

## *The Cycle of Conferences – The Geneva Accord*

### *Crisis and Change*

January 2007

The modern world bears witness to numerous crises as they play out in every corner of the planet. Alongside this, the growth in efficiency of modern communication systems ensures that we are reminded of them on a daily basis. The fact of crisis therefore, has become part and parcel of everyday life so much so perhaps, that we run the danger of becoming acclimatised to the situation - a consequence generally observed following repeated exposure to a given situation or truth. Consequently, the response that we would hope for might be lacking except in those instances when a given crisis is perceived as threatening to those who watch.

It might be said that the crisis uppermost in the mind of the developed world is The Middle Eastern Crisis because continued disruption in this area poses a threat to world peace. At the same time however, examples of similar magnitude (to those concerned) such as the multitude of crises experienced in Africa, are rarely accorded the attention and support they deserve. In respect of the latter, political will is lacking because for the moment, they pose no immediate threat to our life style. In light of the dismal western political response to Africa's plight one cannot help but question the ulterior motive of some of those politically involved in dealing with the problems of the Middle East. In recent years we have witnessed a growing cynicism towards Western intervention because it has been readily apparent that mixed motives were at play rather than the implied spirit of goodwill. It is crucial therefore, that having been given the vision, those working towards the fulfilment of the Geneva Accord, are supported by people who work with integrity, impersonality and an unbiased approach. If we approach the problem from the perspective of how our own life style might be threatened, we hinder the ability to step back a little and look at the situation through a much wider lens. Viewed from a distance, one comes to the realisation that the Middle Eastern situation is but one crisis amongst many others that signals a growing crisis of humanity through its persistent refusal to broaden the horizon of the collective mind.

When tried and tested methods bear no fruit we must look for new strategies and new perspectives in relation to what is taking place. Looking at problems from new or unfamiliar angles can bring fresh insight to the situation and promote a more holistic perception of events. Displaced from the familiar, our vision is renewed and enabled to find new ways of linking situations together. Might we not consider for example, that today's crises have risen in response to the furthering of a scheme in which unmet goals have to be secured. In this respect, crisis may be judged as an urgent and developmental need through which humanity is given the opportunity not only to further its growth but to develop into a more cohesive and therefore, useful group.

Today the world is torn between the tribal attitudes of certain cultures and the selfish, self-seeking attitudes of other cultures. Both models lack cohesion because in the former we have the problem of smaller groups within the greater group harbouring grievances towards each other besides the externally perceived enemy. In the case of the latter, we have cultural attitudes that favour individual promotion rather than group dynamics and a general misunderstanding therefore of the fact that one's identity is intrinsically bound to the perceptions of and relationships with, other people.

To elucidate the situation it might be helpful, by way of analogy, for us to consider the situation from the aspect of dis-ease as it impacts upon a physical vehicle in which it will be seen that the dis-ease or failure of one system will ultimately affect *all systems* within the body with ultimate consequences for the totality to which they contribute. Enlarging on the analogy, one of the problems of the modern day approach to dis-ease is that most of the attention is given to the first manifestation of disease as it occurs at physical level. This could be likened to the primary symptom from which all secondary symptoms evolve each, in their turn, requiring specialised treatment. Whilst preventative medicine is generally understood to curtail this development, the will is lacking to invest at levels effective to generate change. Through this simple comparison, it's easy to identify that greater emphasis should be placed on the field of prevention rather than that of symptom control.

There is growing acknowledgement of the fact that prior to manifestation, certain conditions prevail that give rise to an environment in which dis-ease is likely to occur. To the esoteric thinker it's well known that this is a consequence of energy manipulation as it is coloured and conditioned by both our line of thought and emotional leaning. The etheric vehicle we are told is both receptive and transmissive to these agents and is “—*the archetype upon which the dense physical form is built.*” It is an area through which subtle expression gives way to concrete reality and it's essential therefore to identify the place in which preventative work should be begun. From the etheric perspective, source is readily understood and in acknowledgement of this fact will grow the realisation that in reality, the Arab/Israeli conflict may be symptomatic of a *world* situation rather than a local one. Conflict is fuelled by opposition but by freeing ourselves from the constructs that are in opposition to those of other people, we enable not only our own liberation but also the liberation of the people that oppose us. In the absence of an opposing force, aggression recedes and the likelihood of meaningful debate is increased.

The Geneva accord has been described as a mechanism “—*for the healing of old wounds.*” If this or a similar peace plan is to be successful, like must meet like. Healing therefore must take place at the level from which the dis-ease began. If for example, we attempt healing at personality level, we risk the likelihood of further strain as the mind, seeking to impose itself on a system in disarray, heightens tension and in some instances, energises the very thing it sought to defeat. Ingrained habits like established dis-ease, cannot be forcibly removed and by the same token, imposition becomes an instrument through which secondary problems begin to grow. Only from the detached, unbiased viewpoint can we find answers to the question - ‘What is this dis-ease telling us about the general mental/emotional health of humanity and what measures can be taken to ensure that our application of mind in treating this condition is sound? It is evident that huge shifts in perception need to take place and that this requires a willingness from all parties to disengage from the familiar but highly restrictive personal viewpoint. America's changing perception and acknowledgement that current methods have failed, may be the starting point from which a new level of understanding may be reached. As individuals however, it is incumbent upon us all to rise above the personal perception so that we might view the world as seen through the eyes of other people. Only in so doing, can dis-ease be overcome and the process of healing begun.

Headquarters Group  
Cycle of Conferences

Cycle of Conferences Download Page: [www.lucistrust.org/cycle](http://www.lucistrust.org/cycle)

Weblog: <http://lucis.typepad.com>