man in the causal body. When the causal body is destroyed by fire and the central life escapes and merges with the Spiritual Triad, one cell within the body of the Heavenly Man is released from the dense physical plane and He is one microscopic step closer to liberation from that plane.

Alchemy is essentially the science of transmutation. The beginnings of alchemy are shrouded in the mists of time, but the first known exoteric records date from 300 B.C. when the Greeks and Jews of Ancient Alexandria first started practicing alchemy. The Tibetan tells us, however, that alchemy was practiced by humanity back in Atlantan times, but due to the abuse of this knowledge and the disastrous developments, the art has been safeguarded from humanity until karma is adjusted and the physical body is pure enough to withstand the forces contacted. The science of Alchemy remains therefore deeply esoteric.

Alchemy has historically been focussed on the transmutation of the mineral kingdom and man in incarnation. This narrow perspective has dissociated the science of Alchemy from the broader scheme of systemic evolution of which it is an integral and fundamental part. Divine alchemy is the fundamental work of a Heavenly Man who seeks release from physical manifestation through the transmutation of the cells - the human and diva monads - within His body. The transmutative activity of these cells is a recognition of and a response to the influence of the Heavenly Man. It therefore comes as no surprise that the activity of both Shamballa and the Hierarchy is essentially concerned with divine alchemy.

It becomes evident that the entire process of systemic evolution - and hence the work of Shamballa and Hierarchy - can be interpreted in terms of transmutation, a science which has been presented to us down the ages in the guise of alchemy and symbolically as the transmutation of base metals into gold. The macrocosmic view presented is very abstract but it does provide a glimpse of a far broader vision and it makes us realise that each human being is a cell within a greater organic whole, humanity, which in turn is part of a still greater organic whole, the planetary life. The more we think in terms of humanity as a unit, the more we realise that there is no escaping the troublesome groups within the one humanity to which we belong. Just as the individual cannot escape the troublesome aspects within himself and constantly has to work on transmuting his lower nature, so humanity must do the same; the lower energies within humanity must eventually be collected and centralised in the collective solar plexus centre, and there transmuted and refined until the point where transference into the heart centre is possible. Humanity is currently at that stage of evolution of the clashing bulls, that great emotional struggle between the higher Self, searching for the light of the Soul, and the lower self seeking material satisfaction. As a result of the work of Hierarchy and the NGWS - the mediating group between Hierarchy and humanity - the light of the Soul is being reflected with increasing accuracy in the mind of humanity, as expressed through the great thinkers of the world. The effect is greater clarity of thought and the stimulation of an increasing number of cells within the body of humanity into the activity of 'self transmutation'. As these cells consciously range themselves on the side of light, a point of balance between spirit and matter will eventually be achieved and a true period of sattva or harmony will emerge on the physical plane.

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## *The Upward Life*

Janet Derwent

We all know ‘that what goes up must come down’ for this is a simple law of physics. But this afternoon we will consider together another law which is just as prescriptive and that is . . . ‘that what has come down must go up’. These two laws, the one relating to matter and the other relating to spirit, come eventually into a working dynamic alignment that gives rise to progress, and evolution. Evolution can be witnessed as constant change and is often experienced as flux and muddle most of the time – but none the less it produces within each of us and as a group a changing field consciousness.

Normally when setting out on a journey we pause, prepare, ponder and consult a map. Are there any easily accessible maps for this journey of the *Upward Life*? Yes there are! Many but there are two that I would like to offer for our consideration this afternoon. One is the Roberto Assagioli’s model of the evolving consciousness of a human being and the other is the ‘folk lore wisdom’ of Jack and the Bean Stalk.

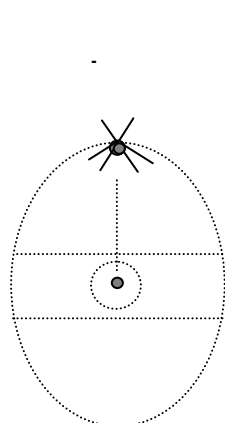
Here is a brief summary of the folk lore tale of Jack and his adventures on the Upward Life. Jack – a young lad and his Mum have worked hard and have survived the rigours of everyday living. We join the story where they have saved enough money through their endeavours to purchase live-stock. Jack is sent off to the local market with strict instructions to buy a cow. However, he is talked into buying 5 ‘magic beans’ instead. Jack is delighted with his purchase. His mother is not. Jack is discouraged but still goes ahead and sows the beans. They grow over night into a huge bean stalk which as we know Jack climbs up and visits the land of giants. He eats part of a giant’s meal whilst there and is then chased away by his fears when he hears the giant announcing his arrival. Jack races down the bean stalk back into his everyday life – but he is now changed for ever.

The other map for this journey on the *Upward Life* is Roberto Assagioli’s model of human consciousness, and its evolution achieved through meditation and service working with the 6 spiritual laws and principles as espoused in the DK writings.

We will consider this journey of the *Upward Life* to be in three stages: integration & searching – striving & sowing – climbing & anchoring.

### **The First Phase of The Journey – Integration & Searching**

On the involutionary path the fragment of the incarnating soul descends into the personality as the ‘I’ consciousness. Over time it becomes engrossed within physical plane living. The ‘I’ consciousness in this focused downward gaze becomes identified with the form world. It comes to believe itself to be a personality without a soul.



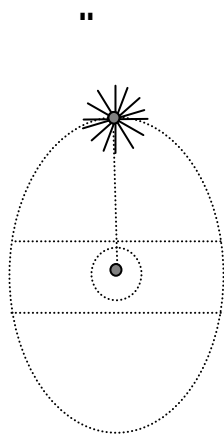
In this state of forgetting the personality is beset with the problems and challenges of managing a life in the world of the mundane. There are many trials and tribulations along the way. These educative struggles and strivings craft the personality so that the individual has a growing sense of self and self-responsibility. Each individual over time becomes gradually equipped by life’s lessons to take up their place within society. The personality becomes more and more integrated and the person is able to function in the situations where life has placed them.

The rigours of everyday living are leading each of us to a more skilful self-management within our mental, emotional and physical planes of consciousness. Reaching a certain level of achievement here, means that the individual has acquired 3 of the 5 of Jack’s magic beans.

Then there comes that moment where in ‘countries like ours – that are full of people who have all of the material comfort they desire, yet who lead lives of quiet (and at times noisy) desperation, understanding nothing but the fact there is a hole inside them and that however much food and drink they pour into it however many motorcars, televisions, smart phones, i-pads they stuff it with, however many well-balanced children and loyal friends they parade around the edges of it . . . it aches! [Bernard Levin]

This pain of emptiness and lack, this divine longing begins to haunt the individual and at this point a silent inner question is sounded that invokes the call of the soul.

## The 2<sup>nd</sup> Phase -The Striving & Sowing



The 'I' consciousness embedded within the personality is awakening from its self-induced 'occult blindness'.

The Soul has been waiting for this opportunity and works with the environment to aid the process. In this part of the journey the individual becomes aware of the existence of the soul. The crises and struggles that eventuate refine and purify the personality, burning away the personal 'dross' with the elimination of attachment and desire. This working alliance takes place through the 'symbols of the soul' at play within the everyday encounters such as a boring job, a difficult relationship, an illness, through the death or loss of a loved one. The suffering which this entails is related to the mystery of pain, its purpose and function.

The outward signs that the call of the soul is beginning to arrive is when the personality chooses to embark on a spiritual journey. Here the word spiritual can be taken to mean anything that is transformational and which leads on to a fuller expression of divine potential.

It is during this quest that the individual strives to explore the values that give meaning and purpose to life. The will at the centre of consciousness and psychological functions works its way free and exerts its influence through the development of such qualities as independence and self-sufficiency, tenacity and perseverance, self-control, self-efficacy and the ability to bounce back after enduring grave crises.

Through all these engagements, the joy and love of the soul pours its healing qualities into the weary and worn personality vehicles. Gradually weariness is consciously and intelligently transmuted and the individual begins to heal, transcend and live the life of the soul with a personality. The integrated personality working in alignment and alliance with the soul thus acquires the last 2 of the 5 of Jack's magic beans.

The soul infusing personality of the individual yearns to find its place within the grand scheme of life and now instigates a search to seek and find their group. Group awareness changes, grows and develops over time. A group is not just a gathering of people it is a growing and evolving field of consciousness that gives birth to new ideas and ways of being. This developing of the consciousness is enhanced by meditation, study and service. Meditation constitutes a bridging process, a means by which we can build a useable upward path to the transpersonal dimensions – the world of meaning, the realm of pure ideas, the buddhic plane of consciousness.

For a person is neither a thing nor a process but an opening or a clearing through which the Absolute, the Spirit can manifest. It is now that the striving individual works consciously or unconsciously through their inner reflective prayer and meditation life to become more of who they truly are. They begin intuitively to work subjectively on the inner mental planes as a member of the world wide group called for in the DK/AAB writings – DINA II p 231-239

Roberto Assagioli's response to this DK request – gifts to us as a legacy – the other part of our map of the *Upward Life*. DK's request was and is to establish a 'united world group given to unanimous and simultaneous meditation. . . upon the functioning of those six laws and principles which will control the coming era, the new culture and the future world civilization . . .' DINA II p231 -239 This invitation involves an experiential exploration of creative service that is akin to Jack's sowing of the 5 magic beans.

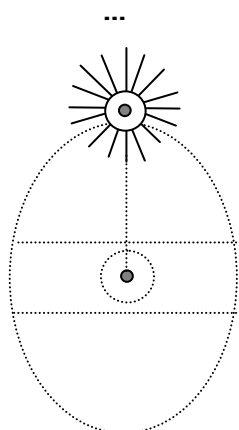
## The Principles and Laws of The Kingdom of God

These laws and qualities are at play within our everyday experiences.

The Principle/Quality	The Law/Rule	The Awareness	Working Progress
<b>Quality of Goodwill</b> – produces sensitivity & a desire for the common good & well being of others	<b>Right Human Relations</b> – Working with meaning and purpose for self, for others and the planet	Kindness & goodwill work to develop an awareness of self in relation to others & the environment	<b>Integration of the Personality.</b> Competent individual working effectively in their environment <b>L's &amp; P's of Everyday Living</b> Individual – Probationer
<b>Quality of Unanimity</b> – reveals an evolving group consciousness & interdependence	<b>Group Endeavour</b> develops such that each finds his or her place within the team – family, society, humanity	This consciousness reveals that 'I am quality', 'the other is quality' and through cooperating and sharing we become a creative team.	<b>The soul infusing personality becomes group aware</b> , and functions as a team member with a growing worldview <b>L's &amp; P's of the Realm of the Soul</b> Aspirant – Disciple
<b>Quality of Essential Divinity</b> shows as an awareness of the <i>partness &amp; wholeness</i> of the self within the Universal Oneness of Life	<b>Spiritual Approach</b> is such that it reveals more of the interconnectedness of everything through growing kindness and understanding.	This is a living realisation that I am – in my heart and soul – one with all beings. It is the akin to a collective diverse effect through time & ages resulting in synthesis & evolution	The Soul infused Personality begins <b>developing Monadic Awareness</b> bringing a Universal Inclusive view responsive to extra planetary energies <b>L's &amp; P's of the Kingdom of God</b> Initiate

Working with these Universal Themes relates the Soul with the Universal Consciousness and the individual 'I'. This relationship holds the potential to manifest a growing group and inter-group awareness not only for individuals, but also for nations. It therefore holds the germ of a cooperative worldview and a new world order founded on an evolving moral and ethical compass and the notion of a common wealth.

### The 3<sup>rd</sup> Phase - Climbing & Anchoring



'The Tibetan explains that there are laws on all levels, there is fundamentally a hierarchy of laws, in which the higher set of laws dominates the others without abrogating them. This is a helpful conception; there are the physical, chemical and biological laws, then there are psychological laws; ethical and spiritual laws, and beyond them are divine laws. So there is a wonderful hierarchy of laws.

Working with this Hierarchy of Laws is part of the journey. In our inner upward life we are urged to travel further whilst at the same time anchoring and grounding these laws and qualities in the here and now. So we have the responsibility to play our part in the present, to fashion and craft it with our thoughts and longings along with the future – for we are called to create a culture, a field of consciousness which is imbued with beauty. Society after all is a gift to humanity within which each of us has a part to play that is a unique contribution to the whole. 'It is the bringing about of right relations, which presents the key to the immediate aspect of the vision which must be

precipitated upon our planet'. DINA Vol. I

Meditation is a journey into inner space where our goal is to manage the upward gaze of the soul infusing personality in its living alliance with the downward gazing soul. Unlike Jack once we have grown and climbed our bean stalk – the Antahkarana we have an open channel and an access to spiritual energies that can be used in service of the Whole.

So using our map and fairy tale we arrive at a station along the Way of the *Upward Life* and DK sums up this journey for he says:

Happy is the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialization of any aspect of the vision on the physical plane is never the work of one man . . . To those who wrestle, strive and hold on, the joy is doubled when materialization comes. . . . So work, not for *joy* but *towards* it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision down to earth.' A Treatise on white Magic p 383 -369

So this is the invitation and the urge for each of us to travel on our individual and collective upward path and live the *Upward Life*.

*'Amid the whirling forces, I stand confused. . .  
I know them now and here I stand and will not move until I know the Law. . .  
I will determine for myself the way to go.  
I will not travel up and down the land nor turn in space. But onward I will move.'*  
Esoteric Astrology p.20

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### ***The Soul and its Mechanism, Revisited***

Dr Lee Blackburn

Good afternoon everyone.

In 1930 Alice Bailey published a most revealing book entitled 'The Soul and its Mechanism.' Her stated goal in doing so was to set forth a sane appraisal of the constitution of man as viewed from two seemingly opposed philosophic and psychological view points – one the fruit of the labours of the scientific and materialistic investigations of the West, and the other the derived wisdom of long ages of introspection in the East. The former is of course largely the story of the study of the objective mechanism. The West has essentially rejected the idea of the existence of a soul or Self back of the material form, citing, in its defence, a lack of scientific proof to substantiate the claims. And, given the *modus operandi* of modern science, a method which has undoubtedly served it well, this is not perhaps an unreasonable position for it to take. The latter – the East – for the most part has focused upon that which the West has denied, the subjective entity, the soul or Self in man, and, whilst admitting the fact of form life, nevertheless has tended to scorn this material aspect. Alice Bailey sought to indicate in her book that both view points were at the same time correct and necessary, and yet, viewed in isolation, essentially inadequate. She desired to show that whilst the philosophies of the East and West apparently disagreed fundamentally in their world view, they were each, in fact, simply observing the same unified Whole and singular truth from differing perspectives.

As the primary vehicle for the expression of her envisioned synthetic point of view, and in order to demonstrate her ideas practically, Alice Bailey chose to concentrate upon the Western study of the glands of internal secretion – more commonly referred to these days as the endocrine glands – and their counterparts in subtle matter, the seven centres of force in man as proposed by the East. She presented the hypothesis, long held as correct in the East, that the two are in fact one integrated system; that the endocrine glands and their secretions are the precipitation and outer effect of the activity of one or other of the seven so-called chakras; agencies through which the Real man, the soul or Self, is said to work and function upon the physical plane.

The main purpose of this talk is to update, where possible, information pertaining to the endocrine glands in view of advancements and discoveries made in medical science since the publication of *The Soul and Its Mechanism* back in 1930. At that time Alice Bailey summarised the then known hormonal secretions and physiological effects of the glands, but made it clear that her primary concern and interest lay in an appraisal of their psychological and behavioural effects, thus linking them to what was known regarding the occult and psychological characteristics of the seven subtle force centres. It is fair to say that medical science has come a long way since then in revealing the hormonal secretions which emanate from the various glands, and we know far more about the consequences of these secretions so far as they affect the physical mechanism. What is less encouraging, though perhaps not surprising, is the far slower pace of advance being made in terms of understanding their psychological and behavioural effects.

The glands are a fascinating study, though much detail has been omitted from this talk due to the constraints of time; a general overview only is possible with deeper penetration into certain areas of specific occult interest. It should be noted that our discussion will be limited to a consideration of those glands and centres which are to be found above the diaphragm. With regard to those located below the diaphragm – the pancreas, the gonads and the adrenals – Alice Bailey was quick to point out in her book that a great deal was already known about the physiological and psychological consequences of the activity of these glands, that much of this information was easily accessible in print, and that since the centres below the diaphragm relate more definitely to the appetites and desires of the lower man, there was little need to investigate them too vigorously in a work primarily dedicated to the revelation of the soul in man; which Entity, the East confirms, works more consciously and specifically through the higher centres, or those resident above the diaphragm. We will adopt the same premise. Despite these unavoidable omissions, it is hoped that this talk will at least inspire many of you to read, or re-read, Alice Bailey's book and perhaps even investigate further the science of the glands and centres which are so fundamental to the study of man and esotericism in general. So let us now proceed to the glands themselves, providing a brief but necessarily incomplete overview of each in terms of physiology, psychology and, drawing upon the works of Alice Bailey and other occult investigators, those factors which are as yet unrecognised though perhaps even now hovering on the verge of exoteric discovery.

## **Pineal gland**

The pineal gland is located in the head in the centre of the brain between the two cerebral hemispheres at the back of the third ventricle. It is about the size of a pea and is named after its likeness to the pine cone. In 1930 this gland was known to contain pigment similar to that found in the retina of the eye, which speaks perhaps to the occult suggestion that it is the regressed precipitation of the 'third eye.' This 'third eye,' Rudolph Steiner tells us, was the primary organ of vision of primitive and ethereal man at a time so far distant that science has, as yet, no conception of it whatsoever. As man descended further into matter, we are told that the two physical eyes gradually developed, and this 'eye of spiritual vision,' through the law of involution, regressed in synchrony, to the point where now we have seemingly only an obscure and vestigial gland within the head as evidence of a once active visual organ. Alice Bailey had to report in 1930 that modern science knew practically nothing of the functioning of this gland, and its secretion – though at that time suspected – was entirely unknown. It had been suggested that this gland 'regulates our susceptibility to light, that...it has effect upon the sex nature...that it is related to brain growth and that its active functioning causes intellectual precocity...' Today, we are able to validate these propositions, and we have succeeded in isolating and identifying a discrete hormone secreted by this mysterious gland – melatonin. As far back as 1917 it was known that bovine pineal gland extract had the effect of lightening the skin of tadpoles, and yet it was only in 1958 that the pineal hormone melatonin was finally isolated by a group of researchers at Yale University, lead by Professor of Dermatology Aaron Lerner; they had hoped that this extract could be used in the treatment of skin diseases, a specific line of enquiry which unfortunately did not bear fruit. The secretion of melatonin is stimulated by darkness and inhibited by light – it is known as the 'hormone of darkness' – and experiments have shown its influence on gonadal functioning, the modulation of wake-sleep patterns or circadian rhythms and seasonal functions, thus we have experimental validation of the tentative suggestions earlier proposed by science and summarised by Alice Bailey. The naturally high levels of melatonin found in children are believed to inhibit sexual development, and pineal tumours have been linked to precocious puberty – which we will have reason to consider further in just a moment.

Whilst researching this talk I had wondered about the effects of artificial light and of shift work in our modern society, and how these factors might impact upon the functioning of the pineal gland. Interestingly, it turns out that the World Health Organisation has named shift work as a probable cancer-causing agent! Part of the story may involve the normal antioxidant and tumour suppressant activity of melatonin, which is apparently inhibited as a consequence of shift work. Another interesting aside, and somewhat surprising, if not perversely amusing given the profound nature of our subject matter, is the fact that melatonin has been available – over the counter and without prescription – in the United States since the mid-1990's; it is considered neither a drug nor a pharmacological agent; according to the regulators it is nothing more than a harmless supplement.

Alice Bailey details a most interesting case of the abnormal functioning of the pineal gland in a young boy of five years of age. In this case we are given a clue and rare insight into the potential of this gland, which in no small measure strengthens the occult position taken on its significance. We are told that this child was taken to a German clinic suffering from eye trouble and headaches; he was 'very mature, and apparently had reached the age of adolescence. He was abnormally bright mentally, discussing meta-physical and spiritual subjects. He was strongly group-conscious and only happy when sharing what he had with others...he rapidly grew worse and died in a month. An autopsy showed a tumour of the pineal gland.' (Berman). This is most interesting when we consider the Eastern teaching that the pineal gland is the seat of the soul and is the direct physical agent of the highest head centre, reportedly located at a point just above the physical crown. Do we have then, in this peculiar and pathological case, some indication of the truth of the oriental assertion that the pineal gland and the soul are intimately related, and that this gland is in fact the seat of this mysterious subjective entity which, we are told, is in essence group conscious and concerned with the greatest good of the group, and not with the selfish plans and concerns of the separated self or individual man? We are advised by the Eastern philosopher that intuitive perception has its seat in the region of the pineal gland, and that the hallmark of true intuition reveals that which concerns the group and not the individual; it is said to carry on its wings the consciousness of non-separativeness and of universal inclusiveness; a revelation that concerns oneness and nothing else. Whilst exceptional individuals may emerge from time to time to evidence these qualities, for the most part the race as a whole is far from being focused in the region of the pineal gland, and therefore medical science may have some time to wait before a true picture of this gland's significance emerges into clear focus.

## **Pituitary gland**

Next, let us turn to the pituitary gland, which is in fact embryologically and functionally two separate glands – one of glandular origin (the anterior pituitary) and one of neural origin (the posterior pituitary). This gland, again about the size of a pea, also resides in the head, at the base of the brain just behind the root of the nose. It is well protected within a bony cavity which is part of the architecture of the sphenoid bone. Alice Bailey had little to report on this gland, beyond indicating that an extract called pituitrin (a combination of oxytocin and ADH) had been isolated from the posterior pituitary. But medical science has been busy, and, believe it or not, we have isolated at least ten hormonal secretions emanating from this gland, and it is now considered by science to be the conductor of the whole endocrine orchestra. Furthermore, we now recognise that the pituitary is structurally connected to, and functionally governed by, the hypothalamus, thus indicating the profound underlying interrelationship and integration which exists between the nervous system and the endocrine system.

Briefly, of the hormones secreted from the anterior pituitary we have: growth hormone and thyroid stimulating hormone, each named in reference to their basic effects; adrenocorticotrophic hormone, otherwise known as ACTH, which stimulates the adrenal cortex to secrete corticosteroids; beta-endorphin, an endogenous pain-killer reportedly eighty times more potent than morphine; prolactin, a hormone with over three hundred known effects, including the stimulation of breast milk; the two gonadotropins – lutenizing hormone and follicle stimulating hormone – which synergistically stimulate female ovulation; and, last but not least, melanocyte stimulating hormone, which influences skin pigmentation, appetite and sexual arousal.

The two hormones secreted by the posterior pituitary are: oxytocin, which stimulates uterine contraction during labour, and anti-diuretic hormone (ADH), which has influence upon the regulation of salt and water balance and upon the resting tone of blood vessels. Both of these hormones are, in fact, initially synthesised in the hypothalamus, but are transported along nerve cells or neurones to the posterior pituitary where they are stored

to await secretion directly into the bloodstream. The pituitary gland is involved, in one way or another, in just about all of the body's physiological activities, either directly or indirectly via the combined neuro-endocrine system.

An interesting question relating to the pituitary gland, and one which arose in my mind some time ago whilst I was a medical student rotating through the obstetric department and the labour ward, concerns the use of synthetic oxytocin in modern medicine to induce labour at the discretion and the time of choosing of the medical team. Given the claimed occult implications of the exact time of birth from an astrological standpoint, and the significance of a neonates first breath, one wonders if the deliberate induction of labour has, in any way, the potential to interfere with these subtle and occult influences, perhaps even to the point of altering the destiny and life experience of a man? Of course the medical induction of labour is usually done for very good reason and in order to protect the health of both mother and child; nevertheless, this, and the increasing popularity and trend towards delivery by elective caesarian section present interesting points for occult discussion.

The pituitary is occultly recognised as the seat of the integrated personality and the control centre of the entire lower man. It is interesting to speculate upon the meaning behind this flood of discovery by science in relation to this once mysterious gland. Could it be that even in such a relatively short span of time the human race is rapidly awakening the pituitary body through the stimulated activity of its subtle correspondence and counterpart – the ajna centre. Might we concede perhaps that humanity is including amongst its ranks an increasing number of high-grade, intellectual and integrated personality types, thus furnishing the material and opportunity for medical science to make its rapid discoveries? It has been said that as a force centre or chakra becomes increasingly active, thus stimulating its physical plane counterpart, so too emerges a concurrent era of discovery and revelation in the realm of exoteric knowledge relating to that gland. Perhaps then the time is ripe for the pituitary to reveal its secrets, thus paralleling a rapid shift in the race consciousness, not least as a consequence of the potent effect of widespread modern day education and the increasing use of rapid communications systems - each symbolic of the unfoldment of intellect and integration within the race psyche and a fertile field for the emergence of the integrated personality or the pituitary type man. In *Esoteric Psychology II* (p.553) Alice Bailey herself suggested that 'the activity of the ajna centre will increase a great deal during the coming century, bringing with it its own attendant problems.' All of the signs at the present time suggest that her prediction was indeed a valid one.

## **Thyroid gland**

Although the Thyroid gland is one of the major glands located above the diaphragm, in 1930 this gland was already well understood and appreciated. Therefore, beyond reiterating certain key points of interest, there will be little for us to add in a brief update such as this.

The thyroid is to be found at the front of the neck. It is essentially the gland of metabolism and of energy transformation, and it does this through the activity of two closely related hormones – triiodothyronine or T3, and tetraiodothyronine, more commonly known as thyroxine or T4. It is no exaggeration to say that all aspects of the human mechanism come under the profound influence of these hormones in one way or another, and an under or over-functioning of this gland leads to significant and systemic morbidity requiring treatment of one kind or another.

The thyroid gland also produces calcitonin, a hormone which assists in calcium homeostasis. Of greater importance however in effecting the body's calcium regulation is parathyroid hormone, secreted, as its name suggests, by the parathyroid glands. These glands are four in number, and are to be found embedded within the flesh of the thyroid itself, one at each of its four corners. Due to their recognised importance in the well being of the mechanism as a whole, every effort is made to preserve the parathyroid glands when portions of the thyroid are removed in the surgical treatment of hyperthyroidism.

Alice Bailey informs us that the thyroid was once a sex gland, and that in lower vertebrates it is still 'clearly connected with the ducts of the sexual organs.' In the East this suggested link between the sacral centre and the throat, and between the gonads and the thyroid, is well appreciated. In the processes of evolution, the energies expressed through the gonads, and through the preoccupation with sexual activity and procreation, are eventually raised to the throat and the thyroid, there to find expression in creative work of a different kind –

through the production of inspired art, music, drama and literature, amongst other outlets of creative expression. It is the premature transference of this energy which, we are told, has led to an increase in the prevalence of hyperactivity of the thyroid gland, with its attendant physiological and psychological consequences. According to Alice Bailey, and surely a point of very real interest to all who are seeking consciously and sincerely to tread the Path of Spiritual Unfoldment, this premature transference can occur through a situation of enforced or misguided celibacy, or of an undue and unnatural inhibition of the sexual nature. The resultant pooling of energy in the region of the throat can lead to congestion, inflammation and metabolic upset, the energy having no true creative outlet – in the majority of cases – for its safe release. We are further assured that the activity of the throat centre is steadily increasing today, indicating the likelihood of much physiological and psychological transformation, whilst at the same time portending much in the way of difficulty and abnormality of expression.

### **Thymus gland**

Located in the upper chest, just in front of the heart, is the thymus gland. In 1930 Alice Bailey stated that 'Of the thymus gland, we know practically nothing, and it is one of the most mysterious of all. Like the pineal gland, it is regarded as a gland of childhood, but both as yet baffle investigation.'

Whilst retaining its status as a rather mysterious gland, the thymus has begun to yield some of its secrets – at least from a physiological standpoint – and, since the 1960's, it has been considered a specialised organ of the immune system. It is known to be the location for the education, maturation and even the wholesale elimination of T-lymphocytes – critical cells of the adaptive immune response.

The thymus is known to secrete at least four hormones, including thymosin – which is thought to help regulate the processes of T-cell maturation. Immature T-cells enter the thymus directly from the bone marrow, and undergo a rather exacting and elaborate process in order to test and ascertain their goal-fitness before being released into the blood circulation to detect and deal with specific antigens or non-self molecules which might pose a threat to the organism as a whole. In this training, each T-cell moves from the periphery of the gland to its centre, passing through a series of selection processes, the final stage being at the centre, where the final test of competence is administered before the successful candidates are sent out as fully-fledged agents of the immune system. Each T-cell is trained to recognise only one antigen, and in this regard the T-cell must pass the test of positive selection – that is to say, it must prove itself capable of detecting a specific antigen. More important is the test of negative selection, and each T-cell must demonstrate that it is not susceptible to the error of mistaking the body's own tissue molecules for a foreign invader. Were it to do this, it could trigger a disastrous and inappropriate immune response and cascade wherein the body is induced to attack and destroy its own tissues – a potentially serious condition known as autoimmunity. Staggeringly only 1% of all T-cells make it through this vigorous selection process and eventually undertake active service in the body; the rest are eliminated at various points in the process. The occult similarity here with the hierarchical training of disciples, and the eventual emergence here and there of the trained adept or 'the efflorescence of a generation of enquirers' as one Eastern Teacher has put it, is startling. The analogies are several: we have the sequential induction of the candidate from the periphery to the centre of the Ashram, the planned training of the discriminative faculty and the repeated testing of this faculty in the field of experience, plus the ultimate goal of the ability to differentiate Self from not-self in order to work harmlessly, effectively and independently as an agent of the Plan in the three worlds. Of course, according to the East the thymus is the physical correspondence of the heart centre, and perhaps we should not be surprised to see in its functioning a likeness with the activities of the planetary heart centre – the Hierarchy itself.

Turning to the wisdom of the East, and viewing this gland and its force centre from the psychological aspect, there are in fact already many indications that this gland is slowly awakening in humanity as a whole. We are advised that when the thymus is active in the adult the quality of goodwill will become increasingly apparent, and a capacity for group consciousness and love of the group as a whole will emerge – expressed through various avenues of group service. It is clearly the case that these qualities are rapidly emerging today on the world stage and in every department of human interest. The group-life is increasingly making its presence felt in the psychology of the race.

Having now reviewed the major glands of the endocrine system resident above the diaphragm, it is clear that medical science has come a long way in a relatively short period of time – at least in the unraveling of the

mysteries of glandular physiology. This advance should not to be underestimated however, as these revelations have had a major impact upon countless millions of lives, many of which have been either saved or drastically improved by the hormonal discoveries of modern medicine and through the agency of the various methods of glandular manipulation now available to the modern physician. It could even be argued that the health of the mechanism itself has been improved in a general sense through a greater understanding of its needs, and a greater awareness of those factors which can lead to devitalisation and eventually to the diseased state. The East of course would caution the West not to put the cart before the horse, not to deal primarily and indeed exclusively with effects, reminding us that the true science of health, and the elimination of disease, lies ultimately in the correct functioning of the force centres and through the unfoldment of an enlightened and free-flowing consciousness. As we have seen, the psychological and behavioural effects of the glands are less well appreciated in the West, though, as modern psychology and modern medicine begin to integrate more effectively over the coming decades – as surely they must for mutual benefit – perhaps more will be revealed in this promising field of investigation. On many points the wisdom of the East still awaits confirmation in the eyes of the West, yet a more thorough psychological analysis of man in relation to his glands may confirm, before too long, many of its basic tenets. It may even lead the West eventually towards a closer inspection of the proposed force centres which are said to substand and condition the outer physical glands, and, which are, according to the East, themselves but agents of a greater Entity – the ultimate cause of all apparent and outer effects – the soul or Self in man.

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### *Closing Remarks*

Christine Morgan

We come now to the close of our conference period and it has certainly been characterised by a lot of creative thinking, much of which has been focused on the nature of creativity itself. This weekend we've explored the creative power of human speech whose mastery is essential for the entry into the silence of the ashrams, having lost its power to harm; to the creative, transformational power of Bach's 'musical science'; and then the practical application of the seventh ray in human planning to create the spirit of community.

We've explored the creative use of money, of how "*The Search for Gold*, must be transmuted from selfish acquisition to a golden flowing distribution of the world's resources restoring the divine circulatory flow. Necessarily, and as we experience when using the money meditation, we know that the world will only be transformed when we each, individually, change our own attitudes to the use of money, thereby evoking the spirit of flow from within. One day, it will be realised that only that which flows through us as a stream brings joy – that which accumulates around us brings stagnation. Imagine a divine economy where the flow of prana – the energetic life principle in the human kingdom – is allowed to stream through one and all, and work done, be it artistic, cultural, or craft and produce, is done for others as a gift in spirit. Such a world would be constantly replenishing itself with new vitality – the influence of the soul realm would give all work quality and meaning – and intelligent activity would be the keynote of humanity – each deed carried out as an act of loving service.

The right flow of money is part of the right organisation of daily life and all its mundane activities. By learning to wield the ray of ceremony and ritual in the daily routine as discussed by the panel, harmonious vibrations are set up in the surrounding ethers and we glide through them rather than battle with them. If we work with spiritual laws and principles under the jurisdiction of the Christ principle, then we will see an emergence of a new life rebuilt on the law of love; it will be the upward life rather than the downward life that humanity is currently living, paying the price of ill health through an addiction to the forces of matter that cuts off the restorative forces from the soul above.

While in Geneva I came across the *Book of Images and the Book of Confidences* by Dhan Gargya, and in the final Chapter on *Initiation* there is a wonderful passage about the dreariness of daily life constricted by naught but small plain duties. In it, the disciple explains to the sage that he never fails to do these duties as "they are there to do, and necessary... but yet they lift me not to spiritual planes". The Sage replies "Thy practice falls below thine aspirations, it doth appear, for when one acts in full performance of necessary, rightful duty, he then doth rove the plane of Spirit.. the path lies in thy duties – and he asks him whether he loves his Duties? The disciple responds "How could one love such drear routine as binds me? The sage replies "so might you

stars speak on their great cyclic course; so might tides and seasons lament their ordered law; so might thine heart reject its system of pulsation. On endlessly, do repetitions engrave their knowledge in the Book of Life... couldst thou, then, hope to come to thine initiation in other order – unique within all Nature to escape the repetitioned sweep of daily toil? Would not love only be to do each humble labour as though it were exalted..? He ends his comments by a wish that the disciple's light and perceptive understanding may grow, till the jungle growth of his nature lies all revealed. The Buddha and the Christ came by the long path of discipline and service; came by degree – by many minor steps like this of thine – until Initiations final door."

This sentiment is also captured in the words of the Tibetan: "He that is faithful in that which is least is faithful also in much." This is an occult statement of fact, and should characterise the whole daily activity of the true aspirant; the "much" is surmounted and passed, because it is regarded simply as an intensification of the normal, and no initiate has ever passed the great test of initiation who has not accustomed himself to pass lesser tests every day of his life; tests then come to be regarded as normal, and are considered, when encountered, as part of the usual fabric of his life. .

True transmutation is in reality the achieving of a correct sense of proportion in relation to any phase of human life, and when we work as a group disciple our sense of proportion expands to accomplish things we could never do on our own. The seventh ray of ceremonial magic that is now sweeping into manifestation, is magnetising the ethers in such a way that a discipleship group aligned with this violet force can really widen the rent in the planetary veils and "let in the light" so urgently needed in preparation for the reappearance of the Christ.

It seems evident from this conference period that the energy to transfigure life in terms of accomplishment is flowing through the heart of the group in abundance. The task ahead of us is to keep ourselves consciously aware of this circulating energy and to keep it grounded in our daily activities. Then we will be adding immeasurably to the beginnings of the new world built on the foundations of the Christ principle and hastening the reappearance of the World teacher. The reappearance of the Christ promises to be the greatest of all appearances this time round – humanity has to be prepared for the shock of divinity that is on its way. The demonstration of what it really means to be a "genius of life" will be accompanied by new energies and will reveal a new realm of possibilities. It will answer the silent hope of the hardest human heart, and show that the miraculous reveals itself through the routine. Let us now complete our work of this conference season and higher spiritual interlude as One Spiritual Organism in a state of silent anticipation of that which is on its way.