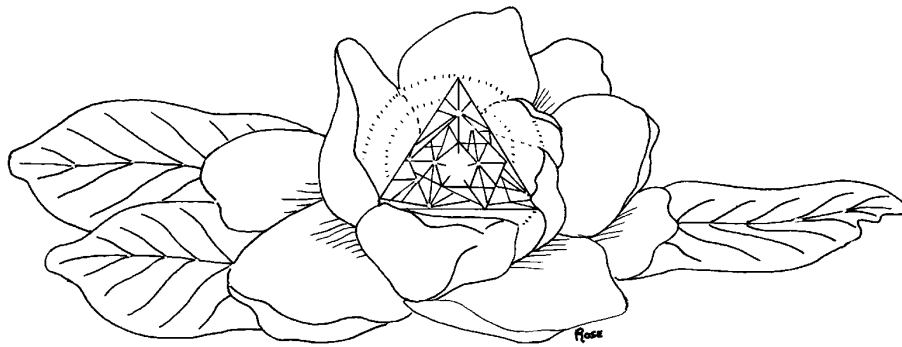


ThoughtLine

September 2000



To provide the training, the atmosphere, the companionship and service opportunities necessary to
"link Hierarchical intent with human aspiration."

Arcana Workshops

Arcana Workshops is a non-profit tax exempt corporation and your donations are tax deductible.

Meeting Location:

3916 Sepulveda Boulevard
Suite 202
Culver City, CA 90230

Mail Address:

P.O. Box 506
Manhattan Beach, CA 90267-0506

www.meditationtraining.org
webdisciple@meditationtraining.org
telephone: 310-391-9772

 In this Issue

Lightening UP


P.1 - by Miki Webb

Participation and Being

P. 3 - by Judy Norman

Gore's Choice

P. 5 - by Jesse Jackson

 Workshops and Study Groups

Forming. *Please call for start dates*
Wednesdays 7:30 to 9:00 PM, Nature of the Soul

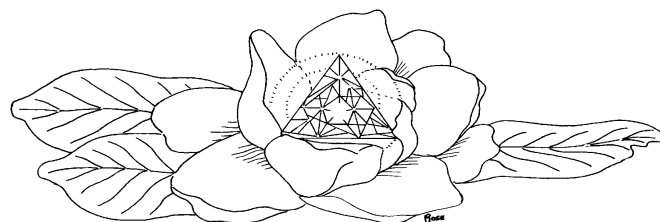
On Going
Thursdays 7:30 to 9:00 PM, Astrology
Tuesdays 7:30 to 9:00 PM, White Magic

 Up Coming Events

September 12, Tuesday, 7:45 PM
Virgo Community Meditation Meeting
Arcana Workshops, 3916 Sepulveda Blvd. Suite 202, Culver City

October 12, Thursday, 7:45 PM
Libra Community Meditation Meeting
Arcana Workshops, 3916 Sepulveda Blvd. Suite 202, Culver City

Meditation Training Workshop
Saturday, September 23, 9:30 AM to 5:00 PM
Sunday, September 24, 9:30 AM to 1:00 PM
The Creative Power of Meditation with Tom Carney
We welcome both beginning and experienced meditators to these two days of exploring and developing a practical understanding of meditation. *For details, please see the enclosed flyer.*
Arcana Workshops, 3916 Sepulveda Blvd. Suite 202, Culver City



Lightening Up

Though often associated with mass consciousness and passively hiding within the comforts of home, Cancer actually conveys Rays 3 and 7—two of the most actively mental and creative Rays and both along the line of Purpose. Since the Earth is a 3rd Ray planet, and the United States was born in Cancer, on the 4th of July 1776, Cancer is a major influence in today's world. Cancer, known as the “doorway into form,” conditions the space where what we have thought, desired and further energized with our prana gets synthesized into new forms. If our forms are lighted, they endure and have constructive effects in our environment. If they lack light, they add to our world's karma until we learn to discern their distorted aspects or emptiness. We then get a fresh crack at the drawing board in a subsequent cycle of Cancer.

As part of the Cardinal Cross, Cancer is associated with the world of causes and puts us in touch with the whole of our environment. Ruled by Neptune, Cancer also renders us sensitive to ideals in our surroundings or the lack thereof. Some of the stereotypic Cancerian tendencies to hide may be an attempt to avoid the pain that their wide-sensing can engender in a less than ideal world. However, Cancer also provides the means to heal this pain for those who become aware. Two sacred planets, 2nd Ray Jupiter and 6th Ray Neptune, are exalted in Cancer. This fact suggests that if we are conscious about what we are building with our thoughts and desires, there is a special opportunity to infuse new or existing forms with more light and sensitivity within the matrix of Cancer. Thus, Cancer is the energy to invoke when we seek a new beginning or wish to revitalize a form that has gotten stale or off track somehow.

We get many opportunities to pass through Cancer's energies and those of its polar opposite, Capricorn, the “door out of form.” When we learn to fuse these polar opposites with the love/wisdom of 2nd Ray Gemini, we no longer identify with our physical forms or the other forms we regularly build. We begin to move

beyond the form world to the world of meaning and subjective causes. We can then return to Cancer with greater detachment and create forms more in line with the Plan.

A film that does an impressive job of illustrating these progressive stages of Cancer is last year's Oscar-winning best picture, *American Beauty*. At the beginning of the film, the hero, Kevin Spacey, has created forms in line with the mass ideals of American culture. He has a nice house, a pretty wife, a smart kid, and a job in advertising. However, he is utterly alienated from everything he has created. He has pulled in just enough light to see the vacuousness of his life but sees no way out of his prison. His solution is to numb out and to somnambulate through as much of his life as his wife's shrill prodding will permit.

The threat of being laid off, however, allows our hero to find his voice and to take another step out of mass maya. He shines the light of his knowledge toward the company's underside and creatively wrangles a large cash settlement, as the company does not want him to shine that light more publicly. Our hero gets his first distorted, but enlivening, taste of how the “truth can set you free.” He begins to speak his truth more regularly, but finds his wife and daughter do not trust this

He has a nice house, a pretty wife, a smart kid, and a job in advertising. However, he is utterly alienated from everything he has created.

new game, as they are still too angry and hurt by his years of emotional abandonment. There's the rub. Even when we are ready to let go of old forms, we must deal with the consequences they have wrought in our environment.

Our hero nonetheless perseveres. Though still separate in his motives and glamoured, he starts to reconnect with people, especially those whom he perceives are also outside the mass mindset of Middle America. He finds that when he is just himself, he connects in new ways that lead to more respect, humor, tolerance and joy in various relationships. As the film progresses, he continues to lighten up, becoming better able to handle the truth with equanimity. Eventually, he opens to the lights of forgiveness, gentleness and compassion. The audience

lightens up as well, as we vicariously participate in his growth from the unreal to the Real.

A major plot line in the film is our hero's drooling obsession for one of his daughter's high school friends. The climax of the movie comes right at the point his ultimate fantasy with this young girl is about to come true. The girl, however, trusts our hero enough to take off her public mask, and he suddenly recognizes her as another struggling and very vulnerable soul. The long-nurtured glamour that she would be an experienced and willing object for his pleasure shatters instantly. Having been so bedazzled by her outer beauty, he now experiences the innocence and preciousness of her true being and is stopped dead in his tracks. Equipped with new Cancerian insight, he proceeds to protect and feed the girl rather than exploit her. In their subsequent conversation, he also is fed, as he learns—to his deep satisfaction—that his daughter has found a truly loving relationship.

When the girl asks how he is doing, our hero has the further unexpected revelation that he is doing just great! In the span of the film, he has conquered many fears, selfish desires and separative, self-defeating thoughtforms. He also has learned something about

the “good, the true and the beautiful.” He is now a much clearer receiver of the love and light available to us all. He experiences the peaceful, non-grasping contentment of this space, and senses he will be better able to serve his family and his world going forward.

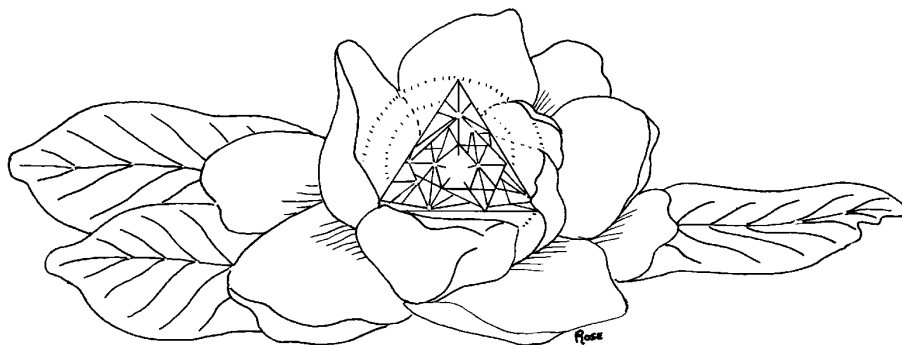
Even when we are ready to let go of old forms, we must deal with the consequences they have wrought in our environment.

Our hero does not get long to enjoy this newly found wisdom, but he does not mind, for he discovers that Capricornian doorway to Life beyond form while maintaining consciousness.

From that lofty plane, he speaks to us as the all-seeing, immortal Soul who regrets absolutely nothing about his existence, despite its many moments of ignorance, pettiness and pain. Identified with the joyous core of all life, the soul is profoundly grateful for all experience, knowing every second of it to be God's loving instrument for our spiritual evolution. Our hero ends his story with the reassurance that we, too, will one day know the blissful beauty and oneness of this soulful state.

May our use of Cancer's energy be as enlightened!

Miki Webb
July 2000



Participation and Being

How often might we categorize someone as a “control freak” and feel resistant to the imposition of his or her will over our own? Perhaps it is our own urge to control that rises up in response, recognizing the same urge in another. How often have we participated in discussions where, from an observer’s perspective, the participants seem more intent on “telling” than “listening?” The urge to control the direction of thought and action seems to bubble close to the surface. Attempts to control feelings may be discovered in less straightforward ways as they are manipulated through the application of emotional triggers. The commercial world of advertising and the political world of propaganda attest to this. Amongst animals, too, we can observe the instinctive urge to control different spheres of activity—the establishing of a dominant male over a herd; the delineation and defense of a territory for food and raising young; the subtle manipulation as parent animals train their young to survive on their own. Thus we participate in the inflow of will, as it flows into all applications and expressions through our planet.

What is really operating here? Will is the energy that drives towards synthesis, which sweeps all towards a purpose and sweeps aside that which does not align with it. If we consider each lesser application in isolation we will see difference, defense and conflict operating. But it is the urge to bring all into line with perceived purpose that is the same urge for all; the difference lies only in the extent to which the director of will perceives what the real purpose is. For human beings, this underlying dynamic signals their destiny as directing agents in the larger plan for our world. And for this plan to work out, there must be not just a sensitivity to it but an identification with the intent—the source of will behind it—because it is our nature to direct according to our own vision and interpretation, our own sense of meaning and significance. That is why we exist, our *raison d’être*.

Will is the energy that drives towards synthesis, which sweeps all towards a purpose and sweeps aside that which does not align with it.

Those who come into touch with the greater vision, the greater Life, are those who have been able to see and accord place to more modes of expression than their own external forms. Such men as Nelson Mandela show the way towards bringing conflicting elements into a co-operative union. Closer to home, we find the Anglican Primate for Australia being confronted with similar challenges in his own scope of responsibility. The United Nations, as a composite body, is constantly dealing with the issues that arise as we journey towards the living expression of the One Life through the many expressions of it, no one at the expense of another.

It is only our narrow interpretation of life as merely the life of temporary forms that holds us back from unleashing the power of the underlying reality, seeking emergence through our agency, through the recognition of our identification with it and through our participation in all being, in Life itself—that “life more abundantly” of which the Christ spoke.

Just as in the past scientists have identified the distinctive aspects of matter and mind, so now they use that understanding as a basis on which they can found the new discoveries of their interconnections—not in terms of their separate properties but in terms of the totality within which they exist. We have moved from the Newtonian physics of separate elements interacting to the latest startling discoveries of quantum mechanics where the distinction *even between mind and matter* is no longer clear-cut. John Wheeler is quoted in the book, *Other Ways of Knowing*,

May the universe in some strange way be “brought into being” by the participation of those who participate? The vital act is that of participation. “Participator” is the incontrovertible new concept given by quantum

mechanics. It strikes down the term observer of classical theory, the man who stands safely behind the thick glass wall and watches what goes on without taking part. It can't be done, quantum mechanics says.

The author explores the implications of this and deduces “...the quantum leap, being instantaneous, does not require time, thereby rendering meaningless distinctions between past, present and future. Nor does it permit the statement that a particle has continuous or ongoing existence. Because of the absence of observable intermediate states...” our mechanical sense of cause and effect is also undermined, and scientists have been able to observe that “The particles are at a distance from one another when the motion of one is altered, yet the effect on the other is simultaneous.” John Bell describes this interconnectedness in these terms: “Non-locality means that we cannot discuss the different parts of space independently.”

This brings us back to the participator, the controller in affairs. We are, whether we recognize it or not, collectively identified with the one life expressing. The differences are useful only in terms of expression—their only relevance within the total synthesis of the intent working out. This intent has been expressed for human minds in terms of an overall plan that has been described by the Tibetan Master, Djwhal Khul:

The plan as at present sensed...is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledge, it will reveal to man the true significance of his mind and brain and make him the master of that equipment and will make him therefore omnipresent and eventually

open the door to omniscience. This next development of the plan will produce in man an understanding—intelligent and cooperative—of the divine purpose for which the One in Whom we live and move and have our being has deemed it wise to submit to incarnation.

A Treatise On White Magic, P. 403

Looking from the external world, scientists are confronted with further apparent anomalies and paradoxes. In *Other Ways of Knowing* we read that, “Faced with evidence of the creation of energy from nothing, quantum physicists have factored into their equation ‘virtual’ particles, or antiparticles.” Stephen Hawking tells us, “We know that every particle has an antiparticle, with which it can annihilate.... There could be whole anti-worlds and anti-people made out of anti-particles. However, if you meet your anti-self, don’t shake hands! You would both vanish in a great flash of light.”—possibly putting a whole new relevance on the phenomena of the super nova!

When awareness has moved through external expression in order to know and returns, as the prodigal son, to its source, the direction is set to further dimensions, beyond our ken now but available to all progressing points of light. The Tibetan tells us that

...the goal ahead...is the consciousness of non-separateness and the recognition of universal inclusiveness; the secondary goal is the ability to reveal the nature of that reality, Unity; the third goal is the ability to take those measures in the three worlds which will facilitate mankind’s apprehension of these fundamentals...this last definition of the goal removes the factor of self-interest entirely. It might therefore be said that revelation is about Oneness and nothing else. ... The disciple must reveal the

The plan as at present sensed...is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time.

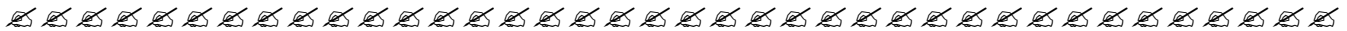
essential unity underlying all creation by acting as a clear sheet of glass through which all may see the reality of Oneness as it demonstrates in practicing operation. When, therefore, sight has been attained and the light streams forth, revelation of the oneness of all life is a simple and immediate occurrence; it comes first of all to the disciple as a flash of wondrous informative and instinctive realization and then steadies down as progress is made, into a

constant apprehension and appreciation; it eventually produces the motivating impulse of all action.

*The Rays And The Initiations,
PP. 298-300*

It is easy to say that Life is one and there is nothing but unity. But this does not express until it becomes a living, participatory realization in consciousness and all things are known in their place in time and space.

*Judy Norman
Sydney, Australia, July 2000*



The following article, by Jesse Jackson, was published in the Los Angeles Times on August 11th. We reprint it here not to endorse any party or person, not as a political piece, but as an example of what Right Human Relations and synthesis might mean.
Thoughtline ED.

Gore's Choice Brings The Dream Closer to Reality

“Will blacks support the ticket?” This question about the Democratic Party’s most loyal constituency was posed to me after misguided comments by Lee Alcorn, head of the Dallas NAACP chapter, gained national attention. Alcorn was quoted as saying that blacks would be “suspicious” of “any partnerships with Jews at that level.” The question assumed that African Americans in general are resentful of a Jew on the national ticket.

But Alcorn doesn’t speak for African Americans. That a handful of African Americans may harbor prejudice against Jews or gays or whatever should not surprise. We encompass many views and do not walk in lock-step. But do not look at the black-Jewish relationship through the distorted keyhole one person’s view. See the relationship through an open door to get the full picture.

What is clear is that with the selection of Connecticut Sen. Joseph I. Lieberman as Al Gore’s running mate, another barrier falls and a new opportunity rises. When that wall came down, it opened up space for all minorities. African Americans and Latinos always do better when impediments based on race, religion, gender or sexual orientation are removed. Surely, both Dr. Martin Luther King Jr. and Rabbi Abraham Heschel, the late scholar, would rejoice this day.

Those who suggest that blacks harbor a deep anti-Semitism ignore history. African Americans did not lock Jews out of colleges and country clubs. African Americans did not discriminate against Jews in

hiring decisions. African Americans did not invent anti-Jewish clauses in home and land titles.

Indeed, African Americans and Jews have a history of shared values, shared suffering, common struggle and triumph. This alliance is bonded in blood shed across the centuries. Blacks and Jews joined together as abolitionist allies in the fight against slavery. They joined together to form the NAACP and launch the movement against lynching. Blacks and Jews fought together in the women's suffrage movement. Jews joined with A. Philip Randolph to organize workers and defend worker rights.

In 1954, the brief in the historic Brown vs. Board of Education case—in which the doctrine of “separate but equal” was ruled unconstitutional—was drafted by Thurgood Marshall and Constance Baker Motley, and by Joe Rauh and Jack Greenberg. In the 1960s, James Chaney, Andrew Goodman and Michael Schwerner sacrificed their lives in Philadelphia, Miss., so that blacks might have the right to vote. And in October 1963, a young man traveled from Yale to Mississippi to volunteer as a civil rights worker. His name was Joseph Lieberman. He stood with us then; surely we will stand with him now.

Not surprisingly, the excluded are jealous of those who get in. Why him before me, them before us? Are we not equally worthy?

This emotion is particularly powerful in politics. African Americans are the most loyal of Democratic voters. We've offered the nation great leaders, from Ralph Bunche to Andrew Young, from King to Colin Powell. We yearn to prove that African

Americans can attract white support for state and national offices. That was why Doug Wilder's historic victory as governor in Virginia was so stirring, why Carol Mosely Braun's rise in Illinois was so moving.

Yet our natural desire for our time to come cannot blind us to the progress that Lieberman's choice represents. Knock down that barrier and we are that

much closer to the mountaintop. Support this advance and it will aid our advance. This is not just rhetoric. Last week in Philadelphia, Republicans sponsored a stage show of inclusion, complete with gospel choirs and Motown rhythms. Next week in Los Angeles, Democrats will

display the reality of a party of inclusion—I,000 African American delegates, 1,000 labor delegates, hundreds of Latino and Asian American delegates, as many women as men, more workers than millionaires. Forty years ago we were on the outside of the hall, knocking to get in. We have come a long way.

Yes, African Americans long to see one our ours on the ticket. We too have waited too long, struggled too hard, sacrificed too much to be patient. But I predict that, in overwhelming numbers, African Americans will applaud the selection of Lieberman as a victory for civil rights. Dr. King's dream is one step closer to reality today. And around this choice, the sons and daughters of former slaves and slave masters, the children of Holocaust survivors, women too long denied equal rights, workers struggling to organize in dignity—all these patches will bind together to build a quilt, a quilt of many colors and many textures, under which we all can find protection from the dark.

Indeed, African Americans and Jews have a history of shared values, shared suffering, common struggle and triumph. This alliance is bonded in blood shed across the centuries.