

## *The Cycle of Conferences: Subjective Support of the Plan*

To begin at the beginning, the root of this work can be found in one major passage in *Externalisation*, named simply the Cycle of Conferences. In this brief passage, of just over 20 pages, the Tibetan sets out a vision of human cooperation with the Plan in the present era. There isn't time to go into everything He says there, but the whole passage is certainly worth re-reading. He makes it plain that this cycle is chiefly concerned with the wise utilisation of the first ray energy of will by the politicians of the world. This will allow them to come under the direct guidance of the Council Chamber at Shamballa. The Tibetan indicates that this marks a new departure: before, only individual statesmen have, from time to time, come under the influence of the Council Chamber; now, in connection with the planned international conferences, the intention is that all the governments of the world should do so, as functioning groups. He continues: "This means that each of the coming world conferences (and there will necessarily be many) will have a greater and far more extensive effect than would otherwise be the case; it means, however, that the risks involved and the clash of minds will also be far greater. This is a point which you should bear in mind as you study and read reports of these various conferences." (op. cit. 447)

Now right away, here is a challenge. How many of us do actually "study and read reports of these various conferences"? It's easy to slip into thinking, "Oh, it's only a lot of politicians off on some expensive junket, and they never decide anything anyway", and thus to listen with only half an ear to what they're supposed to be doing. Politicians are hardly the most respected figures, after all. But maybe part of the responsibility for that lies with us, the working esotericists of the world. Have we been giving them the subjective support they need to deal with the tremendous impact of force from Shamballa? Perhaps we need to reflect a little more deeply on the immense difficulty of the task to be done by those who work in first ray groups and Ashrams. The Cycle of Conferences work is one attempt to lend our subjective support to these often-misunderstood workers, whose work is so crucial at this time.

Before going into more detail on how the Cycle work is done, let's look a little further into the passage from *Externalisation*, which underlines just how significant is the present "Cycle of Conferences and of Councils". Firstly, this passage was written towards the end of the second phase of the World War, which we know was an event of great spiritual significance. By shattering the deep-seated materialism and rigid class structures of the 19th century, the World War laid the ground-work for the Cycle of Conferences as a phase where human thinking can be re-oriented towards the sharing and right human relations of the Aquarian Age. As a matter of fact, although the reference above refers to the end of the World War, the Tibetan indicates that in 1945 the War was only coming to a physical end, and that it would continue on emotional and mental levels. In essence, the Cycle of Conferences is humanity's opportunity to bring the emotional and mental phases to an end, and achieve complete victory. The Tibetan remarks that, "This cycle will prove long or short, according to the release of the will-to-good from the spiritual world, in response to the massed intent of the men and women of goodwill everywhere." (op. cit. 452)

The Tibetan notes two conferences that had already happened as momentous preliminary events: the first was the meeting of Roosevelt, Churchill and Stalin at Yalta in early February 1945, which was concerned with the post-war settlement. He remarks that, "There, three men, constituting a basic triangle, met with goodwill to all and endeavoured to lay the ground for coming world happenings.

All true movements conditioning long cycles in world affairs have at their centre a triangle through which energy can flow and certain definite purposes can be worked out." (448 op. cit.).

The second conference was the Inter-American Conference on Problems of War and Peace in

Mexico City, from late February to early March, where every American nation except Argentina concluded the Act of Chapultepec, a pledge of mutual support in the face of aggression. The Tibetan indicates that these two conferences were paving the way for the conference in San Francisco that began over Wesak - the conference that founded the UN. Just how momentous an event this was can be judged from this remark:

“It will be a time of supreme difficulty, in which the Forces of Light will face what I call ‘the forces of selfishness and separateness.’

Subjectively speaking, the conference will be under the direct influence of the Hierarchy. The consequent stimulation of both the selfish and the unselfish aspects will evoke a tremendous emotional and mental potency.” (op. cit. 450)

What the Tibetan says next could be regarded as the prototype of what the Cycle of Conferences work attempts. He says, “It is therefore essential that all aspirants and disciples throw the weight of their spiritual development and the light of their souls on the side of the Forces which are attempting to plan for the good of humanity, and who regard the welfare of the whole as of far greater importance than any national situation or demand.” (ibid.) This call to participate subjectively in the work of that great conference is equally relevant for conferences today.

Looking back, we can say that the conference in San Francisco was a success: although not a total success perhaps, as the UN is not everything that it might be. As an example, such vital bodies as the World Food Programme regularly have to beg the international community for more money to make up shortfalls. If humanity had created the ideal UN, this would not be the case. Nevertheless, in spite of all its troubles, the UN is still a beacon of hope that deserves our full spiritual support. And without doubt, it is the major focal point for the conferences that characterise this cycle. We might say that, by virtue of its almost universal membership, and the rightness of its founding principles, it retains the supreme convening power of any world body. And it is not necessary to list the major conferences it has already assembled. Even when it is not the chief sponsor, it is usually involved in some way, as all global challenges, whether political, social, ecological, educational, etc., are within its remit. Furthermore, the annual sessions of the General Assembly are in effect regularly recurring global conferences, and can be used, as was the beginning of the Millennium session, to gather world leaders for important debates.

There is no question of the outer importance of these world conferences - they are probably the most visible signs that we have of the Plan beginning to manifest. The amount of enlightened human thinking and goodwill that they mobilise is vast. And yet their esoteric significance is even greater. Consider this quote, from the book *The Reappearance of the Christ*: “The present cycle of conferences is preparing men everywhere for *relationships*, even though today they may seem widely divergent in nature; the important factor is the general human interest and thought about establishing the need, the objectives involved, the means to be employed. The resurrection period which the Christ will inaugurate and which will constitute His unique work - within which all His other activities will have their place - will be the outcome of the fermentation and the germination going on in the world of men at this time, *of which the many conferences are the outer evidence.*” (p.23, *emph. added*). So the Cycle of Conferences is nothing less than the preparation for the Reappearance of the Christ and the Externalisation of the Hierarchy.

Having laid out the importance of this phase in humanity's evolution, what are the practical ways in which the World Goodwill project, named after it, seeks to support its objectives? The main technique is a visualisation, which seeks to strengthen what actually happens at a conference (and is happening in the lead-up to it, for all major conferences have preliminary meetings). No matter how dry and technical some of these meetings might appear, their purpose is simply the building of lighted thought-forms that resonate with some aspect of the Plan. The visualisation does not do that

directly, leaving this to the experts and politicians who participate. It seeks instead to purify the mental atmosphere surrounding the participants, to strengthen their resolve to succeed, and to energise the intended thoughtforms, making them more dynamic and magnetic, so increasing their appeal to the public.

Although it is not our task to cooperate with the detailed creation of the thought-forms, by being informed of the central issues, we can gain some sense of the broad outlines of the forms that are intended. To this end, World Goodwill often maintains a blog of recent online articles from many sources, showing the concrete reflections of those interested, some of whom may also be participants in the conferences.

So, to recap, with the visualisations, we are not trying to impose our own ideas of the correct solution, but help the participants to arrive at it. In this sense, we are attempting to repeat, in a very simplified form, the work that the Hierarchy is ceaselessly doing. That thought in itself should be inspiring. Couple this with the preparatory role which the conferences themselves are playing for the Reappearance, and we can see that the Cycle project is a wonderful opportunity to serve using the power of enlightened thought. We know that we already do so through various service meditations, and the work of the Twelve Spiritual Festivals. The Cycle work might be seen as a more specialised direction of energy, grounding it in the specific concerns of humanity in the current time. As such, it helps us to identify more closely with the struggles that humanity is facing, so as well as an exercise of the will, it is an experiment with practical compassion, i.e. goodwill. Perhaps the fact that the group now feels ready to work with this more specific direction of energy is a sign of its spiritual development, for the Tibetan tells us that the disciple is only entrusted with the specific direction of energy at a later stage of the Path.

Let's conclude with a call to action from the Tibetan. Although it is made with specific reference to cooperation with the Forces of Enlightenment, which are especially active at the Wesak Festival, it could be regarded as a key directive of the Cycle of Conferences project:

“I call you, therefore, everyone, to a great service of demand and of invocation on behalf of humanity - a demand for the inflow of light upon the decisions of men. I would ask you to request and expect the needed enlightenment for those who have to make decision on behalf of men everywhere. Your individual enlightenment has nothing to do with this demand. It is a selfless motive which is required and which must lie behind your individual and group demand. You are demanding enlightenment and illumined perception for those who have to guide the destiny of races, nations and world groups. On their shoulders lies the responsibility to take wise action, based on world understanding, in the interests of international cooperation, and in the establishment of right human relations.” (ibid. 467)

Adapted from a talk given by Dominic Dibble at the Arcane School conference in New York, April 2008