

A deep space photograph of a star field. A bright, white star is the central focus, surrounded by a blueish-white glow. Two thin, light blue lines intersect at this star, forming a crosshair. The background is a dark blue space filled with numerous smaller, distant stars of varying brightness and colors (white, yellow, orange, red).

The Beacon

October – December
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less Wisdom as a contemporary
way of life.*

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dorse all statements made by indi-
vidual authors on these pages.*

Cover Image:

A photo of the star, Sirius, forms the centre piece of the cover image. A stream of energy coming from this star enters directly into the spiritual Hierarchy of our planet and carries with it the principle of buddhi, of cosmic love. This, in a mysterious way, is the principle found at the heart of every atom.

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Desire and Freedom

Of all the pressing world needs facing humanity, perhaps the one that offers esotericists the greatest opportunity for service is the dispelling of world glamour – that dense ‘fog’ created by the self-centred thinking of the personality, with all its desires and fears. The Tibetan’s article describes the forces pouring through this plane of desire as “an illusory panorama” through which we each must find the thread which will lead us out into the light of clarity and discernment, free of the tendency to identify with desire, our own as well as those of others. At this time in planetary history however, there are a growing number who are slowly starting to free themselves from the clouds of desirous thoughtforms that imprison the majority of people on the astral plane and hide the true nature of things.

Many of the mass thoughtforms that hang over human consciousness are a mixture of desire tinged with mind and concerned with the political life of humanity. These are difficult to disconnect from and “see through” because they have become so potent through mass thinking. They take the form of political ideologies of the left and right, of dictatorship and liberal democracy, which in their time and place have been useful in taking humanity forward, step by step, into more intelligent states of consciousness.

Each step forward, however, requires breaking up the prevailing mass thoughtforms to create new and more appropriate ones. Such a deconstruction is currently beginning in the current examination of liberal democracies, and the sense of “possessive individualism” which lies at their heart. This has led to an economic form of globalisation which hasn’t resulted in setting people free in the way that was envisioned. Seeing through theocracies and totalitarianism is relatively easy for those who understand the spiritual principle of freedom, but is more difficult when societies are moving through a period of fixation with individual rights and freedoms that are not balanced with a corresponding sense of responsibility and a giving back to society. Also, the current economic mindset of humanity, driven by the desire for the continual growth of material wealth, is now recognised as unsustainable for a planet with finite resources.

In nature, the rising sun causes swirling mists and fogs to distort our perception of the world. In the same way the ascendant soul, evaporating the waters of the astral plane, creates the glammers and illusions that beset us all. Yet this actually indicates the awakening of the soul and humanity’s advancing state of evolution. Although we will need to summon great spiritual strength to take the next step towards clearer vision, the fogs will eventually give way under the bright penetrating fire of the fully risen sun of human consciousness.

For liberation from the astral plane, both love and mind must act in concert. Love frees the consciousness from the separative lower mind to perceive life whole. When mental thoughtforms are constructed in a spirit of synthesis, and towards universal goals and values, they can serve to dispel glamour and bring about individual and national psychological renewal. And this edition of the Beacon contains uplifting articles offering insights on the needed qualities to bring this about.

Understanding the Astral Plane

Djwhal Khul

One of the most vital things every aspirant has to do is to learn to understand the astral plane, to comprehend its nature and to learn both to stand free from it and then to work on it. In this instruction, I seek to give some clear teaching on this plane, for the moment a man can “see” on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.

First, let us gather together some of the terms which are used to describe this sphere of divine Being wherewith a man has first to identify himself, penetrate to the centre, pierce through its veiled illusion, and eventually stand poised, untouched, detached, uninfluenced and free.

The term “astral” so often used is in reality a misnomer. H. P. B. was basically right when she used the term in connection with the etheric or vital planes of the physical plane. When contact is made with the etheric world, the first impression given is always of a starry light, of brilliance, of scintillation. Gradually, however, the word became identified with Kama or desire, and so was used for the plane of emotional reaction.

It is interesting to note this for it is in itself an instance of the effect of the astral plane upon the human brain, which in its uninformed condition reverses the reality and sees things in an upside down state. The appearance of the astral plane when first definitely *seen* by the “opened eye” of the aspirant is one of dense fog, confusion, changing forms, interpenetrating and intermingling colours, and is of such a kaleidoscopic appearance that the hopelessness of the enterprise

seems overwhelming. It is not light, or starry or clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the forces in the aspirant’s own body are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the onlooking soul to dissociate its own astral mechanism from the astral mechanism of humanity as a whole, and from the astral mechanism of the world.

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is *discrimination*, for it is through the use of the mind, as analyzer and separator, that the astral body is brought under control.

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings

Secondly, the astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant “out-picturing” and form building which leads to the most concrete effects of astral matter. Individual desire, national desire, racial desire, the desire of humanity as a whole, plus the instinctual desire of all subhuman lives causes a constant

changing and shifting of the substance of the plane; there is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalising by the astral energy of its creator. Add to these forms that persistent and steadily growing scenario we call the “akashic

records” which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent, of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres will be his response. Through this illusory panorama, the aspirant has to make his way, finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent and the certainty from the unreal. As the *Old Commentary* puts it:

“Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow it into the deepest centre of the Hall of Wisdom. Let him not be betrayed into the trap set for him by the serpent of illusion, but let him shut his eyes to the colourful tracery upon its back, and his ears to the melody of its voice. Let him discern the jewel, set in the forehead of the serpent whose tail he holds, and by its radiance traverse the miry halls of maya.”

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can

scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.

The astral plane is also the Kurukshetra, both of humanity as a whole and of the individual human unit. It is the battleground whereon must be found the Waterloo of every aspirant.

The astral plane is also the Kurukshetra, both of humanity as a whole and of the individual human unit. It is the battleground whereon must be found the Waterloo of every aspirant. In some one life, there comes an emotional crisis in which decisive action is taken, and the disciple proves his control of his emotional nature. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses, or it may be a long and

protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discernment (through right discrimination) the disciple testifies to his fitness for the second initiation.

I would like to point out that it is this test and crisis through which humanity is now passing, and which began in those conditions which culminated in the world war and the present world strain. The first initiation of humanity, as an entity, took place when individualization became possible, and the soul was born in the body of humanity. This was preceded by a period of fearful stress and strain, dimly sensed by the pioneers into the human kingdom from the ranks of the animal-men. Should this crisis be

successfully passed, the second initiation of humanity will be the result—the passing through the baptism and the entering of the stream. So the world war and its resulting effects constitute the Kurukshetra of the world Arjuna, and the outcome is still in the balance. Let this not be forgotten. There is however no cause for pessimism. The outcome of good is inevitable. It is however a question of a slow or a rapid realization and liberation from the great world illusion, and to this end every aspirant is begged to work strenuously and to lend his aid. Every man who liberates himself, who sees clearly, and who releases himself from the glamour of illusion aids in the Great Work.

Again, the astral plane is that whereon the pairs of opposites act and interact, and whereon the pull of the great dualities is most potently felt. Primarily, the interaction is between the soul and its vehicle, matter, but there are many lesser dualities which play their part and are more easily recognized by the average man.

Light and darkness interact, as do pleasure and pain; good and evil meet and form the playground of the Gods, and poverty and riches are offset one against the other. The entire modern economic situation is of an astral nature; it is the outcome of desire and the result of a certain self-

ish use of the forces of matter. Heat and cold, as we understand the term, in a most peculiar manner are the result of the interplay of the pairs of opposites, and an interesting line of occult study concerns itself with the effects of racial emotions on climatic conditions. We most truly make our climate in one significant sense. When desire has burnt itself out, planetary life comes to an end, as climatic conditions will negate form-life as we understand it.

In relation to the human unit, the secret of liberation lies in the balancing of the forces and the equilibrising of the pairs of opposites. The Path is the narrow line between these pairs which the aspirant finds and treads, turning neither to the right nor to the left.

It must be remembered always that when the pairs of opposites are discerned, when a man balances the forces of his own nature, when he has found the Path and become the Path, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds and so become a co-worker with the Masters of the Wisdom. Let us pray and hope that this may be the practical outcome of our understanding of the nature of the battleground of the astral plane.

A Treatise on White Magic, pp 221-225

The greatest achievement is selflessness.
The greatest worth is self-mastery.
The greatest quality is seeking to serve others.
The greatest precept is continual awareness.
The greatest medicine is the emptiness of everything.
The greatest action is not conforming with the world's ways.
The greatest magic is transmuting the passions.
The greatest generosity is non-attachment.
The greatest goodness is a peaceful mind.
The greatest patience is humility.
The greatest effort is not concerned with results.
The greatest meditation is a mind that lets go.
The greatest wisdom is seeing through appearances.

Atisa

The Land of the Heart

Eduardo Gramaglia

Building a bridge between taking-giving

It is somewhat disappointing to realize how little I know about the heart, this sun of my own little system, the knowledge of which I can only approach through analogy at this stage. The sun is a giver of life, and a storehouse of vital-electric energies. It is the great pulsating and beating heart of our system: it vitalizes and informs endless hosts of beings under its sway. As the heart distributes life and joy around my own little system, and regulates the circulation of the blood and who knows what other yet unsuspected fluids and gases, there must be a correspondent circulation of vital currents throughout the solar system, of which the Sun is the heart. These are those “circulations of the cosmos”, spoken of in *The Secret Doctrine*. This twelve-faceted vibrant life is inside ourselves too.

When we speak of “raising” the energies we imply that the same basic energies of Kundalini are re-focused and therefore re-directed to a higher usefulness. The bridge between the solar plexus and the heart is no common bridge: it is the gateway from the personal to the impersonal spheres; so it is closely related to polarization and identification. The burning cauldron of the solar plexus is transmuted into the cold fire of the heart. This involves a “transformation from one species or kind into another” (*Yoga Sutras IV, 2*). This is not a commonplace transformation, such as that from water into ice. It involves a change of substance, as if from hydrogen into helium, or even the alchemical transformation of raw matter into gold. If the potentiality does not exist within the material, then an influx of new possibilities is required: in music, a modulation from minor to major, or a passage from chromatic to diatonic modes. Without love, this shift is not possible. The passage from the solar plexus to the heart is

a necessary inner transmutation on which even the Planetary Logos is working.

A simple look around suffices to conclude that this shift from “taking” to “giving” is an on-going task on a planetary level. This is why neither our Sun nor our Earth are looked upon as “sacred planets”. On that, for us, incomprehensible level, this also implies that soul-infusion is still proceeding. We thus become “sacred units” when the focus has been translated from the centripetal emotional forces of the solar plexus, which “takes” and draws onto itself (forces which were, at certain stage, an evolutionary need), into the irradiating, loving, inclusive, life-giving universal centrifugal heart. When the bridge between the solar plexus and the heart is built, the lower and the higher stand connected, and one “takes in order to give”, thus “establishing a flowing continuity”. “Scientific service” becomes possible. The solar plexus is then an “antechamber” of the heart; the latter being the realm of synthesis: its radiance “brings together the most diverse organisms”. The first symptoms of this transmutation can be experienced as one sees others (beings and things – yes, even a chair, why not?) as part of ourselves. Thus the complex system of relationships changes, it becomes simpler, and Love becomes the pre-eminent unifying factor in our lives. All hearts thus become one only Heart.

If any psychic power is awakened by the heart, it must be of a higher mental type, and a result of this bridge built between the lower and the higher, which “establishes a continuity in taking-giving”. The heart is the focus of the higher sensitivity. When the heart awakens, there is no point in saying “I have awakened”. It is the energies of life which are released and freed inside us.

Petty personal matters are always connected with the mists and vapours of the solar plexus, which cloud the vision; while the heart is the organ of sensitive response to group or world conditions. So the psychic powers associated with the heart are set in motion from buddhic realms, being of a healing nature, and producing a higher degree of inclusiveness.

Love being the propelling force, these higher psychic capacities can be consciously directed, applied and controlled. They are the product of a natural unfoldment of consciousness, and thus become permanent possessions. They can be exercised with complete confidence and effectiveness, as they are based upon knowledge of the higher Laws of nature. They are brought forward much in the same way as a trained scientist can bring about extraordinary results in the field of Physics.

In some way they are an expression of the Heart of the Sun, and an individual expression of cosmic creativeness. Solar plexus expressions are watery and hot in nature, and intimately connected with form; while those of the heart have a fiery and cold nature, they tend to a greater good, they dispel form and reveal what lies behind: they are a response to a need. Solar plexus expressions rely on phenomena; those of the heart reveal the universal principles and causes behind phenomena.

They involve some sort of sacrifice on the part of the user, and not personal interest or mere curiosity. Genuine unfoldment is produced “on a need basis”, and is “framed” within a specific field of service. I wonder what sort of higher expression may be developed, when the energies of the heart are in full sway, when the need to serve and express the love of the soul is so strong, when compassion comes out so natural, that perception is naturally enhanced, and all that love is poured forth with such strength that

the energies find their outlets and express themselves through a specific kind of psychic unfoldment. These higher expressions come as the need “to reach out” to others, heal wounds, and serve the inner group.

Which ideas can convey what the heart means? The heart arranges random events into a fine and subtle synchronicity, and thus magic emerges from the most unexpected corners of our daily lives. In the realms of the heart, speech ceases, that “peace that surpasses understanding” reigns, time becomes the eternal, the line becomes the spiral, and silence rules. Deep, loving inscrutable silence. It is – in a most literal sense – the Inner Sanctuary, “the refuge”, that high and sacred Temple which encloses the eternally burning candlewick of life, the One Life. This temple is not “my”, or “your” refuge, but the Temple of Humanity, the Hierarchy itself, whose walls are built with all those perfected stones, those individual hearts who have awakened to the highest sense of cooperation. The inner flame within its Sanctum, “the jewel in the lotus”, is kindled by those on the side of light. Those on the other side undertake the almost

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impossible task of extinguishing it, until a final severance is accomplished and darkness supervenes. On this land, the on-going battle between light and darkness is sensed.

The heart is the Land of cold fire and unfathomable Mystery (“mystery”, from the Greek “*μύω*”, “to keep eyes ajar as if beholding a portent”). That “Mystery” or portent is that still higher Summit which can be caught sight of from this land. The heart is not the paradise where the soft and warm breezes of the Zephyr caress the emotions, give comfort and make up a Garden of Eden. It is the Highland of Law and Joy, endearingly cold and white as the snow which protects the seeds from the frozen winds.

Synthetic Inclusiveness

John Rasmussen

One may begin with the imaginative recognition of the Presence as both the origin and outcome of the spiritual path. At this point, realizing the Presence is only the aspiration to tread the path. Our belief in the necessity of turning towards divinity acts as a touchstone for the personal evaluation of spiritual verities. This belief is the magnet that pulls us towards unification, and the evidence within us of the seed of Spirit. It leads from imagination to the intuition of the Presence, which is our response to the call of the One Life, and the guarantee of our eventual success. Students do well to remember that the life force impacts every existing atom, which means that it manifests as etheric energy, and astral and mental, as well as higher energies. We are constantly surrounded by life force; every atom in every moment is alive. The realization of the Presence impacts the individual directly, but originates on extra-personal planes of existence. The dense physical human body uses the heart and blood stream to distribute life force, just as the soul uses the nervous system to expand consciousness. Neither event originates in the personality; neither involves intellectual fabrication or emotional response.

Intellect and emotion distort the realization of the Presence. The vehicles of the personality are organs of perception in the material world. While getting beyond the personality may be a dear aspiration, it cannot be achieved by the personality. Until now, we have led materially-

oriented lives, obsessed with forms in phenomenal dimensions. We are full of ourselves, but our desires for the separated self, and our talents for personal living will not advance our spiritual state. In time, our emotions and reason will be amplified by intuitive knowledge and our understanding will become synthetic. But this involves a crisis between the desire to return to what is familiar and phenomenal, and the willingness to press on, for better or worse, into unknown and from the view of the personality unknowable experiences of higher consciousness.

The Tibetan writes of the “resistance from that which we call the ‘not-self’ or the material aspect. This might be called the basic cause of all disease.”¹ The reference ‘not-self’ is to the transitory vehicles of the personality, which are entirely dependent on the living processes of the soul that encloses them. The soul is acclimatized to its own plane of existence, and most students know little or nothing about it. We may, with some confidence, suppose that the focus of the soul is not concerned with the material goals of the personality. Having sent down into incarnation a tiny fragment of itself, the soul remains in its own dimension,

and lives within group-oriented consciousness. Within the confines of the material form, the personality lives as a separated self, reacts to its own desires, forms its own opinions, and pursues its own education.

The path of selfishness leads inevitably to crisis. Most human beings are unable or unwilling to fully celebrate their connection to human-

We are constantly surrounded by life force; every atom in every moment is alive. The realization of the Presence impacts the individual directly, but originates on extra-personal planes of existence.

ity as a whole; some part of humanity, identified along national, religious or racial lines is always excluded in their point of view. This state of mind does not represent the material world as it must be. How nature appears to us is determined by our desires and thoughts, and we change this appearance when we change ourselves. If selfishness was transformed into the optimism of sharing global resources with all mankind, war and poverty would quickly cease to exist, and the state of the world would change rapidly into an expression of love, compassion, joy and equanimity.

A crisis or paradigm shift is an event or sequence of events in which a turning point is reached. A given theory, or the personality itself, will be stretched in order to align with the new discovery. Drawn into tautness, the theoretical or personal environment becomes able to work in ways that would have been impossible before the crisis. Resistance, based on self-interest, can stall the process of change. People will not accept a paradigm shift if it threatens their status in the current paradigm, or requires the abandonment of their prejudices. The student can mitigate the impact of a crisis by self-examination when the first hint of separateness manifests in his or her mind. In the competition for resources, human beings deny the needs of others in order to satisfy their own. How often have we found ourselves incapable of rejoicing at the common good, and only capable of responding with joy at those particular events which involve our own personal benefit? Until the transfiguration, the personality is at war with the soul to secure the autonomy of personal will; afterwards, the soul-infused individual has no desire to oppose the demands of spiritual will. "Every personal desire is harmful, but striving toward

achievement is required. Desire is not an achievement. Achievement is the realization of necessity."² Each desirous thought harms the person having it by sustaining the glamour and illusion of separated selfhood. It harms the environment by adding to the accumulation of selfishness.

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The personal will acts locally and contingently in the pursuit of self-interest. This is not wrong in its place, when egoism and possessions are seen as the highest value. But it may become wrong, after contact with the soul and the intimation of spiritual will, when it represents an unwillingness to evolve into the higher opportunity. "Ineffable thought is the beginning of spiritual discipline. These quests, void of the personal element, awaken the reflex of action - this is called achievement."³ Devotion to the good of the group, whether that group be a school, an ashram or humanity itself, decentralizes the individual mind. As our devotion becomes ade-

quate, moments of self-forgetfulness activate our spiritual intention, and invoke an immediate response from the soul.

Paradigm shifts follow one another; all moving us closer to the realization of synthetic inclusiveness. Our ancient master, Patanjali, writes: "Tireless endeavour is the constant effort to restrain the modifications of the mind."⁴ The modifications of the mind are true and false thoughts, imaginings, dreams and memories; all of which are appearances in the phenomenal world. This passage is variously translated. Johnston has it as: "The right use of the will is the steady effort to stand in spiritual being."⁵ And in the translation by Ganganatha Jha, we read: "Exercise is the effort towards quietness."⁶ The effort referred to is the steady focusing of the mind on the ineffable thought

of impersonal Being by restraining all separative thoughts that relate only to appearances. This quietness or standing in spiritual being refers to a state of consciousness in which the complete integration of the personality with the soul is realized, as the voice of the personality is stilled, so that we may hear the call of higher consciousness.

Intellect is the source of both self-alienation and self-affirmation. As long as a personal focus predominates, we shall remain limited to the materiality of the lower self. In time, perhaps after many incarnations, a point of balance is reached in which neither the lower self nor the higher self has complete control. The resistance of the personality to the soul is still too strong to be overcome. The force of self-interest still fights against the tendency towards synthesis. The student rocks back and forth between separateness and the inclusion of all living beings. We may have moments of realizing the Life within all forms, without being able to stabilize our consciousness in that dimension because we still desire more personal, human living and more knowing of the form side of existence.

Even after initial soul contact, we want freedom, happiness and self-fulfillment in the material world. Desire guides the pursuit of analytic knowledge, which requires language to produce objective meaning through propositions. The reasoning faculty can only distinguish truth from falsity when they are expressed in propositions and other mental forms. Intellect holds the central place in the student's attention. There are many for whom the central place is held by emotion, but they are not yet concerned with the quietude of the personality. Our use of thought is self-willed, self-centered and self-cherishing. We have great knowledge of the material world that does not require access to higher levels of meaning expressed in synthetic or intuitive knowledge.

Crises of refusal occur in the personality, the community or the nation when the soul's energies are blocked by selfish thoughts and actions. When we know what we are, and can acknowl-

edge it, our spiritual intention is realized and we live the new paradigm. Through this acceptance, the student finds his or her connection to humanity. Synthetic inclusiveness is the hallmark of the disciple. The discovery of spirit in ourselves involves the discovery of It in all others. Whitman writes: "whoever walks a furlong without sympathy walks to his own funeral drest in his shroud."⁷ Impersonal and universal love for, and identification with, all sentient beings is the source of sympathy.

Wisdom, or intuitive and synthetic knowledge, concerned with the essence within material forms, is also a part of the mental plane. The Tibetan writes: "Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends."⁸ Each level of experience reflects some portion of reality; each exists in relationship to some part of the teaching. In order to discover higher forms of knowing, we must extend our consciousness past lower ones. Spiritual practice, the effort towards quietude, the steady effort to stand in spiritual being, perfects our approach to extra-phenomenal dimensions of consciousness. Intuition requires intellectual knowledge and then forgets it, as this foundation of thought falls below the level of intuitive consciousness. When the soul makes its influence felt, the personality at first responding with resistance, reaches the high-water mark of separateness, and the conflict of Kurukshetra begins.

* * *

Can intuitive and synthetic wisdom arise from personal and separative knowledge? The answer must be both yes and no. Wisdom requires phenomenal experience; we would not be wise without both cognition and the rhetorical skills required to say what we know. It is, after all, the lower concrete mind that receives the illumination of the soul. As the mind devel-

ops, we become less subject to selfish illusions, and less apt to identify with form. Personal knowledge of the results of a science experiment, or the conclusions of a philosophical argument, always need an object in the material world. We know an axiom of Euclid through self-evidence, and although our understanding of it is intuitive, our expression of it is still heavily connected to language.

When we look into a mirror, an appearance is reflected back to us. The senses, as well as our emotional and intellectual states, define how we react to the reflection. For many, it will not be easy to accept that the appearance is not all of who we are. A phenomenal object presents itself to be judged. The lower concrete mind is built for just this kind of analysis. As if that were not enough, in other ways our reaction is silent and almost instantaneous. Our judgments concerning this reflection are already programmed by potent emotions and a long history of self-interest. We are set, before looking, to believe the image in the mirror is true, and to react to it accordingly. We do not need to regard the emotions, or replay the judgments; we know in that instant of silence what we believe. The same kind of process occurs when we look at people in the world around us. These, like our own image in the mirror, are direct objects and our experience of them is transitive. What we in fact are does not appear in the mirror; it eludes all attempts at objectification. Our experience of That is intransitive.

A verb is a word that refers to an action or a state of being. A direct object refers to the person or object that receives this action. A transitive verb usually takes a direct object; for example, 'She writes an essay'. A transitive verb expresses that someone or something acts in the phenomenal world. A transitive verb needs an object noun as its complement to show the person or

object that has been acted upon. Pilots fly aircraft is transitive; birds fly is intransitive. An intransitive verb expresses that someone or something is acting by itself; it does not accept a direct object as its complement.

We are taught that when the antahkarana is being built, the awareness of the soul must be present alongside the intention of the personality. The intention of the personality must be stated in words; the awareness of the soul cannot be so expressed. The Buddha teaches that "Truth is not in the letters."⁹ Words depend on

judgments, which may or may not conform to the word's spiritual meaning. Attachment to words is clinging to phenomena. This, we know, obscures direct spiritual experience. The transcendence, of which the Buddha speaks, "is realized suddenly and intuitively as the 'turning-about' takes place in the deepest seat of consciousness."¹⁰

Turning-about is the result of synthetic inclusiveness; we turn not because we feel it is right to do so, or because we have been convinced by an argument. We do so because the soul's con-

sciousness, acting on higher mental subplanes and informing our intellect, has revealed the truth of the at-one-ment of all sentient beings. We may not be able to logically defend the idea we have received, but in ways we cannot explain, the intuitive idea is nonetheless working upon our intellects. This initial turning about in the deepest seat of consciousness is the intransitive force which drives all our spiritual endeavors. When we act phenomenally, we seek to satisfy a material desire; we want an object or state of mind. Such actions are therefore always transitive; they always have an object upon which we are acting. As we pursue our spiritual career, our desires and the thoughts that drive them, move away from what we may grasp for ourselves, and become focused on extra-phe-

When the antahkarana is being built, the awareness of the soul must be present alongside the intention of the personality.

nomenal objects. She seeks enlightenment for the benefit of all sentient beings. He desires nothing for the separated self. An intransitive desire has no object within the domain of the personality.

The planetary etheric web encompasses every living being; our personal existence is part of a larger cosmic existence. But the personality wants to be taken literally in its separateness, as being the meaning of itself, and not figuratively or metaphorically, as being a representation of some meaning outside itself. The personality wants to be considered a fact. In its separateness, the personality, is ephemeral and contingent, and never truly independent and self-subsistent. Considered as expressions of their Source, all beings are literally and nondualistically real, but if considered as independent of their Source, all possess merely a dualistic and figurative existence. We are unreal in separateness, but real in synthesis.

Life, which is never manifested and can never be an object, is the presence of all manifested living. Life Itself is never an object to us, and we are not objects to It. What we fabricate in our minds concerning our encounters with the phenomenal signs of divine Life, or our theories and theologies, may be objectified, but these are merely phenomenal. When we desire contact with higher expressions of Being, the desire exists without an object. We quiet the personality, lose all sense of separateness, and proceed on our intransitive way without seeking an object to reward our effort. When we finally do stand steady in the Light, the Light is not an object. We may think about It or talk about It, of course, but this is not the quietude towards which, to reach beyond phenomena, our efforts must tend.

Synthetic knowledge is extra-personal and extra-phenomenal, comprehensive and univer-

Synthetic knowledge is extra-personal and extra-phenomenal, comprehensive and universal; in it all sense of separateness is lost.

sal; in it all sense of separateness is lost. Synthetic knowledge is therefore intransitive. The Tibetan writes: "Intuition is the synthetic understanding which is the prerogative of the soul and it only becomes possible when the soul, on its own level, is reaching in two directions: towards the Monad, and towards the integrated and, perhaps (even if only temporarily) coordinated and at-oned personality."¹¹ In this state of synthetic understanding, the soul's experience

of Monad and personality elude all objectification. "Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness."¹²

Some will respond to synthetic knowledge with anxiety, believing it denies the existence of a personal Deity and the possibility of having a relationship with Him or Her. This kind of belief is transitive, and attempts to make an object of the divine to Which we may relate as Creator and Beloved. To consider the Self as

either desirer or desired is to misjudge It. In the experience of intuition, the relation to a personal God is transcended but not denied, because all personalities are ultimately absorbed into the divine.

Like a planet or solar system, we are incarnated particles of Being, appearing to be temporarily isolated from the Whole. We are the invention of the thinking soul, as the soul is an artifact in the Universal Mind. If we do not see past the isolation, we cannot recognize it as temporary; then we live as if separateness were the rule, and synthesis, a chimera. But by incarnating repeatedly, we uncover intransitive and synthetic consciousness until we come at last to what the Tibetan calls the tendency to synthesis. "This tendency runs through all nature, all consciousness, and is life itself. The motivating urge of God, His outstanding desire, is towards union

and at-one-ment.”¹³ Transcending phenomena, including our own personalities, we disavow the tendency towards what the Tibetan calls the great heresy of separateness.

Separateness will be replaced by synthetic inclusiveness; Life, its purpose and those higher realities now veiled by a facade of appearances shall, in the light of the soul, become known to all. Through impersonal and universal love, we seek to know the Life within all forms. In the absence of feeling and thinking, soul contact causes synthetic knowledge to be uncovered. The new paradigm is one of synthetic inclusiveness in which all living forms are accepted, with none left out. When the personality reaches the end of its power, self-forgetfulness becomes synthetic understanding, and we forget the dream of personal living in impersonal transcendence. The student thereby finds knowledge of two truths: a higher intransitive and impersonal identification with the Self, and a lower conventional and relative knowledge in transitive and personal relationships of the “not-self”.

For most students, appearance or personality does not yet fully respond to quality or soul, but we are nonetheless attracted to its higher love and intelligence. Our view is as yet partial, and concerned with contingent and ephemeral phenomena contained in form expressions. It is only by transcending these in favor of abstract ideas and pure love, that the student becomes energized by the One Life, and arrives at synthetic inclusiveness. “A completed point of view – as experienced on soul levels – indicates

the removal of all barriers and the freedom of the disciple from the great heresy of separateness; he has therefore created an unclogged channel for the inflow of pure love.”¹⁴ We have inherited much. Now the student’s task is to let go of our formal inheritance. Our bodies, de-

sires and thoughts are materially oriented, self-centered and separative. The gift of the soul is the tendency towards synthesis. As a living process, it has penetrated our heart center and filled us with Christ consciousness. We have the awareness even when we can’t define it. Synthesis is a potent expression of divinity; separateness is a glamour of the personality. Hidden in the daily living of humanity, buried under selfishness and insensitivity to the suffering of others, at-one-ment is emerging throughout the world. The student’s spiritual

progress is tied to this global conditioning. The One Life which is awakening in humanity is also awakening in us.

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So Souls Unite in Flight

Kathy Newburn

There is a simple aphorism which highlights the importance of working together in group formation – one of the signatures and opportunities of Triangles.

“As birds fly together to summer realms, so souls unite in flight. Passing through the gate they thus alight before the throne of God.”

The Law of Analogy is one of the key teaching modes of the spiritual path. In this aphorism our attention is drawn to birds flying in formation as akin to “souls in flight.” Why so? Perhaps this calls us to remember that when we work spiritually, such inner union is possible and is, in fact, the very nature of the soul. The soul is group and at this level we can accomplish much that as limited individuals is not possible.

In group formation birds gain velocity through the aid of other birds – the uplift in the wings of the birds in front serves to pull along those behind. Birds possess an instinctual telepathy and also combine several different types of senses when they navigate. They get compass information from the sun and the stars and also through sensing the earth’s magnetic field. They get information from the position of the setting sun and from landmarks seen during their long journeys. There’s even evidence that a sense of smell plays a role in their migration.

Birds fly in a ‘V’ formation as this is clearly the most effective way to produce the maximum speed with the least amount of effort. Birds in flight are prepared, directed, focused, and polarised to achieve their goal which is survival itself.

Birds are highly responsive to the times and seasons of the year. The fall season we are moving towards in the northern hemisphere becomes one of the most important and challenging for them, particularly those that migrate for they are preparing for an arduous and oft times perilous journey. And the preparations

start now, for the migrating birds respond instinctively to the shortening of the days, the growing shortage of food and, with the falling of leaves, to the sense of a need for protection as a result of a growing susceptibility to predators.

All these factors combine to signal this as the time to make preparations for the gruelling journey ahead. They prepare by stocking up on food to gain the needed energy. Humanity has caused additional hazards for migrating birds – the many lights and exceedingly tall buildings have caused interruptions and resulted in millions of casualties. Who knows as well if electro-magnetic radiation is also interfering with their journeys, just as it may very well be interfering with our own.

As we move through our spiritual journeys we know that this period of Virgo, a mutable sign, is a time to begin shifting and preparing for the challenges and opportunities of the lower interlude period that lies ahead, the time of the waning of the sun’s light and the eventual opportunity of the winter solstice. And this year’s Virgo period – following as it does upon the influx of Sirian energies during the two Leo full moon periods, has surely resulted in a tremendous release of the lighted Christ within.

The opening aphorism encapsulates aspects of the opportunity we have as Triangles members and more broadly as people following a spiritual path – that is to work collectively, in group formation, finding direction from the alignment offered by the group – in all its many and varied sizes, qualities and intentions. Through our work together in Triangles we aid the Logos in creating a sacred planet – and he needs humanity’s focused assistance to achieve that goal. It is a long journey and we can most effectively aid the process as we work together. Through that means, as the mantram states, we eventually become enabled to “alight before the throne of God.”

The Introductory talk given on the weekly Triangles Webinar, September 6th 2021
www.lucistrust.org/triangles/webinar

Turning our world “The Right Side Up”

Dermot Carroll

The idea of cultivating detachment goes against the prevailing mindset of the average citizen of the western world, where the making of attachments is much more in vogue. In fact this work of cultivating attachments is not just a feature of western societies; it is the predilection of humanity throughout the whole world – even though the root philosophies of eastern societies tend to emphasise detachment much more than those of the west. We cultivate attachments from our earliest years, attaching to our parents and families and friends. In later years we attach to partners, to groups and organisations, to careers, to the various spoils of life. Most centrally we attach to the idea of ourselves and over the years concretize this idea of self into a fixed and immovable form. By a certain age the “I am” no longer represents the divine spark within but is instead the set of all sets of attachments, physical, emotional and mental, that we have gathered around us on our journey. Not only are these attachments not the “I am”, they obscure it, hiding ourselves from our Self and bestowing us with an illusionary experience leagues away from the true nature of reality. Detachment is the compass that can lead us back home.

Advocates and practitioners of detachment who realise this truth and begin this journey back to Self will find limited support for their endeavours from the mass of humanity. We are often reminded of this in the Tibetan’s writings on the disciple (like those featured in the last issue of *The Beacon*). Disciples will find themselves unpopular within their family and community group because the idea of liberation through relinquishment is counter-intuitive for anyone submerged in the world. It opposes the obvious idea, embedded in us since childhood, that liberation occurs through acquisition. It is upside-down thinking, *A Course in Miracles*, a

form of raja yoga that I often refer to for guidance, describes the world as being upside-down and spiritual training as the method of turning it right-side-up. Both the Tibetan and the Course tell us of the hardship that this can bring for the disciple.

Carlos Castenada, a controversial and once popular influencer of the nascent New Age movement, captured the essence of this hardship in a volume titled *Journey to Ixtalan*. In this book, Ixtalan is the home village of the sorcerer Don Gennaro, who tells the central character, Castenada, that for years he has never been able to return to his childhood home. He then confusingly says that he has just recently been there. Castenada asks how these two statements can be reconciled. Don Gennaro and the book’s other sorcerer, Don Juan, then explain to Castenada that Don Gennaro is now so greatly changed that he is unable to participate in the spirit of the village life, nor can he anymore relate to the spirit of the people or be comforted by the companionship of the community, all because his experience of, and understanding of reality has changed profoundly. This isolation from his formative community leaves him somewhat saddened and illustrates for the reader the sacrifices that accompany the path of knowledge. This same detachment grief is depicted in Akira Kurosawa’s film *The Seven Samurai*. In the final scene, having helped the small farming community to permanently defeat the menace of bandits, the leader of the seven stands and watches the farmers working happily together in the fields. Realising that he must now return to his solitary, disciplined life he turns to the others and says, “again we lose”.

It is the lot of the disciple to turn away from all that seems good and embrace that which seems to offer nothing. And yet somehow the draw to do this becomes irresistible. We see this

vividly in the Gospels when Jesus calls James, John, Simon and Andrew to join his mission. We are told that immediately they left their boats to follow him. Relinquishing their life's work, their trade and the prosperity it brought them, in order to walk in the light was, for them, the obvious, irresistible path to take.

So, in practicing detachment we are going very much against the grain. A Course in Miracles speaks about this jarring reorientation in its depiction of the stages that we go through to become what it calls a Teacher of God. Among these are the effects of the detachment process. The Course outlines how, in order to develop Trust, the 'Teacher' must go through "a period of undoing". It states that this 'need not be painful but it usually is so experienced', and that it 'seems as if things are being taken away' but what is 'rarely understood' is that 'their lack of value is merely being recognised'. This recognizing of what is of value and what is not, is what we would describe in the AAB teachings as looking beyond the astral and lower mental to the higher mind for an understanding and evaluation of our circumstances. It is the piercing through of the clouds of glamour and the seeing of things for what they are rather than what we have made them be. The heavy sadness that comes from the work of detachment is rewarded by the liberating clear light of the soul that awaits at journeys end.

For the aspirant the work of detachment can seem endless. Certainly, in the early stages it can seem that progressing out of entanglements in order to achieve some vague, ill-defined reward is a valueless endeavour. Yet the faint pull of the light keeps drawing us back to the work, encouraging us to put in the effort. There are endless traps along the way. Castaneda points to these in his depiction of the four enemies of a man of knowledge. Once the aspirant has overcome fear – the first enemy, he will reach clarity – the second enemy. On reaching clarity the aspirant is bound to think themselves a cut above the rest, that they are endowed with a special knowledge and have reached nirvana. If the aspirant should

proceed beyond clarity they will attain the state of power and this in turn will be the third enemy. The fourth enemy of a man of knowledge – old age – humorously indicates the amount of effort required to succeed in occult work. The three enemies fear, clarity and power are illuminated more precisely in the various glammers of the Bailey teachings where we are blessed to have them broken down into a format that we can study scientifically.

Even though, as I have outlined, the work of detachment is indeed difficult, it does not remain so for its entirety. Once we have acquired the method, it, like any task, becomes easier. Time, study and effort in the early stages help us to master the principles. We find ourselves attracted to teachings, individuals and circumstances that aid our learning. Situations arise in our life upon which we can practice. These may seem at the time to be unwelcome impediments to our spiritualisation because they force us to engage in the mire of worldly activities and the lower emotions of worldly affairs, when we would rather be in our ivory towers contemplating God. But these difficult trials we find, on reflection, are our greatest teachers. His Holiness the Dalai Lama teaches us this when he refers to those who forced him into exile from his homeland Tibet, as "my great friends, my enemies the Chinese".

The reflections on detachment that we carry out on the Path are a powerful and gentle way of helping us to both comprehend the seeming contradiction in His Holinesses' statement, to understand and respond to the work of detachment. They are cryptic enough to be worthy of an esoteric discipline yet specific enough to be understood scientifically. They help us gradually turn the world right side up as we advance closer to the light of our true selves, recognising and leaving behind all of the unhappy things that we have made, and advancing with the miracles we have created. If we tread the path carefully, are reflective and mindful of the glammers in our way, then the road will be easier and shorter.

The Occultism in Job, The Climax – Part 4

Alice Bailey

The drama of the Book of Job now mounts to a climax. A new and irrevocable step is taken, and at the close Job emerges a new man, with a new vision, a new mode of life, and with an entirely fresh set of values. He has been re-oriented and transformed. He has passed through the stages of outer humiliation and of internal controversy. He has heard the voice of his own Soul, and all his earlier satisfaction in his worldly position and influence, and his later revolt against the apparently unfair measures of fate, fade away into the silence. He has been told what are the hindrances which are keeping him back from a full participation in the blessedness which is the heritage of all the Sons of Barachel the Buzite, of the kindred of Ram.

There has also been vouchsafed to him a glimpse of the nature of the Way, and he has turned an attentive ear to the voice of his teacher. Now he stands before the Portal of Illumination, and waits to hear what the Lord will say unto him.

The great Being before whom he humbly stands, is the Hierophant of the Mysteries, and the One who opens the door through which all pass who seek to tread the Way. He is met with many times in the Bible and ever at the initiation of new enterprise. He is contacted always when the disciple is ready to undergo an expansion of consciousness which will initiate him into a fresh cycle of spiritual living.

He appeared to Moses in Egypt and commanded him to lead the children of Israel forth into the land of Canaan (Exod. 3:2.7.). He superseded Joshua before the walls of Jericho and as Captain of the hosts of the Lord carried the people forward to victory (Josh. 5: 13.15). Isaiah saw him high and lifted up, and cried out at the sight, "Woe is me, for I am undone ... for mine eyes have seen the King, the Lord of Hosts" (Isaiah 6). But to him was given a message and a

prophecy which have directed and aided thousands in the passing of the centuries. Jeremiah had a similar experience (Jer. 1: 4-9) and Daniel likewise (Dan.10), whilst in Christian times, both Paul and John, the beloved apostles, met their Lord face to face, and were by him initiated into the kingdom of Spirit and entered upon that experience which we call the "life of service" (Acts 15 and Rev. 1:10-19).

Now, Job, emptied of self and pettiness, passes into the Presence and receives from the lips of the Initiator a teaching and an instruction which (in four wonderful chapters) cover the entire range of occult truth. The greater part of the Book of Job has been occupied with the subject of Job's feelings, emotions and reactions, and has dealt with the world of effects and of results. But at this point we are drawn into the world of causes. The Lord proclaims the immutability of Law, and the fact that Nature is governed by this law and progresses in proper order. Foundations, measures, divisions, forces, pass before us and the greater whole is seen and pictured for us on a planetary canvas. Man is then known to be but an atom, forming part of that greater form. The pettiness of man's knowledge and the majesty and power of God, and His unutterable wisdom are contrasted in words which roll forth like the chords of a great organ.

"Where wast thou when I laid the foundation of the earth? Declare, if thou knowest understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof?

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it

brake forth as if it had issued from the womb?
 When I made the cloud the garment thereof,
 and thick darkness the swaddling band for it.
 And break up for it my decreed place, and set bars and doors.
 And said, Hitherto shalt thou come and no further, and here shall the pride of thy waves be stayed....
 Hast thou commanded the morning since thy days, and caused the dayspring to know his place....
 Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?
 Hast thou perceived the breadth of the earth? declare if thou knowest it all?
 Where is the way where light dwelleth? and as for darkness, where is the place thereof?...
 Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion?
 Canst thou bring forth the twelve signs in his season? or canst thou guide Arcturus with his sons?
 Knowest thou the ordinances of the Heavens? Canst thou set the dominion thereof in the earth?"

In the following chapter, the mysterious processes of nature are touched upon and man's failure to comprehend the cause of even the most obvious of nature's way is emphasized. In spite of man's vaunted independence, he takes his place in the great pageant of living things. The heavens revolve, the seasons pass, the fertility of nature, and the cycles of generation unfold before his eyes, but all is vast and stupendous. He realizes that the measure of his understanding is finite indeed. His finite mind struggles to grasp infinity and falls back, dazed by the enfolding sweep of the cosmic mind. He stands aghast before the magnitude of the evolutionary plan and before the mysteries of astronomy, of zoology and biology which are dealt with in these mar-

vellous chapters, and finds in himself no solution nor the capacity to explain.

The Hierophant next asks Job a question: "Shall he that contendeth with the Almighty instruct Him?" (Job 40:2) and Job speaks in answer the following words, so different in tone to his earlier arrogant statements:

"Then Job answered the Lord and said:
 Behold, I am vile; what shall I answer Thee?
 I will lay mine hand upon my mouth.
 Once I have spoken, but I will not answer;
 yea, twice; but I will proceed no further."

The Hierophant asks Job over fifty questions dealing with the tangible material world, and he cannot answer one of them. He is given a vision of the vast field of knowledge which lies around him, and realizing his ignorance, he says: "I will lay mine hand upon my mouth".

The attitude of the Initiator towards Job now changes. He turns to him and says: "Gird up now thy loins like a man." (Job 40:7) The disciple at this stage should stand erect, and go forward through the Portal and past the Hierophant in the strength of his own Soul. He must face the new situation in the power of his own divine nature, and – realizing the limitations of the lower reasoning mind – should claim as part of his divine heritage the power to know and understand.

The Elephant and the Fish

There comes now from the lips of the Initiator a proclamation as to the Way of Wisdom under the symbology of behemoth, or the elephant, which is "the chief of the ways of God" (Job 40:15) and of leviathan, or the great fish (Job 41). There is no place in such an article as this for an exegesis of the elephant symbology under which the strength and power of God are so often portrayed, nor can one enlarge upon the universal use of the fish to picture the second, or love-wisdom, aspect of the divine manifestation. From the fish avatar of Vishnu in the Hindu Pantheon to the use of the fish in the Christian Bible the same basic conception is seen. In these two symbols, the elephant and the fish, the first and

second aspects of divinity are set forth, and students would find it of interest to trace these two through the Scriptures and temples and architecture of the world. Note what is said in connection with the great fish in the Book of Job, in chapter forty-one:

“Whatsoever is under Heaven is his ... and his eyelids are like the eyelids of the morning. By him a light doth shine and out of his mouth goeth burning lamps.... Sorrow is turned into Joy before him ... and by reason of him the mighty purify themselves.... He maketh a path to shine before him ... and beholdeth all high things.”

If therefore the fish symbol stands for the second divine aspect, if it is the veil under which the mysteries concealed the great fact of that inner subjective life which informs every form and which we call the Christ principle, and if the message is that within each one of us the Christ lies hidden and is the hope and guarantee of our ultimate glorification, then the words of the Hierophant can be interpreted in the following manner.

Through an understanding of the Christ within your heart, sorrow, which is the result of identification with the form side of life, can be turned into joy, and purity can be attained. Then the light will shine upon your ways, for Christ is the light of life itself, and the Path through Him will stand revealed. He is the Way, the Truth and the Life, and through Him all high things can be perceived. Whatsoever is under the Heaven is His, and therefore through Him “all things are yours, for ye are Christ’s and Christ is God’s”. (I. Cor.3:22-23)

The futility and emptiness of the material life to the man who has reached the stage of discipleship has been experienced by Job. Now he is told to take his heritage as a Son of God. Job then girds up his loins like a man, and makes answer to

the Lord. He sums up what he has learnt in the following statements:

“I know that Thou canst do everything.
Every thought of my heart is revealed to God.
I have spoken much foolishness.
My ear heard thee, but now my eye seeth thee.
I see myself as I am.” (Job 42)

Through an understanding of the Christ within your heart, sorrow, which is the result of identification with the form side of life, can be turned into joy, and purity can be attained.

The self is revealed in the light of the Self; the divine power to achieve is recognised and Job sees his lower nature in its true perspective; it becomes apparent from Job’s statements that he has made the at-onement between the two parts of his nature to which Elihu, speaking as the Soul, referred. He has become aware of his divine nature and he also is aware of the human instrument through which it must express.

In the closing part of the initiation ceremony in which Job, the Son of God, is participating, we find the personal nature is consecrated as a burnt offering, whilst Job is accepted and enrolled in the ranks of the Knowers of God. (Job 42: 7-8)

So end the tribulations of Job and through much suffering he enters into joy; from darkness he has passed into the realm of light. He has fought his way to the feet of the Hierophant of the Mysteries and has passed through the Portal of Initiation. As the result of his experience, his lower nature is offered as sacrifice to the higher. He has seen God face to face and as a result enters into a new state of consciousness and a new cycle of existence.

The symbology contained in the concluding details of the drama is perhaps the most significant and interesting in the entire book. The first episode related after the initiation process is concluded demonstrates the fact that every initiate, by nature and instinct, is a Server. We

read that Job prayed for his friends. The next point to be noted is that he becomes a centre of magnetic or attractive energy; he drew people to him (Job 42:11) and in his degree and place fulfilled the words of the greatest of all initiates when He said, "I, if I be lifted up will draw all men unto me..." (John 12.32) To act as a mediator, and through the attractive force of a spiritual life to draw men into the kingdom of God, is the function of all true souls, and these two characteristics can be seen manifesting in the life of Job.

It is interesting to note also that his temporal affairs adjusted themselves likewise. Where there is harmony with the law and an exemplification of loving living and selfless service then there must inevitably come the meeting of all and every need. The inflow of spiritual life must produce a corresponding inflow of material things, for the occult statement that through the ages has directed the thoughts of esoteric students to the effect that "as above, so below" is the formulation of a great and natural law. This, the life of Job demonstrated.

Finally we read that in the place of his three friends Job gained three daughters. They embodied in themselves the three aspects of the Soul just as his three friends symbolised the three aspects of the form nature. These three in their names express the qualities of the divine life.

There was first of all Jemima, whose name means "dove". In the symbology of the Bible the dove is ever the symbol of the spirit. It will be remembered that at the baptism of Jesus at Jordan the dove descended and abode upon him. In Jemima therefore we have symbolized for us the first and highest aspect of the divine nature. She stands for the spirit or the energy which brings all into being and holds all things in existence.

Kezia comes next, whose name means "most precious of all". She stands for that which is mentioned in the Bible as having a "price above rubies", the second great aspect of the divine nature, that of love-wisdom. Spirit and soul together, power and love united, in order that Job

might demonstrate his divinity in the world of men through the manifestation of divine energy and wise and loving intelligence. In the place where he had loved and suffered Job had to express these qualities. This being so, the meaning of the third daughter's name becomes apparent. She was called Karen-Happauch, which means "splendour of colour" and symbolizes the radiant demonstration of the life of the Soul as seen in the world of everyday affairs.

Power, wisdom and beauty! These are the qualities which must radiate forth from every human being who, having passed through much tribulation, has at last achieved a goal. The difficulties have been surmounted, the world, the flesh and the devil have now been overcome and the initiate expresses his divine nature through the medium of the form aspect of the personality. When this is the case we have a divine incarnation and the goal set before each human being has been reached. Browning had a glimpse of this when he wrote the following words:

"When all the race is perfected alike
As man, that is; all tended to mankind.
And, man produced, all has its end thus far:
But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self arise
August anticipations, symbols, types
Of a dim splendour ever on before
In that eternal circle life pursues.
For men begin to pass their nature's bound,
And find new hopes and cares which fast supplant
Their proper joys and griefs; they grow too great
For narrow creeds of right and wrong; which fade
Before the unmeasured thirst for good: while peace
Rises within them ever more and more.
Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined
with them."

The Educational Role of Distinction

Gustav Brügge

The making of distinction leads directly to the development of the intuition. Discrimination or discernment can be defined as the educational process that we subject ourselves to in the process of developing intuition. We need to be able to understand what spiritual truth is and what it is not, in order to draw a distinction between things of concern and the unimportant, and between good and evil; this distinction is related to the fourth ray. Humanity as a whole needs to understand the concepts indicated by the words, equilibrium and balance, as will is required to fulfil them. Opportunities for involvement in this understanding are very prevalent at the moment, because everything on planet earth is out of balance. Humanity will need to embrace the understanding that the way forward calls for sharing and seeing the world as one unit.

The principle of both the seen and the unseen is defined as the One Life. The objective of the One Life is to know itself through evolution and its processes of evolution, including expansions of consciousness through physical, emotional and mental stages on the way to complete synthesis. In being rapidly intermingled into the Aquarian time, realization of unity is becoming increasingly the reality on both unconscious and conscious levels. The importance of making a right distinction or value judgment is related to the necessary and essential understanding of words. Thus, there is no simple explanation for unity in diversity, because it involves many aspects, not to mention the importance of the understanding of energy. The law of economy is the law that influences any form or

organism. This law is an instrument based on synthesis, through which we all must learn to understand that everything, including ourselves, is energy.

America was created to bring together a well of diversity with the goal of creating a synthesis out of it, but instead it is turning out to be producing exactly the same outcome as the Europeans have for centuries.

By looking at the soul and personality ray make-up of the different countries and also of individuals and groups in those countries, a clear picture surfaces. Each individual, each country and each nation have their own destiny in the evolutionary process based on varying energy make-up. Right human relations and synthesis in diversity is the only way forward for humanity, and the key to a future equilibrium. The European Union was created

Right human relations and synthesis in diversity is the only way forward for humanity, and the key to a future equilibrium.

such that any citizen from any country among its members has the right to travel and work freely in any of the different countries, enabling the best of each country to contribute to the whole. This Union is not perfect, but provides the best example in the world at the moment of living in diversity, and being able to reach agreement despite differing cultural values and priorities. Individuality must be based on the contribution of the individual to the group good; however, this contribution can only be qualitative and mutually

beneficial if it is supported by education, and if it results in sharing and abiding by laws – and, in the near future with the Aquarian Age, the introduction of the mysteries of initiation in its different degrees.

In order to prepare for embarking upon the right path for humanity, the dissipation of glamour and the purification of the minds of people in all countries must occur. The new world cannot be based on political leadership, but only on clear understanding. A promising development can be seen in big cities working together in many different ways, independent of political issues and governments of the different countries in which they are located. This kind of interconnected work is also establishing a network of energy centers or ashrams in different stages of evolution. Comparable to this work will be that most people in Aquarian times will have developed a clear understanding of the inner light gathered in individuals, groups and countries enabling the trans-

parency that will be sufficient to shut the door to the place where evil dwells. USA will have understood that they are not to be the leader in the world, as no one is, and instead understand that their own problems need to be dealt with first.

Just as an individual needs to be purified, so do countries also go through a purification process. The entrance into the Aquarian era will point the way in the right direction. Thus, before peace can be achieved, the principle of sharing must be understood, as well as the importance of including a system for improving education and resources, a knowledge and appreciation of universal laws, and how the inner self needs to be reflected in its outer expression.

To see with the eyes of the heart; to hear the roar of the world with the ears of the heart; to peer into the future with the understanding of the heart; to remember past accumulations through the heart—that is how the aspirant must boldly advance on the path of ascent. Creativity embraces the fiery potential and comes to be saturated with the sacred fire of the heart. Therefore, on the path of the Hierarchy, on the path of the Great Service, on the path of Communion, synthesis is the one luminous path of the heart. How can seekers radiate the rays manifested if there is no flame affirmed in their hearts? It is precisely the quality of a magnet that lies latent in the heart. The loftiest creativity is pervaded with this great law. Thus, every consummation, every unification, every cosmic union is achieved through the flame of the heart. In what way can a foundation be laid for great steps? Truly, only by way of the heart. The arcs of consciousness merge in the flame of the heart.

Heart Sutra 1

A Home fit for Sharing

Michael Brehme

It seems self-evident that the psychological rehabilitation of nations cannot be imposed by any one nation but will be envisioned and enacted, not through force, but through the inspiration to create a home fit for sharing. This will manifest as humanity becomes increasingly sensitive and responsive to the idea of building a World to a Plan inspired by new and incoming energies.

The word rehabilitation comes from the latin prefix re – ‘again’ and habitare – ‘make fit’. To again make fit. The word habitare also means to live, to dwell, to occupy (habitate). To rehabilitate is to again make fit the home; a physical and psychological state fit for purpose.

Whether it concerns the individual, the group or the nation, psychological rehabilitation has essentially the same meaning as embodied in the idea of the ideal home. It is both a time and a space in which acceptance and sharing produce happiness by design, and a physical, mental, and emotional alignment forming a state of well-being from which we feel happy to move forward.

How each of us can create a home, and make it fit for purpose, is a crucial consideration subject to many impressing, often local, factors. How nations decide to build their physical and psychological home is equally at the cutting edge of their national identity. It too is subject to impressing factors, local forces, and incoming energies upon which often conflicting group ideas and values constantly play out. Such values may be summarised as ideals of restoration and ideals of renewal, forming two distinct approaches to the home building process and characterising the tensions within and between the nations today.

Symbolically, the difference between restoration and renewal is a smaller circle within a greater – the smaller sustains through the con-

stant restoration of its circumference. It is self-containing relative to and subject to the scope of the greater. In contrast, the greater seeks to fill the circumference of an expansive perspective. As a group of people, one is psychologically introverted and instinctively fearful, the other extroverted and intuitively inclusive. From the standpoint of the “restorers”, those who seek to “renew” have no natural limitations and represent chaos. From the perspective of those who seek to renew, those who seek only to restore are fearful and reactive, and often violent. In the home analogy, one force seeks to restore an imaginary perfect past, uses domestic violence in some form and is not a good neighbour. In contrast, the forces of renewal seek to create a new (adaptable) home fit for all. The relationship between the two circles or groups is spiral and symbolises the nature of the connection between the lower and the higher mind; while all behaviours are possible within the inner circumference only inclusive behaviours are possible to the outer.

In the emergent New Age, both groups, or more accurately, behaviours, are sensitive to the incoming impressing Will energy sensed and qualified through the incoming seventh ray of order in Aquarius and symbolised as an order of abundance. To the ‘forces of renewal,’ Will energy is synthesis. It expresses the idea of making whole and manifests in the mind as those minimal measures (ideas) of order necessary for an abundance of freedom flowing from a shared responsibility. For the ‘forces of restoration,’ Will is sensed as controlling force, it manifests in the mind as an abundance of order flowing from shared accountability. Inevitably, as the force of evolution is one of constant renewal, the inner circle contains itself within scope of the outer limits or the ideas it must follow. Making restoration temporary and relative to renewal; such is the way.

The work of reconciliation, of making a way for the two ideological paths as one, is the task of all people of goodwill. Their mission is to be sensitive to the compass of the will-to-good and to restore-the-new, to make whole. Bridging past and future, they seek to dissolve the intensified fearful ideals of a popular but illusory past perfection. One typified by so-called lost values promoted by those who feel isolated and fearful of the “chaos” of renewal.

People of goodwill recognise, advocate and galvanise ideas of renewal. Specifically, those ideas supporting the ideal of a physical and psychological home fit for all; people and planet. In this way, by utilising intuition, inspiration, and ideation, people of goodwill (all servers) fill the gap in consciousness to bridge the two ideological circles. The substance of this bridging quality or energetic tension is their belief in equality.

People of goodwill express Will. Will forms in enlightened consciousness as forgiveness. Specifically, it is the decision to give up completely the illusion of fear. The word forgive comes from the Latin “perdonare” meaning to give completely without reservation. And forgiveness plays a powerful role in psychological rehabilitation, whether in the context of nations or of the home. To forgive is to sacrifice our identification with the past for the sake of the future; it is a progressive force. Psychologically, forgiveness is the way the willing heart makes whole; it is the light of the soul in action and the way of sustaining the successful home. It is the redemptive decision to face fear and the outcomes of those fears, and through reconciliation to their source, to achieve acceptance, to straighten-out, to make whole – to restore the new condition.

Ultimately, the importance of the psychological rehabilitation of the national home is its integrating effect. The home serves as a place

where family members do not seek to condition one another but are conditioned by each other. It demands the constant, accepting (forgiving) force of goodwill. A quality yet to find its full intelligent first ray expression internationally. It is, however, apparent through those great unifications’ intent on forgiveness in order to form something whole. Such ideals expressed in the form of the U.N, the U.S and the E.U. systems.

In 2015, two hundred and fifty-five years after the start of the industrial revolution, one hundred and ninety-six nations signed The Paris Agreement (189 by 2020), setting out a global framework of shared responsibility for climate change and pursuing efforts to limit it. The Kyoto Protocol enacted ten years earlier prepared the ground for a greater vision and established a new tension between nations. Such an act of

will took governments beyond internationalism and trade agreements by inviting them to forgive themselves the opportunity to begin to act as if one international body. For two hundred and fifty years, nations had enjoined to trade to improve their separate conditions, protect their territories, and advancements. Through Kyoto, they accepted the challenge to act for each other; to establish the environment for a new home fit for purpose; to prepare to make fit their shared home.

At the next step, alongside climate, what is the role of Will in the creation of the home itself? For example, how will nations act for each other in creating a home for all? Specifically, how will nations serve the displaced? And how will governments help their homeless? Alongside the requisite of any ideal home being for all, psychologically, how will nations envision to live and move and have their being in one home fit for all?

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In this age of order for freedom, psychological frameworks are particularly important as we move into new and possible cooperations. One might hope that displacement produces the opportunity for a “Kyoto” for the ideal home and planet, perhaps in the form of a shared decision to acknowledge the equality of movement and settlement rights of every person, irrespective of their apparent status. Combining and building on the energetic factors and frameworks now in play, perhaps the process begins with automatic international passports for all, with all nations signing up to embedded human rights. It would be quite something to imagine all nations stepping outside of their psychological comfort zone, but it won’t now be the first time. A climate style approach to managing displacement perhaps provides the transparency and trust for such a shared approach to achieve one home for all. Through Kyoto, Paris and now Glasgow, nations

are in process of “forgiving” themselves the framework they sense they need to order their energies and grasp this other big issue.

In terms of how we live once everyone is indoors, so to speak? In much the same way that all people of goodwill use thought and word to meet opportunity, they may yet envision and generate the needed tension to secure the home planet and to again make fit our shared home by invoking universal equality. Such goodwill tensions will drive the solutions to such a state, such as universal economic and universal educational rights. After all, the first stone has been set.

In conclusion, one might suggest that the psychological rehabilitation of nations is subject to the substantiation of light as it is interpreted and communicated by all people of goodwill. The guarantee of their success is the national psychological integrations that follow their activity.

What is this thing that has happened to us? It’s a virus, yes. In and of itself it holds no moral brief. But it is definitely more than a virus.... It has made the mighty kneel and brought the world to a halt like nothing else could. Our minds are still racing back and forth, longing for a return to ‘normality’, trying to stitch our future to our past, and refusing to acknowledge the rupture. But the rupture exists. And in the midst of this terrible despair, it offers us the chance to rethink the doomsday machine we have built for ourselves. Nothing could be worse than a return to normality. Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it.

Arundhati Roy

The Tree of Plenty

A student

I recently had a dream. In the dream I was walking up a gentle sloping hill. To my left side was a long row of very tall pine trees. Directly above, and following above the pine trees were electrical power lines.

Way up ahead I could see smoke rising from a tree. My first thought was that maybe some of the trees had grown tall enough to reach the power lines and were now catching on fire. I quickly made my way up to the source of the smoke in order to put the fire out.

Upon arriving at the source of the smoke I was amazed to see that instead of the fire of destruction devouring the tree, I instead was seeing the beginning of the birth of a beautiful brand new type of tree that looked nothing like the pine trees around it.

Amazingly, this new tree was being 3D printed by thought power, starting from the top of the tree first, into existence.

The reason for the smoke was because of an exceedingly bright electrical fusing light, similar to an electrical soldering process, fusing the etheric and outer matter of the tree into existence.

Again, if you look at how 3D printing is done, one would need to envisage this in an upside-down way with the last first and the normally first part last.

The completed top portion is currently sus-

pended in mid air with a large gap between it and the ground below.

Interestingly the tree looked approximately 10% finished. I could not get a sense of time as to when the rest of it would be completed. That's up to humanity as a whole.

Of what I could see from the completed portion, the tree looks extremely productive as there is an abundance of large bunches of already fully ripe smooth green fruit, perfectly round, each at about the size of an orange, hanging on the tree but as yet very hard to reach.

Once the roots of this new tree are eventually fused into the earth, humanity will be free to come and pick of its fruit and when they do, the fruit will immediately grow back nearly instantly. Any thought of hoarding will be seen as ridiculous. Then the new focus of poverty within the soul life can eventually become the new focus.

Anyway, I found this dream timely in relation to the work I and many others are doing via the Sunday redemptive meditation.¹

Thankfully, based upon the peculiar information in the dream it would seem that a definite beginning of the future way of sharing and abundance is currently under construction.

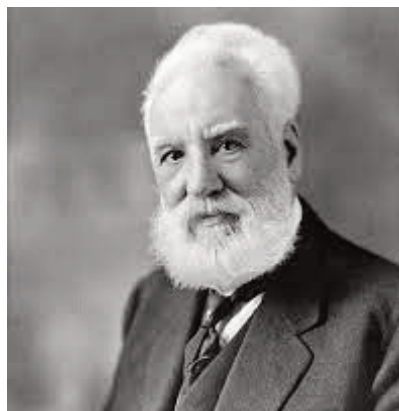
¹ Reflective Meditation on Attracting Money for Hierarchical Purposes, *Discipleship in the New Age Vol. II*, or a copy can be requested from the Beacon.

Why do you not think of Him as the coming one, imminent from all eternity, the future one, the final fruit of a tree whose leaves we are?

Rainer Marie Rilke

Alexander Graham Bell – An Extraordinary Forerunner

Elizabeth Hornland



Alexander Graham Bell was born in Edinburgh Scotland March 3, 1847. He lived in many places throughout his life including London England, Ontario Canada, Boston Massachusetts, Washington D.C, and Cape Breton Nova Scotia. With his birth there came into the world a man of vision, a man of service to his fellow men and an extraordinary forerunner. He is best known for inventing the telephone which he did at twenty-nine years of age. This invention forever changed how people communicate with each other. The telephone erased the distances between individuals and connected nations in an unprecedented way.

However, Alexander Graham Bell, himself, thought he would be remembered for teaching deaf people to communicate. He began this work in London, England where he was studying at University College. Then in 1871 he moved to Boston Massachusetts to set up a school for the deaf. In this school he taught deaf students to speak using a system he called Visible Speech. This was a system of phonetic symbols that was developed to represent the position of the speech organs in articulating sound. His students made amazing progress and in 1872 he opened up his 'School of Vocal Physiology'.

Alexander tried to help deaf students learn to speak by showing them the pattern of sounds produced by words using a machine called the Phonautograph. This machine operated like a spectrogram. Bell hoped that if deaf students could see the pattern produced by a word, they would be able to practice a word until it matched the pattern on the phonautograph. Unfortunately this proved to be too crude of a machine, and it was unable to pick up the nuances of spo-

ken words. Disappointed but undaunted, he continued with his experiments during which he found that the tiny membrane in the ear would vibrate in response to sound.

In 1873 Alexander became a professor at Boston University. While he was there, he worked on the idea of the harmonic telegraph. This was a machine that would be able to carry more than one message at a time if each message was sent on a different vibratory frequency. For example, one message is sent at a high frequency, and another message is sent at the same time at a lower frequency. The ability to send multiple messages at one time by telegraph made the process faster and cheaper.

Alexander wasn't satisfied with this invention. He felt that, whether or not a telegraph sent one message or many messages at a time, it still relied on a code of beeps and clicks. He felt it would be much better if it carried the actual spoken word. He called this a speaking telegraph – which became known as the telephone. He got the idea for this by comparing the pattern of sound produced by the phonautograph to the undulating waves of the ocean. He knew that as sound traveled through the air, the air expanded and contracted around the sounds and that this caused vibrations, or pressure waves that the ear interprets as sound.

This idea was then combined with his understanding of magnets and electricity as well as his understanding of the vibrating membrane of the human eardrum. For this invention he found the perfect partner in Thomas Watson.

Watson was very talented in building electric machines and devices. Bell now had someone who could create the machine that he saw in his mind and the collaboration of the two men produced the first telephone.

In Alexander's own estimation, an invention he made that surpassed the telephone, was the invention of a photophone. Just like the telephone it sent sound across long distances, but instead of using wires, it used light. Light sensitive selenium and a beam of sunlight connected the transmitter to the receiver. Using mirrors, lenses and selenium, a circuit was completed. He felt that this device would allow ships to communicate at sea. Unfortunately, this invention never caught on in his lifetime as people still had gas lamps in their homes and rode in horse drawn carriages. They just weren't ready for the futuristic photophone. However it wasn't a complete loss as this technology evolved into today's fibre optics and wireless mobile phones.

In 1881, President James Garfield was shot by a mentally ill man named Charles Guiteau in a Washington train station. The American President who lay dying from the fatal bullet wound inspired Alexander Graham Bell to invent the telephonic probe. As there were no x-rays and little belief that germs caused infection, the doctors crudely tried to find the bullet inside Garfield's body by poking unwashed fingers and unsterilized instruments into the wound. Soon the president's whole body raged with infection while the bullet remained lodged. The whole world watched as the president struggled for his life. Bell went to the president's bedside with his latest invention. It was a metal detector. It was a simple telephone earpiece hooked up to an electromagnet. When the device passed near some-

thing metallic, in this case a bullet, the tone coming through the receiver would change. It had worked when the bullets had been shot into pieces of meat, but unfortunately it failed to find the bullet in the president's body. It is now thought that the president was likely lying on a bed with metal springs and that they would have interfered with the readings. This device was successfully used for finding bullets in soldiers during World War 1 and with many other patients suffering from gunshot wounds before the invention of the x-ray machine.

In August of 1881, Bell's son was born prematurely, and didn't survive. The inventor channeled his grief into inventing the first respirator which he called a vacuum jacket. The apparatus was a hinged iron tube that snugly closed around a patient's chest, while mechanically forcing air in and out of the lungs. This became the iron lung that was used during the polio pandemic in the mid 20th century. In 1883, Alexander Graham Bell opened a school for deaf children. He taught them how to speak using the system now known as American Sign Language, that his father had invented back in Edinburgh. The teacher was a young woman who taught the children to lip read by reading the names on labels, and the symbols taught them to speak. Alexander felt

that his work with the deaf was the work of his life, and he was bitterly disappointed when this successful school closed two years later.

Alexander Graham Bell was not a man to let disappointments hold him back for very long. He decided that he would continue to do everything in his power to break down the barriers between people who were deaf and those who could hear. Bell's mother had been deaf and his wife was also deaf. He had personal relation-

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ships with the children and families of his deaf students.

In Alexander's time, deaf children did not go to school and they were considered to be slow and learning disabled. Alexander was passionate about ending the isolation of deaf individuals, and he began an organization that was eventually called the Alexander Graham Bell Association for the Deaf and Hard of Hearing. Today it remains an organization dedicated to "advocating independence through listening and talking".

In his lifetime, Alexander donated half a million dollars to promote deaf education (14 million dollars in today's money). He invented the audiometer which is a device that measures how well a person can hear. It was used to test thousands of children who were struggling at school simply because they couldn't hear well.

In 1887, Helen Keller's parents brought her to meet Alexander Graham Bell when she was seven years old. Helen liked taking trips because although she couldn't see the scenery or hear the sounds of traffic, she could feel the jostling of the trains and the bumpy rides of horse drawn carriages. When she came to Bell's home, she immediately crawled up onto his lap. Alexander gave her his pocket watch to hold as he knew that she would be able to feel the chimes. With the understanding gained from his work with other deaf children, he immediately understood her crude signs and gestures used as she tried to communicate. Bell recognized an intelligent, bright spirit that was completely trapped within her own body. For her part, Helen felt his kind empathy and understanding of her world. The two became immediate friends. She later wrote of that meeting: "That interview would be the door through

which I should pass from darkness into light."

Alexander told Helen's parents that she could be taught to communicate, and recommended contacting Perkins School for the Blind in Boston to find a tutor. Twenty year old Anne Sullivan was sent to the Keller home to teach Helen to finger spell by spelling into her hand the names of all the things around her. Helen learned to read and write by feeling the raised letters of the Braille alphabet. At the age of eight, she wrote to Alexander a thank you letter and this began a lifelong friendship between them. She learned to "hear" people speak by placing her fingers on the person's lips and throat to feel the vibrations.

Early in the autumn of 1881, Summer Taintor, Chichester Bell and Alexander Bell began to

work on and improve an invention that would record sounds and then play them back. They called it the Graphophone, which would later be called the phonograph.

The inventor decided to help scientists keep up with new discoveries and findings by rescuing a failing magazine called "Science". Today "Science" is one of the most important scientific journals around and it is now called "National Geographic Magazine". Bell wanted everyone to be able to better understand the world they lived in. In 1888 his father-in-law, Gardiner Green Hubbard, helped him to set up the "National Geographic Society". He announced that their theme would be "The world and all that is in it".

In 1885, Alexander and his wife Mabel moved the family to Nova Scotia Canada in a remote place called Cape Breton. He found that the climate and the people reminded him of his homeland in Scotland. He has been quoted as saying, "That although I cannot claim to be

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Canadian, I have a warm spot in my heart for Canada". Over the next 36 years, the Bells would split their time between Nova Scotia and Washington D.C.

Bell had always been fascinated by flight since he was a small boy. In Canada with the wide-open spaces and the sea winds, he began experimenting with a machine that would fly. In 1883 he told a magazine reporter that "I have not the shadow of a doubt that the problem with aerial navigation will be solved within ten years". He could see how aerial flight would revolutionize the world's methods of transportation and making war.

Bell started his experiments with flight by continuously working with kites. His plan was to build a kite that would lift a man safely, and then add an engine to it. He invented a kite of tetrahedron cells that looked like a giant honeycomb. One day one of his helpers was lifted forty feet into the air which proved that a kite could be made to take a man into the air. The question remained whether or not it could support an engine. By the time his kite, called the "Frost King", flew, Orville and Wilber Wright had already built the first flying machine.

Bell was always a progressive thinker. He supported women's rights and on his 66th birthday, he and his wife Mabel marched for women's voting rights in Washington D.C. He believed in civil rights for all people and he spoke out against the suffocating racism that was common place in his lifetime. He never slowed down or stopped experimenting or inventing. In a speech given in 1891, he explained "The inventor is haunted by an idea. The spirit of invention possesses him, as it seeks materialization." His inventions transmitted sounds, and combated sickness. His machines soared through the air

and towered over the land. He had one element left to tame.

Bell experienced a hydrofoil when he was in Italy where he caught up with the inventor Enrico Forlanini. Back in Nova Scotia Bell and Baldwin worked on their own designs for a hydrofoil. Their first full-sized hydrofoil reached the speed of 30mph and by their third model they had reached speeds of 50mph. The US navy expressed interest in their design of the fourth model.

In July of 1922, Alexander became gravely ill, and he died on August 2 in Nova Scotia. At the time of his death, all the telephone service in Canada and the United States stopped for one minute in honour of the inventor. He was a man who encouraged others to leave the beaten paths of life and to walk in the woods a while. He claimed that every time you did so, you would see something that you'd never seen before. In an address to a graduating class

he said, "All really big discoveries are the results of thought."

I chose to write about Alexander Graham Bell because he was a man who cared deeply about humanity and focused his life on ways he could improve the hand that others had been dealt in their lifetime. He was a true visionary and helped to bring into the world inventions that continually improved people's ability to communicate and to learn about the world around them. He was a true teacher – not just of the deaf, but of all of humanity. Alexander Graham Bell worked tirelessly to break down social barriers and to help humanity learning about and gaining a better understanding of one another. Many of his projects are still in place today, functioning with his original intentions to be of service to others. I feel that he was indeed a pioneer thinker and a server of humanity.

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The Munich Model

Professor Andreas de Bruin on the role of spirituality in higher education

In this interview with Mike Kauschke (translation: Elisa Graf), Andreas de Bruin talks about mindfulness and self-knowledge, and why spirituality deserves a place in higher education.

How did you come up with the idea of teaching mindfulness and meditation at university and initiating the Munich Model?

De Bruin: I had been meditating myself since 1991. Meditation has always served as an inner compass for me; through meditation I was able to find out more who I actually am:

I am the person I see in the mirror who is full of conditioning. At the same time, I am also the one who is able to observe this person (myself) and his conditioning. The person in the mirror changes, gets older and so on, but this inner entity does not change in form.

Who am I now, this outer person or the inner observer? Meditation has helped me to better know this inner being, that which we originate from and return to. If I have a stronger connection with this inner entity, then I also have a better understanding of what I have to do here in my life.

As a result, I thought it was important for students to have the opportunity to get to know themselves better, and through this, figure out how they want to contribute to society. Only then did I become interested in the neuroscientific rationale for the effectiveness of meditation.

In 2010, I started implementing meditation at the university and making it a permanent part of the curriculum. That was something new then.

How did the program evolve?

De Bruin: We started in an old gym, which was pretty cold during the winter, sitting on simple chairs. There was also no ready-made curriculum along with specific lesson content. So it started with the basics, meditation in silence and talking about it. Word of the course spread, so that students from the main study program also signed up. There were even employees of the university who were interested in it. I then worked out in-depth courses for the higher study sections.

In the course of time, more exercises were added. However, the classical sitting meditation re-

mains the central practice for me, though the object of meditation does not always have to be breathing. Many students prefer to practice with a mantra such as *So'ham* or *Maranatha*, or for example they focus on the point between the eyebrows. Starting with these sitting meditations, I then expanded the program to include informal (e.g., mindful eating) as well as the formal, i.e., firmly structured mindfulness exercises (e.g., body scan). These are all exercises that can be practiced very superficially or very deeply; it's a matter of attitude.

My own work has also deepened with the meditation and mindfulness exercises and complementary neuroscience input. As a teacher, it's no longer so much a matter of having to teach certain methods, but rather of creating space for ourselves and for each other, as well as an opportunity to learn from each other's experiences. For me, this setting is what true mindfulness is all about.

Thus, the Munich Model has continued to develop out of an inner impulse and through dialogue with the students. From this, the Munich Model "Mindfulness and Meditation in a University Context", developed naturally and has become to my mind something akin to a living organism today.

You mentioned the difference between mindfulness and true mindfulness. What do you mean by that?

De Bruin: I've already mentioned these two identities: the one I see in the mirror and the inner self. It is from this deeper inner self that I come and it is there that I return again, so it would be good to be more in touch with it.

In education, we are still oriented towards the industrial age; one is educated to do a job. But questions like these about the meaning of life are given little space. We need a paradigm shift in education. Do we study only to find a job later? Or is it not the task of education to prepare young people to understand the whole process of life?

We also don't learn how to manage our minds so that, for example, we are less distracted and di-

gressed with our thoughts. That is why mindfulness and meditation researcher Richard Davidson believes that future [schools] will provide the subject of “Mental Hygiene”, similar to physical education.

Do you think education needs to be more about the inner self?

De Bruin: We are so externally oriented and define ourselves based on countless forms of conditioning that are imposed on us from the outside: like how one should look one’s best, what one should be when grown up, how one should behave, etc. Linked to this are also the many products of our achievement-oriented society, which we need for validation.

But if we can learn to allow ourselves to be guided more from within, this represents a profound shift, which I believe is in store for society in the near future. Australian Bronnie Ware asked terminally ill people what they would have liked to have done differently in their lives. The answer was that people wished they had expressed their feelings more often. They would have liked to have maintained more contact with friends and also to have had more courage to live life the way they would have liked to.

That is why it is so important to perceive the present moment, to really be present. To value this moment. And also to allow an uncertainty of not knowing exactly where things are going.

For most people, the biggest fear is the fear of death. And because we don’t know what to expect, we feel uncertainty. But this dying is happening every moment that passes.

When we learn to have more trust in ourselves and in the great life, we appreciate each moment more and are mindful from within. That is the deep true mindfulness.

You said that today mindfulness is about meeting with students and opening a conscious space. Can you elaborate on that a bit more?

De Bruin: The space enables the mindfulness. There’s research that says 47 percent of the time

we’re not on task, which is called “mind-wandering”. Often the mind is distracted and we are thinking about random things, past or future.

This is especially the case when we are resting or performing routine tasks. The areas of the brain that are active during this are collectively called the default mode network, which can be translated as “resting-state network”.

That is, we very often have no space in our mind. That’s why it’s important to reduce mind-wandering, which allows one to focus better. To do this, it is helpful for me to realize that much of what I think in default mode is not useful anyway.

Unlike other approaches to bringing mindfulness and meditation into a secular context, the Munich Model also works with ideas from wisdom traditions, such as the higher self. How do you see the role of spirituality in the secular context of a university?

De Bruin: Here, of course, we have to ask the question, what is spirituality. Is it a matter of religion and its institutional structures, or can we define it more broadly? As I see it, spirituality is everything that connects people to their inner essence while empowering them to contribute their own potential to society. So, universities also have a contribution to make on a spiritual level.

A space should be created here where students can develop so that they can contribute to the further development of society, which in turn finances the universities. That’s why I think it’s important that spirituality finds a place at the university and is thus anchored in life in a very concrete way.

Of course, it’s bold of me to be speaking of soul or higher self, but many esteemed personalities, such as famous inventors and artists, have also used these terms.

If we want to understand mindfulness and meditation more deeply, we cannot avoid terms such as soul or self or in the broader context, spirituality. Because meditation, in a deeper sense, is building the bridge inward. And this inner core is the higher self or soul.

Andreas de Bruin’s book, *Mindfulness and Meditation at University.*

10 Years of the Munich Model, is available as a free e-book, at

www.hm.edu/meditationsmodell
(English Version / see “Manual” section)

Book Review

Dr Gwen Adshead's "Call to Radical Empathy"

The Devil You Know: Stories of Human Cruelty and Compassion

Dr Gwen Adshead and Eileen Horne
Faber £16.99

Dostoyevsky remarks that "a society should be judged not by how it treats its outstanding citizens but by how it treats its criminals". At the moment many countries in the world imprison far too many people in order to feed the public demand for revenge and punishment, this despite the fact that only a small percentage of convicted criminals are too dangerous to try and rehabilitate in the community.

One of those who are trying to counter this prejudice and reverse this trend is the forensic psychiatrist and psychotherapist, Dr Gwen Adshead. In this book, she shares with the reader her professional journey into the hearts and minds of those whose criminal actions and cruelties will horrify us all.

She writes: "What a paradox it is that we eagerly put violent offenders on show in the public domain, in scary mug shots or true crime recreations, while avoiding looking at our own capacity for cruelty as much as possible. We assume that people who have done a horrible thing are completely 'other' and will never want to change their minds for the better. At the same time, our culture and media constantly encourage transformation, urging us to become our "best selves". We celebrate people who change their bodies for the better, learn new skills, forge a new career or overcome disabilities. But when it comes to violence perpetrators, there seems to be an assumption that they are fixed in malevolent amber."

This prejudice that criminal 'leopards' can never change their spots has motivated her to be really proactive over this issue.

The following passage from her introduction to the book gives a really good picture of her depth of understanding and her wonderful sense

of detached compassion for the patients that she has worked with for more than thirty years.

She writes that her mentor, D Murray Cox, "always spoke about the importance of listening out for the unconscious poetry that may be heard even from those who seem dangerously alien. A favourite example he would give came from a patient who once said, "I'm blind because I see too much, so I study by a dark lamp". This remarkable metaphor sums up my purpose in writing this book. We can all be blinded sometimes whether by fear, intolerance or denial. The person sitting next to me on the aeroplane who regards my patients as monsters may also 'see too much' when they watch the news and read daily headlines on Facebook or in their Twitter feed." Dr. Adshead invites the reader to "venture well below that surface level in deep dives down to where dark stories hold much enlightenment. In this way we will encounter individual people, not data points or mythical creatures." She undertakes to show us how their lives have informed hers and what they might teach us all.

"This won't be easy. It takes a radical kind of empathy to sit with a man who has decapitated another person, or a woman who stabbed a friend dozens of times, or someone who abused their own child, for example. As they go through the therapeutic process, you may well ask, 'what right do they have to emotions like love or sorrow or regret? ... To comprehend them will require imagination, going where they walk to see what they see; it was the great oceanographer Jacques Cousteau who said, 'The best way to observe a fish is to become a fish.' Some things I will ask you to look at will be hard to unsee, but I know from my own experience that gaining insight into experiences that are alien to us is transformative, and I will be by your side, working to turn suffering into meaning. Chapter by chapter, as the light grows stronger, I hope the reader will be able to visualise new possibilities for acceptance and change."

In meditation the man takes some ideal, some part of the divine plan, some phase of beauty and of art, some scientific or racial problem, and by brooding over it and by the employment of lower mind, finds out all that can be known and sensed. Then, having done all that, he seeks to raise the consciousness still higher till he taps the source of illumination, and gains the light and information required. He mounts likewise by entering into the consciousness of those greater than himself, not so much from the point of view of love (as in the second line) as from admiration and joy in their achievement, and gratitude for what they have given to the world, and devotion to the same idea that impels them to action.

Letters on Occult Meditation, pp. 172-3

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on
Earth.

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