

THOUGHTLINE

November 1999

... in this issue ...

It's in the Air

by Tom Carney

The Shifting Tide

by Judy Norman

... calendar notes ...

7 November, 1999

Sunday, 2:00 p.m. p.s.t.

LA Heart Project Public Meditation
Mission San Fernando Rey de Espana
Meet at the fountain.

13-14 November, 1999

MGNA Conference on **Forgiveness**
Meditation Mount, Ojai

22 November, 1999

Monday, 7:45 p.m. p.s.t.

Sagittarius Community Meditation
Meeting

5 December, 1999

Sunday, 2:00 p.m. p.s.t.

LA Heart Project Public Meditation
Amtrak Union Station
Meet in the main waiting room.

11-12 December, 1999

Meditation for Living Workshop
Meditation Mount, Ojai—*see flyer*

21 December, 1999

Tuesday, 7:45 p.m. p.s.t.

Capricorn Community Meditation
Meeting

... on-going ...

Sundays, 11:30 a.m.-1:00 p.m.

Esoteric Astrology Workshop

NEW—begins December 6

Mondays, 7:00-9:30 p.m.

Group Dynamics Course

Thursdays, 7:30 p.m.

Glamour: A World Problem Workshop



ARCANA WORKSHOPS

It's in the Air

Compare a delineation of manifestations of good will and gratitude with the hieroglyphs of malice and envy. In the first you will obtain a beautiful circle, while the second yields ugly scrawls. In spite of strong tension, malice produces disorderly lines. Such a disharmonious structure manifests abasement of all creative fundamentals. It is impossible to create by means of evil; it produces temporary convulsions, then it falls into madness and consumes itself.

But beautiful is the circle of magnanimity; it is as a shield of Light! It can expand and deepen in harmony of movement. . . .

Brotherhood #54

It is clear, now, to almost everyone, that that which we have been universally sensing and have been talking about as coming is definitely arriving. The entire planet in practically every area of life is in a great state of flux or development. Some of it—a lot of it—is quite painful, but there are also notable areas of advancement.

For those of us in the esoteric community who pay attention to such things, it is crystal clear that these developments—both the destructive and constructive—are the physical effects of the current and prior impacts of the Shamballa Force that in this current incarnation has been flowing for some time. A number of people, myself among them, think that the Shamballa Force has been coming in and gradually growing stronger for at least the last decade. We think, for example, that it is this Force that has caused the idea of peace to be brought so **forcefully** to the foreground of human concern and to be reexamined in a new light—the light of peace building rather than peace keeping. It is the Shamballa Force that has given the impetus to the many peace movements ... peace being a fiery condition. The Shamballa Force is also, I think, responsible for the concern and renewed attention being paid to another ageless idea that I am going to try to deal with this evening.

New, only in the sense that it can never become old because it is ageless, this idea, although lost to human sight for the past several thousands of years, has always been with us. As a fiery quality of divinity, a fiery aspect of the essential essential, it is in the very ethers. In the air, we breathe it in with every breath. By alchemical processes that we humans have as yet to discover, it finds its way through the alveoli in our lungs into our blood streams and, thus, it interpenetrates all of manifested life.

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So, although this idea—this life—has, in the past year or so, become a focus of the attention of many of the world’s concerned citizenry (people like us, for example), it is nothing new. It has always been there, in the fabric of the One Life. It was an essential part of the abundance of the initial Breath, of the initiating Sound. **For-giveness**, I mean. For-giveness has been and is eternally with us.

We literally exist because, at the foundation of the world, we were for-given by the Great Sacrifice of our Solar Logos. We are, in fact, the For-given Ones, sent forward from the timeless, spaceless realms of the Eternal One into the worlds of time, space and form. Sent forth on a breath of Will, the first Sound, carrying a Purpose far beyond our ability to ken, the First Sound which manifested initially as a Great Light in the eternal void of the Night which lies on the other side of the eternal fullness of the Day and which together make up the One Life or God.

These planets, these schemes, these rounds, and all they contain, every Heavenly Man, all of the Hierarchies, every atom of substance, are in the nature of a great unfolding revelation of majesty beyond our deepest and most profound dreams and imaginings. And, the essential building block of that Great Unfolding was and remains the Divinity of the Builder who, in a great cosmic act of for-giving, we are told—by what is perhaps the most ancient of all occult expressions—pervaded the entire universe with a fragment of himself and yet remains.

That, eons-and-eons-ago, for-given Divinity contains within itself the seeds of renewal. In humanity’s case—the case of the fourth kingdom—these seeds of renewal spontaneously and endlessly flow from the vortex of the One Life through continuing acts of sacrificial for-giving tirelessly performed by the reincarnating or endlessly “returning nirvanis,” who are ourselves.

For forgiveness lies at the core of the most ancient of the Laws of Life that govern the Great Unfolding—the Law of Sacrifice, which “means the impulse of giving” (*A Treatise on the Seven Rays*, Vol. II, p88.) As Djwhal Khul has pointed out, “The whole secret of the doctrines of ‘the forgiveness of sins’ and of the ‘at-one-ment’ lies hid in this simple phrase. It is the basis of the Christian doctrine of love and sacrifice. Hence the emphasis laid, in the Piscean Age and through the influence of Christianity, upon just these two things—forgiveness and atonement.”

For-giving is proactive. It is the first impulse of the Creator’s Will. It is initiating, ongoing and without end. It operates *ahead of*, before the fact of materialization. It means for-giving, totally and without reservations or

conditions. It means investing, in the beginning, with joy and the certainty of the eventual outcome, all one has or is in the will-to-the-good of the whole.

This is, of course, not the way in which forgiveness is commonly used today. As usual, the core aspects of this foundational idea have been lost. I have often spoken of how the forces of retrogression strike at the core of our synthetic existence. By weaving veils of distortion between us and the light of truth, they seek to create the great illusion of separation and drive barriers of fear and hate between man and nature and man and man. They murk up the glorious vision of our unanimity with glamors, illusions, lies.

Many (probably most) of the words that were generated to help us to learn and to understand how we are to act as messengers of divinity and to find our way back to the Father’s house have been thus obfuscated. Words we use to describe right human relations (that is, the way that humans ought to behave, the way we were literally designed to behave or to relate to one another and to the rest of the creation) have been overlaid (deliberately, in many cases) with a patina of misunderstanding, of glamor and illusion so that these words do not mean in common usage anymore what they originally meant as the embodiments, the forms, of the great ideas that make up the One Life.

In the case of for-giveness and its inseparable companion, *at-one-ment*, the concept has been turned almost totally inside out. First off, the notion of “before” has been largely lost to the idea. The notion that the impulse of giving comes first, that the total sacrifice of all that one has and is precedes any manifestation of any act, is not part of the common usage. As a result, the direction of the energy that the original concept contains has been reversed.

The entire concept has been turned into an exercise of atonement, which means *to make up for; or to expiate, a wrong*. Thus, the magnificent and inspirational truth of the transfiguration and sacrifice of the Christ is made to appear as the demanded and bloody payoff for the sins that humans had perpetrated against God. Atonement looks backwards at perceived wrongs rather than forward toward the generating of new possibilities of at-one-ments. At-one-ment means the reconciliation of oppositions into new and more stable wholes. At-one-ment describes the cyclic spiral of evolution that we know as the Path.

In order to see this issue clearly, however, we need to consider both sides of the equation: the wrongdoer and the wronged one. In both cases, forgiveness has become



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something that one seeks or that one extends after the fact of an occurrence of an event that is deemed to be harmful. Seeking forgiveness is equated with the willingness to recognize that one has done wrong and to ask the wronged one to forgive or, more currently accurate, to excuse one for the perceived wrong. On the other hand, forgiveness is something that the victim of the wrong gives or grants to the one who has done the harmful act.

Ostensibly, the act of seeking and giving forgiveness makes whatever the person did "OK." The victim is expected to give up any resentment against or the desire to punish or exact penalty for the perceived offense. The perpetrator is expected to be sorry for his act. In the case of the victim, however, the notion of forgiveness still seems to carry the need for a certain necessary payment before it is extended. The wrongdoer has to convince the wronged one that he is sorry or contrite and is willing to atone for the wrong; that is, make a suitable payment of some sort of materially measurable recompense to the injured one that will demonstrate the genuineness of his contrition.

In recent history, this concept of forgiveness had become so warped that the selling of forgiveness, called *indulgences*, was a primary source of income for countless members of the clergy. These people had somehow become perceived as having the ability to intercede for the sinner with God, who was supposedly very angry with this guy for having been offended by him. The clergy could, through their special offices, sort of negotiate with God and get God to forgo punishing or otherwise getting even with this guy. At the least, they could get a lighter sentence. And, for a price, called *penance*, they would.

If you happened to be poor, and the offense wasn't too great, the penance or *imposed satisfaction* as it was called, might be a form of physically measurable punishment. There could be, let's say, so many self-administered lashes with a whip. For the run-of-the-mill, no-big-deal sins, but the unforgiven accumulation of which would, over the long run, definitely give you a problem when you attempted to get into heaven ... for these little kinds of sins, called in the jargon of indulgences *venial sins*, the penance would be the recitation of a certain number of specified prayers.

If you were rich, on the other hand (and often no matter how heinous the crime), you could just pay a fee ... or a fine, maybe.

The overt, or blatant, use of this obviously crass application of the warped concept has been discredited. However, the illusion of an angry, wrathful and *vengeful* God (which was created by and is to this day being fed by the forces of discord) is so powerful that the fear of retribution for having sinned is still a major force in the lives of many, many people and, perhaps in a set of new clothes, the specter of *indulgence selling*, believe it or not, is still making the rounds.



bulletin board

In the spirit of group service, Arcana Workshops plans to post a calendar of **Monthly Full Moon Community Meditation Meetings**.

If you would like Arcana Workshops to list your group's meetings, please notice us via e-mail with these details:

- group name
- address
- phone
- contact name and phone
- full moon meeting date(s)
- time
- place

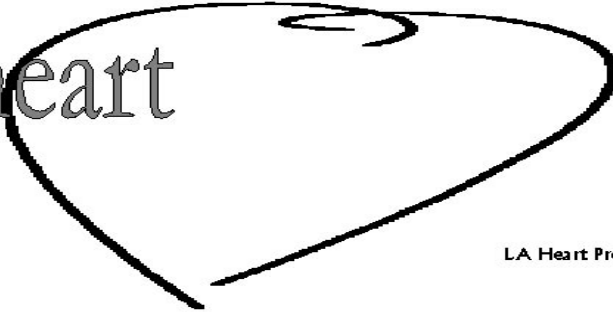
Please note that ALL of the above items are required.

E-mail notifications to
webdisciple@meditationtraining.org

Today, in the common parlance of the man in the street, forgiveness is still something we apply to having either sinned or been sinned against. In the case where we have sinned, we still seek forgiveness, usually from God, but often from the person we think we have harmed. In either case, we are sorry, and what we are after is that God or the harmed one not be angry with us, to excuse us, to shine it on, to let it slide, "just this one time, and we promise to not do it again."

Having, all of us, at one time or another, participated in this activity, we are familiar with this sort of forgiveness. And, we know it from both sides; that is, from the side of the wrongdoer and the wronged one. From the point of view of the wrongdoer, we know that very frequently, rather than a real heartfelt sense of having harmed someone, our contrition is driven by fear of an exacted retribution, or payback, of punishment and, in most cases, self-pity. And, from the side of the wronged one, our granting of forgiveness, if indeed we really do, is driven by a sense, not of charity and understanding of a

have a heart



LA Heart Project 1999

brother's weaknesses, but by a sense of smug self-satisfaction. "Do not get angry," the statement goes, "get even." We can see how this attitude, which is a commonly held self-conscious point of view, completely warps the concepts of for-giving and at-one-ment.

So, like so many of the other principles of life that we have been given as guides and signposts of right direction, the warping of forgiveness was made possible by the self-conscious polarization of humanity over the last several thousand years. However, I am happy to observe, there is a growing frequency of instances in which people seem to be motivated to action by a genuine sense of the divinity of the brother who was harmed or who has harmed us. This phenomenon I take to be evidence of the growing general shift in humanity from a self-conscious polarization to more of a group conscious realization and understanding. I also think, by the way, that this shift has been greatly accelerated or helped along by the inflowing Shamballa Force. It is true, however, that the sun will be well over the horizon before many people realize it.

Group consciousness, as you all know, simply means the ability to register and identify with the divinity in our brothers, indeed in all of the forms with which the One Life has chosen to clothe itself. The effect this point of view has on the practice of forgiveness is transforming. On the one hand, having registered the divinity in our brother, we have a real understanding of how we have harmed him, how we have interfered with his unfolding and brought unnecessary pain into his life. We accept responsibility for our harmful

actions and experience a heartfelt need—in fact, a driving urge—to make it better, to generate a balancing of the scales, to achieve ... not atonement, but at-one-ment with the soul of our brother who is, after all, only another fragment of ourselves.

And, not only are we thus driven by our sense of justice and truth to balance the scales of life, but we are thereby enabled to see ever more clearly the glamour or illusion in our own equipment that had ensnared us and caused us to violate our brother's light. Recognizing these subtle glamors and illusions is a major step in eliminating them. For-giving enables us to see the error of our behavior and to work on amending it.

None of these responses or actions, you will note, requires that we seek from the injured one what is today called forgiveness. Yet, in each of these instances, we are engaging in the energy of for-giving. We, having seen and accepted responsibility for the harmful act, become compassionate, proactive generators of that which will restore the balance or generate at-one-ment. Compassion, by the way, is also always a proactive, outreaching and synthesizing force.

On the other hand, having registered the divinity within the brother who has harmed us, and being truly for-giving, we seek ways in which to aid the brother to see the snares of illusion or glamour that have enslaved him and are causing him to do harmful things. If the brother is not yet open to help or, one might say, to the grace of realization, then we give him up to his own destiny. We are secure in the knowledge that he, too, is a returning

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nirvani. The Great Wheel will again spin him out and the Lords of Karma will see that he is again faced with the opportunity to harm or help and to grow as a result of seeing how he has either harmed or helped.

The for-giving ones who have come to the realization that they are for-given do not harbor and nurse the vermin nests of anger and hurt feelings. The members of the human family in whom the shift in consciousness has progressed to the point that they are able to see as group conscious beings are living examples of magnanimity; they will never seek retribution. They know that the mind numbing and eye glazing demand for retribution is the cry of the specters of death and chaos. The Magnanimous Ones know that the insane and bloody demand for retribution is the dark force behind all of the holocausts (of which there have been countless) that humanity has endured, the mass murders in Rwanda, Bosnia, Kosovo and East Timor simply being a few of the most recent. This dark and psychotic force has been consuming human minds and hearts for millennia. The for-giving ones know that revenge seeking, generated by and at the same time feeding upon hatred and ignorance, is one of the most hideous and powerful snares that have been woven by the forces of retrogression to block out the light of our unity and to keep us from seeing the synthesis that is.

Forgiving has nothing to do with the work of justice and the dealing with criminal behavior. Karma and the laws of men's societies are adequate for that and must be honored and observed by all members of the community. Forgiving is not something that we are called upon to do each time we encounter harm. It is something that we have done ... ages and ages ago. In this light, we can see that, being forgiven, we are always facing the future and, as we are being impelled by the Shamballa Force to finally realize, totally invested in the good of the whole. One does not try to move into the future while looking backward. One has no time for backward looking. The for-giving ones do not look over their shoulders seeking retribution and revenge. Thus, unfettered from that which lies behind, we can strive toward, not just our own higher spiritual possibilities, but the higher spiritual possibilities of the collective, of the community.

The Magnanimous Ones who are the For-given know well and honor constantly "the fact of the One Humanity and the importance of the individual." Following Morya's injunction, facing Infinity with a smile of anticipation and joy, we let the dead bury the dead and, revealing what we are—"... Lords of Knowledge and Compassion and of ceaseless persevering Devotion who chose to die in order that lesser lives might live ..."—we become flames lighting up the Path ahead.

Tom Carney
October, 1999

Group Dynamics



bulletin board

The work of the future is indeed group work, yet the training of the past relates primarily to the meditative accomplishments of the candidates themselves. What of the stage when those candidates are ready for Service?

Arcana is pleased to present a new course of training presented by **Georgia Lambert** called **GROUP DYNAMICS**.

This class will cover such questions as ... What is a group, and how is it formed both outwardly and on the inner planes? What is the disciple's heart center function within a group? What stages or chakra patterns does a group present as it unfolds? How can a server recognize these

patterns, and what are the techniques a server can use to aid the life of a group progressing through those patterns?

Responding to the impulse from the Avatar of Synthesis, the class will draw on many sources, including Blavatsky, Bailey, Cedercrans, Steiner, Fortune, Heline, Hall and many others. Many different lines of teaching will be included to illustrate the synthesis of the Ageless Wisdom.

This is not a class for beginners. Some knowledge of the chakras and the rays, as well as experience with mentally focused meditation, is required. We welcome you to join us as we initiate this project of Synthesis and Service.

Mondays, beginning December 6, 1999

7:00 to 9:30 pm * \$12 per class

The Shifting Tide

As the seasons change, our attention is drawn to the shifting tide in world affairs. The movement of cycles comes to the forefront of our attention and we look to major shifts that take us beyond the known and into greater possibilities. Here in Sydney, Australia, we enjoy the arrival of spring with the intoxicating ambiance of new life budding, and the media remind us that there is exactly one year to go to the next Olympic Games—the first of a new century, a new millennium, a new age in which human beings as a whole direct their own affairs, unimposed upon by any will other than their own inspiration, conscience and consensus.

What is new, and what is next, is having more and more influence on our thought. If we look back to the events over time which have led us to this point, we realize the effect of our decisions on the future of our world and on our part in it. At a higher turn of the spiral, we have learned what this can mean. In the August newsletter of the *International School for Transformational and Synthetic Studies*, we read:

The world that Jesus was born into overflowed with Messianic and apocalyptic fervor. As 1000 AD approached, numerous Christians sold their belongings to finance a pilgrimage to Jerusalem, where they expected the Last Judgment to occur. At the end of that millennium, many pious people knelt trembling, waiting for the last trumpet to sound. If we clear away from the millennium moment ... all the hype ... what can we know about its energies and potential? There is a deep sense that this is a moment of karmic justice or judgment, of crisis and testing. A time when 'wrong comes up to meet us everywhere.' People know that this is a *great* moment, demanding reorientation to the sacred. In our strongly secular and materialistic western world, the implications of such knowing are hazy. It is a moment when God comes closer, when there is a dynamic inflow of highly charged Divine Will to impetus the new millennium. But it is, above all, a moment imbued with enormous potential which humanity itself must actualize.

Our decisions drive the new direction.

The Tibetan Master, speaking to a disciple, explains that a world server works with the Law of Cause and Effect "... consciously and definitely. He learns to recognize it when events and happenings come which

require understanding and which evoke questioning; he begins to study the quality of his radiation as a karmic agent, and therefore he becomes the maker and constructor, in a new and important sense, of his own destiny and future. His reactions to life and circumstances cease to be simply emotional in nature and become deliberately dictated by conscious observation; they then have in them a significant quality of preparation which is absent from the life of the average man. ... see where causes for encouragement or regret may lie and thus ... arrive at a clear comprehension of yourself as a *directing* agent." (*Discipleship in the New Age*, Vol. II, 538-539.)

We are constantly shaping the world with our feelings, thoughts and the energy we choose to emanate. What we initiate sends ripples through the fabric of our world—through the inter-connectivity of the etheric, the sensitivity of the emotional and the perception of the mental planes all interpenetrating the outer world of seeming. Time is the result of the impact on matter of the will to express. It becomes a sequence, a ripple through the dimensions into form, outward from the initiating spark.

Isolated from this truth, we find that the prison of self-serving desire paints false visions of loneliness, deprivation, despair and death. But, once we step outside these illusions, we find that what we saw as loneliness and death becomes freedom and the unlimited interconnection with all life; what was deprivation becomes the abundance of all life; what was despair becomes joy and then bliss. The power to transform and transfigure our world flows through us and we can turn it towards death and imprisonment or towards life and freedom. This power has been demonstrated at the most personal level when ordinary individuals in crisis achieve a concentration of energies so focused that it results in psychosomatic manifestation right through to the physical body. We are responsible for the influence of our thoughts and feelings on others, and we must be clear about their source and, therefore, the goal they represent.

Humanity is now so sensitive on subtle levels that the need to physically combat evil is passing. Many are still caught up in the final desperation—desperate to acquire or desperate to protect—but the world as a whole moves in to alleviate and restore balance. Precarious as they are, East Timor, Kosovo, Bosnia, Belfast, Palestine, Chechnya, Afghanistan are poised on the brink of a new freedom. To come this far has cost the world so dear it will not permit re-entry into the false prison of exclusivity. All these flash points arise from a sense of



bulletin board

Meditation for Living Workshop *A special kind of meditation*

We welcome both beginning and experienced meditators to these two days of exploring and developing a practical understanding of meditation, presented by **Tom Carney**.

- ◆ *What is it?*
- ◆ *When do we do it?*
- ◆ *Where do we do it?*
- ◆ *Why do we do it?*
- ◆ *How do we do it?*

We will investigate Old Age systems of meditation as well as New Age systems of meditation as a prelude to this study of Occult or Higher-Mind Meditation.

This promises to be a dynamic and interactive weekend. You will leave this workshop with a practical understanding of meditation and a year's worth of meditation work that will help develop and clarify your meditative path.

You will receive a 50-page booklet including handouts, specific meditation formats and seed thoughts that will both facilitate the workshop process and provide you guidance for meditation throughout the year.

Please join us on this path to conscious control of our lives and treading of the path to enlightenment.

Saturday/Sunday * December 11/12, 1999 * 9:00 am
Meditation Mount, Ojai California

materials and meals cost \$30 * additional donations welcome
call 805.646.5508 for additional information and registration

exclusivity, which drives groups to impose their view of the world over others and to translate this into territorial identification.

Our real identity is with humanity and life. The future is in the hands of those who demonstrate the transcendent human identity—the aid workers, the peace keepers, the mediators, the diplomats, the ecumenical workers, the international and inter-cultural facilitators and the powerful reservoir of human thought and feeling behind them. There are armies of these people from all nations, cultures and beliefs growing in strength, though seeking no recognition.

News broadcasts focus on the visually obvious, but it is within our hearts and minds, interconnected with the human heart and mind, that we read the greater truth unfolding. The physical manifestation is but the last to appear, struggling to be born through the density of matter. The heart is sensitive to the first ripples and its

receptivity is without error, being based on Loving Understanding—the major law of the coming race. Misunderstanding only enters in with separateness and desire, however cloaked in well-meaning or self-righteous rhetoric.

The future initiates in the heart of humanity, and it is this we are beginning to see expressing in the world as it responds to the inspiration of divine will. The heart is the point of integration and resolution of all separateness through right relation within the whole. Ultimately, it is only the incompleteness of time that separates. The heart emanates through us, here in the world, when we see the perfection in all veiled only by the degree to which each succumbs to the illusions of time.

Judy Norman
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October, 1999