

Integration, Synthesis, Unity

A student



Goodwill bridges the Lower and the Higher. Acrylic on canvas, 40 x 40 cm (2010).

Every year at the June Full Moon, men and women of goodwill from all around the world gather objectively and subjectively in celebration of the essential divinity that is innate to all beings. In particular, we celebrate the divine origin of humanity, our potential to actualize everything that is good, and our resolution to tread the Path back home. For this reason, this day is known as the Festival of Humanity.

Many students and friends of the School for Esoteric Studies celebrate this monumental event with special events that bridge the gap between the objective and subjective realms, including a subjective group conference and a special meditation. Other friends are gathering in other ways and under many other denominations. This fact we shall not overlook. Some may even be unaware of their role within the New Group of World Servers, yet they definitely play an essential part in the uplifting of humanity that is taking place at

this exact moment of history – a moment of great expectancy, a moment of tremendous opportunity and, consequently, of great stress as well. The celebration we are attending to, therefore, is one that happens at a high point of tension, a celebration of Love in its purest form and, actually, in the name of ALL beings.

[Love] is that synthetic, inclusive grasp of the life and needs of all beings (I have chosen these two words with intent!) that it is the high prerogative of a divine Son of God to operate. It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates *need*, and it produces in one who loves as a Soul immediate identification with that which is loved.¹

This day is known by several names, including World Invocation Day, the Festival of the Christ, and the Goodwill Festival. These names remind us of the sacredness of life and of our share in restoring the Hierarchical Plan on Earth. The many meetings and events organized around this full moon can help us become better human beings, further the establishment of right human relations, and spread the magnetic energy of love to our friends and families, groups, associates, and the world. Indeed, during this full moon event, it is customary to draw our attention to a number of themes central to this celebration that are actually basic to world service all year round. Among them, the issue of relationships is prominent for subjective groups working in close relation to the Hierarchy, and in particular to those associated with the Second Ray Ashram, one of whose fundamental tasks is that of consolidating loving relations triggered by the energy of Goodwill.

The theme of right relationships might also appear particularly appealing to look at this year because the incoming energies of the Sun are intensified due to a lunar eclipse, the first to happen this year.² This will certainly cause relationships to be affected in singular ways, which we can expect to unfold at indi-

vidual, group and planetary levels as the year progresses. In addition, ever since the last Festival period in 2009, a number of situations have drawn our attention to the way in which we relate at a planetary level, suggesting an increased influx of energy from Shamballa impacting upon this planet. Among these, the international financial crisis, the natural catastrophes of Haiti, Italy, Chile and Portugal stand out, as well as the ongoing conflict in the Middle East. Undoubtedly, these circumstances have brought about much despair and suffering, yet they may also be considered opportunities for expressing goodwill through international cooperation, global ecological awareness, and financial and political responsibility. The outstanding altruistic response from all nations to the quakes in Haiti and Chile and the ongoing endeavor to end war in the Middle East can be counted as examples of increasing consciousness.

Teachings about right relations occupy a central point within all main religions and strands of the Ageless Wisdom. In *The Secret Doctrine*, for instance, we learn that all Souls are necessarily related with each other, for there is but one Universal Over-Soul. This indicates the unity that we simply *are*. On the other hand, we are diverse. The One Soul expresses through seven great groups, each composed in turn by millions of beings that come to expression cyclically in the service of a great evolutionary blueprint. Each life is in essence a Soul that is simultaneously conscious of the group and, on the other hand, aware of its evolutionary uniqueness. It is through the resolution of this sacred tension between universality and singularity that we advance along the path. Each of us is called to resolve this tension in different ways, with the conditions given and in the exact place where we are now – at home, in our workplaces, at school, and in our hearts. The key to resolve the tension is found in the science of integration.

The goal of all development is integration.... In order to master this science of integration, whose basic goal is identity with the *One Reality*, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as Soul-personality, he repudiates the earlier relationships; he pays the penalty again and again of misplaced fervor, distorted aspiration, the overpowering effect of glamor, and the many conditions of psychological and physical disarrangement that must arise while cleavages are being healed, right identification achieved and correct orientation established.³

The Agni Yoga teachings on ethical living further explore relationships in terms of active engagement within our communities: “Life will grow stronger ... through the ideas of communal life. A man who joins a settlement cannot be an enemy of all his neighbors. Good relationships must be established, and only cooperation will lead to effective good.”⁴ It follows that for the Plan of the Hierarchy to work out, humanity needs to take a step forward, taking responsibility for relationships. It is humanity’s obligation to change the world by channeling and activating the energy of love, cooperation and goodness. World Invocation Day is celebrated in recognition of our ability to tap into the Will-to-Good and our responsibility to express this Will in everyday “goodwilled” actions. The *will* in goodwill is the prediction of a future glory for humanity, but more important, it is an affirmation of our volition to do and become better *now*. The interplay between invoking the Will energy and evoking it through human values worth living for demonstrates our interconnectedness as the fourth kingdom, our relation to the fifth kingdom, and our duty in regard to the lower kingdoms.

Essential information on relationship comes from the teachings of the Tibetan: “The goal of all endeavor upon our planet is right relations between man and man, between man and God, between all the expressions of divine life from the tiniest atom up and on into infinity.”⁵ In observance of these teachings, during the Goodwill Festival we have an opportunity to think about (and actively work on) those factors that favor or hinder the recognition of Oneness in diversity, the fostering of right human relations, and the cooperation leading to effective good. During this full moon period we can tap into the energy of Goodwill that lies in our Soul and find creative ways to express it in our everyday living, trying to bridge the cleavages dividing humanity today.⁶ Values worth living for at this time at a social level include the affirmation of social justice, the achievement of peace in all nations, the spread of interfaith tolerance, the establishment of fair capital distribution, the elimination of corruption from governments, equality of opportunity and remuneration to men and women, the right of access to education to all children, the abolition of subtle forms of slavery and colonization, the access to health care for all social classes, the affirmation of non-violent relations at home and at work, and the recognition that all people are essentially and potentially good. At the group level we want to eliminate criticism and idle talking, collaborate with

our fellow group members, develop leadership skills, learn from each other. At a personal level we should be working on bridging the lower and the higher aspects of our personalities, attaining a higher awareness of our emotions and thoughtforms and achieving a more resolute, Soul-dominated willpower.

These are just some of the problems humanity will have to resolve. The list may look rather intimidating. How are we going to make it? How can each of us be of service in our environments and communities? The Tibetan states that, at present, Goodwill is just a negative force, and so he exhorts us to creatively and systematically imagine a future when Goodwill will become a fact.⁷ He insists that the vision each of us has *today* of this future realization will bring about change. Yet vision must be accompanied by loving deeds. Some practical ways in which this may be brought about, he tells us, are: a) by gaining progressive decentralization from the personality's concerns; b) by an effort to handle spiritual force constructively, and c) by the elimination of fear and anxiety.⁸

The energy we tap into during our meditation unfortunately can be delayed on its way "down" to Earth if we remain focused on our personalities' concerns. Fears instilled from the glamor of self-assertion, for instance, might debilitate our vehicles and be detrimental to service. Energy blockage is triggered by being too self-conscious. Egocentrism really is a waste of time and resources from extraplanetary sources. The best antidote when fears or anxiety about our duties and daily burdens occupy our mind is probably to remain detached and observe what is happening, knowing that we are part of a large group of servers from which we can draw the force we need to continue our work. Aspirants of all ranks are not alone. They are part of groups within Groups that are located somewhere on the periphery or at the center of Ashrams that have, in turn, their own position within the Hierarchical network. In *A Treatise on White Magic*, the Tibetan suggests that the exoteric correspondence of the Soul is the circulatory system, with its Heart, the larger vessels and the capillaries, all serving the organism by transporting nutrients, defending it from attacks, and keeping the functions under constant regulation.

As the basis of correct understanding, it should be noted that the cell life to which we have above referred is coordinated, influenced and vitalized by the blood stream, that intricate system that interpenetrates every part of the body, is responsible for its welfare and demonstrates in a manner not yet truly comprehended the fact that the "blood is the life."⁹

This is probably a most illustrative example of group synthesis, for a whole organism depends on the free, self-regulated circulation of energy from a central point toward the periphery. In this circulation each component plays a fundamental part, starting from the central Heart down to each cell and cell organelle. As we work with the incoming energies of Gemini, which affect transport and communication, it is interesting to reflect upon how far in our daily lives, as group members, we act compared to this amazing biological system.

Earlier it was mentioned that, together with the issue of group synthesis and self-forgetfulness, the Tibetan suggests working through our fears. Fears are as detrimental to our psychological wellbeing as they are unfavorable for subjective work. There are a variety of fears we will confront along the path; they range from the more instinctual ones linked to our animal heritage, to those strictly related with discipleship itself, with a vast in-between zone. This time of planetary crisis is one characterized by many fears that color the astral plane. There is much confusion and uncertainty about the future and much hopelessness circulating in the world. The School for Esoteric Studies Group Thoughtform Initiative, launched in 2009, represents a major group endeavor toward the elimination of fear at a planetary level. Each of us can serviceably act as light bearers, contributing to the cleansing of this astral fog by means of spreading the energy of Goodwill. This energy is the direct reflection of the highest Will and Love. Whenever we avoid criticizing, whenever we seek understanding, any time that compassion prevails and the inner union of all human beings is highlighted, we are working with the energy of Goodwill and we are working for the forces opposed to those that perpetuate fear. An immense service is done when a spiritual seeker irradiates luminous thoughts! These originate in a higher source within us and are born to be cultivated in the hearts of all beings. They are the rare seeds of a loving heart and mind, and will bring about a likewise loving civilization.

The sign of Gemini, through which we are passing at the moment of this festival, gives us a special opportunity to cultivate these seeds since it is the sign related to speech. During this Festival we should

try to communicate from our innermost center with the immanent and with the transcendent Christ, the Soul, and with the Christ, Head of the Hierarchy. If we listen carefully in the cave of the mind, we may hear His words being communicated. These are words of love and fearless Goodwill. The Tibetan teaches us that the clue to telepathic communication is love and indeed Christ is the Heart, the Gemini-loving Energy being communicated toward the Solar System. When we adopt a loving attitude and a loving mind, fears are worked through, and group service can proceed in synthetic unity.

The author of this article was inspired by a vision of world synthesis given to him midway through the writing of this article. The painting at the opening of the article is but a humble representation of what he saw. If it could be put in words what the image meant, it would be this, the image of a beautiful sunlit mountaintop where he was standing among a group of students. A voice called forth from the edge, and he moved forward despite much fear. From the edge he could see the darkness of a lower world that was the exact replica of the upper world, except that it was subject to the dim light of a full moon. A river of fear separated the two worlds. The group came together at the center of the Sun and there they stood. And standing in the center they projected rays toward the lower world for humanity to cross the river and stand with them.

May Goodwill characterize our group endeavors.

May all fears end.

May humanity be one in love.

¹ *Glamour, a World Problem*, p. 5.

² On June 26 there will take place the first lunar eclipse of the year, a partial one. The second will be a total eclipse on December 21, 2010.

³ *Esoteric Healing*, pp. 126-127.

⁴ *New Era Community*, paragraph 269.

⁵ *The Rays and the Initiations*, pp. 737-738.

⁶ See Saraydarian, *The Symphony of the Zodiac*.

⁷ *Esoteric Psychology II*, Spanish edition, Ed. Fundación Lucis, p. 552.

⁸ *Esoteric Psychology II*, Spanish edition, Ed. Fundación Lucis, p. 507, 508.

⁹ *A Treatise on White Magic*, Lucis Trust, p. 131.