

The Cycle of Conferences

The Geneva Accord – Thoughts for Pondering

Can all of us drop our antagonisms and antipathies, our hatreds and racial differences, and attempt to think in terms of the one family, the one life and the one humanity? The actions we take now will determine the course of future developments upon our planet. Right action will pave the way for a great step forward by humanity as a whole – signalling the opening of the planetary heart centre and a consequent stilling of the intensity of our emotional reactivity.

(*The Middle East*. World Goodwill Newsletter 2003. No.3 Editorial.)

As we study the effect of the Principle of Conflict as the instigator of eventual harmony in relation to the nations, let us remember that the widespread extent of the conflict is indicative of *climax*, that the "points of crisis" which express the conflict are today well known to all men, that a "point of tension" has now been reached (of which the United Nations is a symbol) which will eventually prove to be the agent that will bring about a "point of emergence." I would ask you to keep these three phrases...constantly in mind in relation to developments in your own life, in the life of your nation or of any nation, and in the life of humanity as a whole. They embody the technique whereby the spiritual Hierarchy of our planet brings good out of evil without originating the evil or infringing the free will of mankind.

(*The Rays and the Initiations*, p.623. A. Bailey.)

We are firm believers in the maxim that for all right judgment of any man or thing it is useful, nay, essential, to see his good qualities before pronouncing on his bad.

(Thomas Carlyle)

The fourth type of force, which is responsible for the state of world affairs at this time, is that of the Jews; they, as a whole, constitute the solar plexus of the planetary Logos; their problem is being used today to focus, qualify and condition the world feeling-nature and the emotional reactions of the sensitive nature of humanity and of the planetary Logos. Forget not that the Personality of our planetary Logos is not yet perfect, hence the fact that His body of manifestation, the planet, is not reckoned as being one of the sacred planets. Through the Jewish people throughout the world, feeling—sympathetic or antagonistic, expressive of love or conditioned by hate—is being gathered to a focus in the planetary solar plexus centre, preparatory to a great and permanent change. It is for this reason that I have said to some of my pupils that when humanity will have solved correctly the Jewish problem, and when it has been resolved in a humanitarian and sound manner, then the energy of the planetary solar plexus centre will have been raised to the heart and a great transmutation will have taken place.

(*The Externalisation of the Hierarchy*, p.87. A. Bailey.)

Healing the paranoiac impulse that leads to periodic outbreaks of war, violence, and killing requires an intentional process that I will call "Surrounding." "Surrounding" describes an international, transpersonal effort by the world community to simultaneously contain and reassure the herky-jerky impulse toward fear that irrationally escalates all conflict—that is, it requires both firmness in the sense that is not permissive toward violence in the Other, and love in the sense that it manifests, in its very way of being-toward-the-other, a recognition of the other's authentic humanity, even as the other resists that very recognition by throwing up a defensive wall of paranoia and engages in denunciatory words and actions toward the surrounding force.

Surrounding requires that we put up a kind of "Guard-all" shield that is as impervious as possible to the Other's denunciations, that understands they are but expressions of an individual or collective terror and anticipation of humiliation in the Other. This shield provides the basis for international empathic firmness, in which love and the capacity to recognize the Other holds its ground in spite of accusations and threats. This firmness is actually reassuring to the Other that our capacity for recognition is real and unshakeable, that we will not dissolve into counter-violence because of paranoiac shocks levelled in our direction.

The second moment of Surrounding then requires the continuing manifestation of recognition of the other's innocent authenticity and constitutes an appeal to the other's longing for recognition and affirmation, seeking to "thaw" the other's paranoia through an insistence on the real existence of the deeper inter-human bond that connects us. We must show through the quality and content of our words and actions that we understand the wounds of the past that we have mostly inherited and partly inflicted on each other—or to be more precise on our singular self-otherness or intersubjectivity—in our own lifetimes, that these wounds are mistakes, that beneath them is a longing for healing and mutual recognition, and that we no longer have any choice but to take the great opportunity forced upon us by the circumstances of modern weaponry and ecological emergency to evolve as a species and transcend the ontological immaturity that has characterized our collective existence up to the present time. This second moment of Surrounding is best understood as a manifestation of Presence that emanates outward toward the other and recognizes the other in his/her "singular universality" or unique sameness—our very selves in another form.

(*"Spiritualising Foreign Policy"*, *TIKKUN: A Bimonthly Jewish Critique of Politics, Culture and Society*. Volume 18 No.3. Peter Gabel)

...The recognition of the faculty of forgiveness, which is, or rather should be, the expression of the relationship between unit and unit within the larger group, or of group and group within a still larger whole. Forgiveness is essentially the process whereby each gives to each along psychical lines, and it is one of the rudimentary expressions of the quality of self-sacrifice which is, in its turn, an aspect of the will nature of Deity. Being therefore related to the monadic or will life, it is as yet completely misunderstood and misinterpreted. It is in reality the sense of synthesis or of identification and of "each for all and all for each." This sense is being developed today as never before, but it is still so embryonic that words do not help in explaining it. This faculty of forgiveness is not a form of magnanimous forgetting or overlooking, neither is it a gesture of superiority whereby the slate is wiped clean. It is the very breath of life itself—the giving of all to all and for all.

(*Education in the New Age*, p.129. A. Bailey)

Never does the human soul appear so strong and noble as when it forgoes revenge and dares to forgive injury.

(Edwin Hubbel Chapin)

As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "to give for." Forgiveness is not therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the giving up of one's self, even of one's very life, for the sake of others and for the good of the whole group. This spirit of sacrifice is ever found when the Shamballa force is rightly contacted, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The stupendous Lives-outside manifested existence-entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone, and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

(*The Externalisation of the Hierarchy*, pp. 165-166. A. Bailey)

To understand is to forgive, even oneself.

(Alexander Chase)

There is an "art of spiritual compromise" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary—no matter how good it may appear to be.

(Discipleship in the New Age, vol. II. p. 278. A. Bailey)

There are two thoughts which should be here considered. First of all it should be realised that the disciple, under the Law, has to master the technique of spiritual compromise, and secondly that the three words: modify, qualify and adapt, have definite reference to the three worlds wherein the Plan must manifest. There are two kinds of compromise....There is the compromise in which the balance is attained for the sake of expediency, and this is usually on the side of the least desirable, the more material and the easiest. There is also the compromise which swings decision (and decision is always involved in the furthering of the Plan) over towards that which concerns the spiritual values, and which will eventually bring about the greatest good for the greatest number. It is this art of compromise which the disciple has to learn, for little is gained by the imposition of the spiritual values. The compromise to be established by the disciple lies between the recognition of the stage reached by average humanity and the immediate aspects of the Plan which the Masters feel should be presented to, and recognised by, everybody.

(Ibid., pp. 390 - 391)

"Human planning today is one of the first indications of the emergence of the Will aspect...."

(Discipleship in the New Age, vol. II. p.359. A. Bailey)

Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no commendation is required, for it is a human attribute lying very near the surface of expression in all men. But the will-to-good is far more difficult to express, for it involves the ability not only to use the spiritual will, but to know somewhat the nature of the "good." The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved. It necessitates the ability to think in terms of the whole, an appreciation of the next step which humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past and a vision, based—not on love or on soul-sight—but on a conviction as to the immediate purpose of Sanat Kumara, as He works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.

(Ibid., pp. 46-47)

We are entering a vast experimental period of discovery; we shall discover just exactly what we are – as nations, in our group relationships, through our expression of religion and in our mode of governments. It will be an intensely difficult era and will be only successfully lived through if each nation will recognize its own internal defects and will handle them with vision and deliberate humanitarian purpose. This means for each nation the overcoming of pride and the attainment of interior unity. Each country today is divided within itself by warring groups—idealists and realists, political parties and far-sighted statesmanship, religious groups, fanatically occupied with their own ideas, capital and labour, isolationists and internationalists, people violently against certain groups or nations and others working on behalf of them. The only factor which can eventually and in due time bring harmony and the end of these chaotic conditions is right human relations.

(Problems of Humanity, pp. 27-28. A. Bailey)