

GRASPING AND TRANSMITTING IDEAS

Toward a science of subjective IMPRESSION

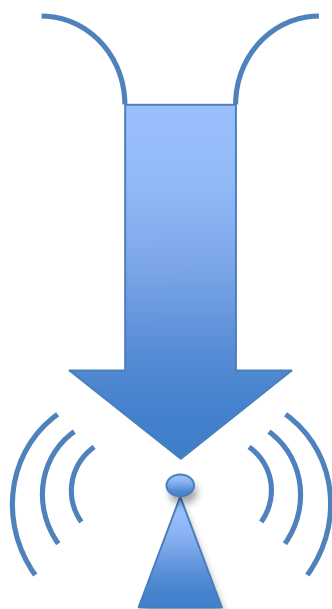


Table of contents

1. WHY DO IMPRESSIONS MATTER TO US?.....	2
2. ASSUMPTIONS	4
PART 1: FIRST APPROACH	8
3. SOME EMPIRICAL FACTS	8
4. PASSING FROM THE AFFECT TO THE MIND	11
5. SUGGESTIONS or PRACTICAL EXERCISES.....	14
PARTIE 2: THEORETICAL REFLEXION	18
6. CONDITIONS FOR TRANSMISSION	18
7. TYPES OF TRANSMISSION	21
8. PROGRESSION IN CONTACTS	24
9. CONTACTS WITHIN THE PLANETARY HEART.....	30
PARTIE 3: SPIRITUAL LIFE AND VITALITY	34
10. ENERGETIC SUPPORT.....	34
11. STRUCTURE OF THE CENTRES	38
12. PLANETARY LIFE.....	41
13. CREATIVE ASSERTION	47
14. SENDING.....	49
APPENDICES	50
15. TERMINOLOGY	50
16. BIBLIOGRAPHY.....	52

1. WHY DO IMPRESSIONS MATTER TO US?

We are submitted to a multitude of impressions.
These impressions condition all our actions.
It is thus worthwhile to study these phenomena.
Being receivers, we are also making impression upon others.
Transmitting ideas is thus useful and implies a great responsibility.

We are submitted to a lot of impressions, in such a number that we are at times submerged. Yet all our deeds, all our decisions are based on impressions, which we have caught, then interpreted. In order to lead a meaningful life, it is thus vital to study. whence and how come our motivations, our ideas and our hopes.

The observations collected in this text address those subjective workers who want 1) to receive ideas, 2) to transmit those ideas - more precisely the resulting thoughts. To receive is the first step, which appears to be simple; well, to draw inspiration requires one to refine one's instrument. The second step, to transmit, requires much more, it requires discrimination, self-denial, and responsibility. Discrimination for aiming right, self-denial for we are not working for ourselves, even less for our prejudices, and that's what enables us to broaden our receptivity and responsibility for if most of us are sending out erroneous thoughts, it does not matter for they have a small impact. If our thinking has a greater impact, it is all the more dangerous to support erroneous thoughts, which will slow down the evolution. Moreover, this work asks for a constant vigilance; only a pure instrument can be really useful and perceive that which is to come.

Here we are essentially interested in the line of ideation, in the way ideas emerge, are transmitted, and grounded. The inverse movement of deciphering the meaning of events, the trends of evolution, - whether it is individual, collective or worldwide - is not our topic. For sure, it is an essential discrimination to be able to read that which happens around us. We are dealing here with the descending movement of what is imprinted in us in a subtle or abstract way, of an intent that goes beyond us, that will express later in denser layers of thought or action. This line of ideation is thus the creative aspect that concerns all of us. It concerns the awakening to that which appears.

What impacts us the most often is the affect - that is the reaction events produce in us. The first step to grasp ideas is thus to relatively isolate ourselves from these affects and to extricate ourselves from them. This necessitates a lengthy training we'll describe very briefly.

A second learning intended here - but it will not be developed - is the implementation of a project, either in group or individual. A project requires one to have a clear idea at the beginning - hence to grasp it - then to design the approach, to motivate oneself for preparing to act, to find the means and finally to take action. If this booklet may help one to grasp ideas more clearly, all the following stages will be acquired or in development with other tools than those presented here. We are working upstream of projects when tapping into ideas and their transmission. Expressions and forms related to the idea escape our grasp; but our responsibility grows as we choose or not to transmit an impression, which has been clarified, defined, and that some others will implement.

We are working in the field of thinking, but no logic or reasoning suffice. Yet we are building our life, and we have received at least one idea that matters: that which gives meaning to our life

Historic

This booklet is based on the book of Alice A. Bailey entitled Telepathy and the Etheric vehicle. This work seems intended for a group of 9 disciples; thus, alternately

some points are addressed, then given again and developed. This has motivated the seekers in the pursuit of their effort.

For sake of clarity, the plan of the book has been redesigned, the main ideas taken and sometimes whole paragraphs quoted. Terminology has been updated, yet many meaningful details and wise advice have been let aside.

So this presentation of the science of impression invites [one](#) to study closely the book of A. A. Bailey and to experiment, receive, send out and radiate.

The writings of the living Ethics or Agni Yoga make us also share the penetrating intuition, the glow of the flame of spirit; hence these writings may go along and complete the more developed study of Alice Ann Bailey.

Approach

This document approaches the subject from the outside to the inside; it starts from the most concrete, the closest and moves toward the finer, the most intense. The readers who are looking for practice may jump over chapter 2 on the assumptions and go to the practical suggestions (chapter 5), then to the tracks of progression (chapter 8). They may later come back to the assumptions and the transfer from the affect to the mind (chapter 2, 3 and 4). The wiser readers know "it is right to accomplish the law" and that the assumptions provide the basis of this whole discourse; as to affect, let us acknowledge the place it holds in our lives before passing to the illumined mind and becoming pure reason. It is a tedious labour to track the motives animating us. Yet, how can we work for the future without lucidity about our deeds? It is after the first exercises, the first ponderings, that it is possible to move forward to the Heart of the planetary Life, then to this Life itself, and to envision Its perspective

This document aims to be used as a work basis for several years. When other contributions broaden the perspective, it will be a sign that the community of transmitters develops, grows and matures. Welcome to the seekers and practitioners.

As it is said so nicely said on the door of the chapel of Trehorenteuc near Broceliande: "Come in, the door is within" It is up to each of us to experiment by ourselves, to face the unknown, to find one's landmarks and to move forward toward the Real.

2. ASSUMPTIONS

Any study is based on hypotheses, we remind ourselves here.
The one is threefold and this triplicity is subdivided into a septenate.
Thus substance vibrates in seven levels, human being has seven centres. ...

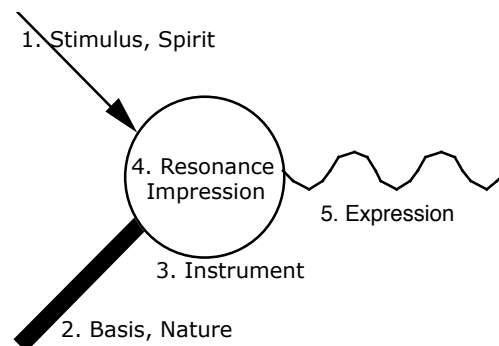
Impressions are varying, subtle and volatile. In order to ground an indepth reflexion on that domain, we need a structured frame, a common framework; this framework needs to be ample and flexible, yet very clear so that one knows what is the meaning of these thoughts that we are talking about. In addition to these assumptions, specific terminology (chapter 14 at the end of the booklet) will help us to identify the assumptions within us. The assumptions start from the One and go to the seven - the energy basis of the multiplicity.

1/ The world is One. In the whole universe, there vibrates the one Substance-Principle, which unfolds as a scale between two poles: Spirit –Matter. Spirit is Matter at its highest point, and matter is spirit at its lowest level, as put forth by Blavatsky.

Consciousness reflects this double polarity; it is shaped at the meeting of two "scients", as expressed by Martin Muller, that is to say of two currents. Consciousness is located at the junction of an informing, emitting current, Spirit, and the basis, Nature or Matter current. As in a transistor, the informing current modulates the basis current thus producing a third or resulting current. In other words, a current coming from a more abstract layer informs the supporting denser layer.

One may also describe this structure in 5 components:

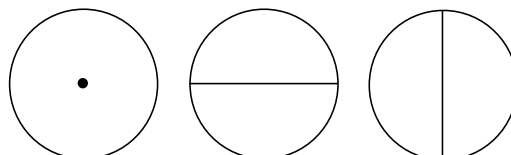
1. Spirit, informing; 2. Nature supporting; 5. Resulting wording = Expression
- And 3; Equipment or receiving instrument;
4. Impression, resonance.



The impression resonates in the instrument, which expresses in currents of consciousness.

2. The ONE reveals in three aspects [IHS:13, CF:3]

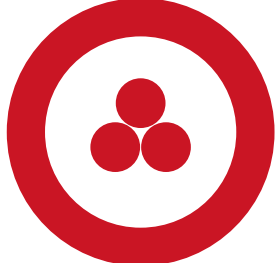
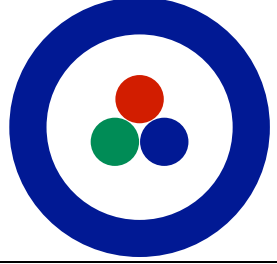

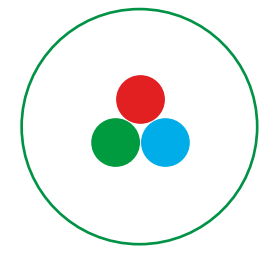
- 1) That which founds Being. The precursor, that which initiates yet remains at the back of manifestation. It is symbolised by a dot at the centre of a circle.
- 2) The vibrating substance at any level. It is life, Spirit-Matter. It is symbolised by a horizontal diameter in the circle.
- 3) The movement, Ideation, that which makes meaning from the concrete and inversely the intent which grounds itself. This aspect is symbolised by a vertical diameter, it superimposes to the horizontal diameter.



These three aspects are reflected in the Consciousness as Will, Love-Wisdom and Active intelligence.

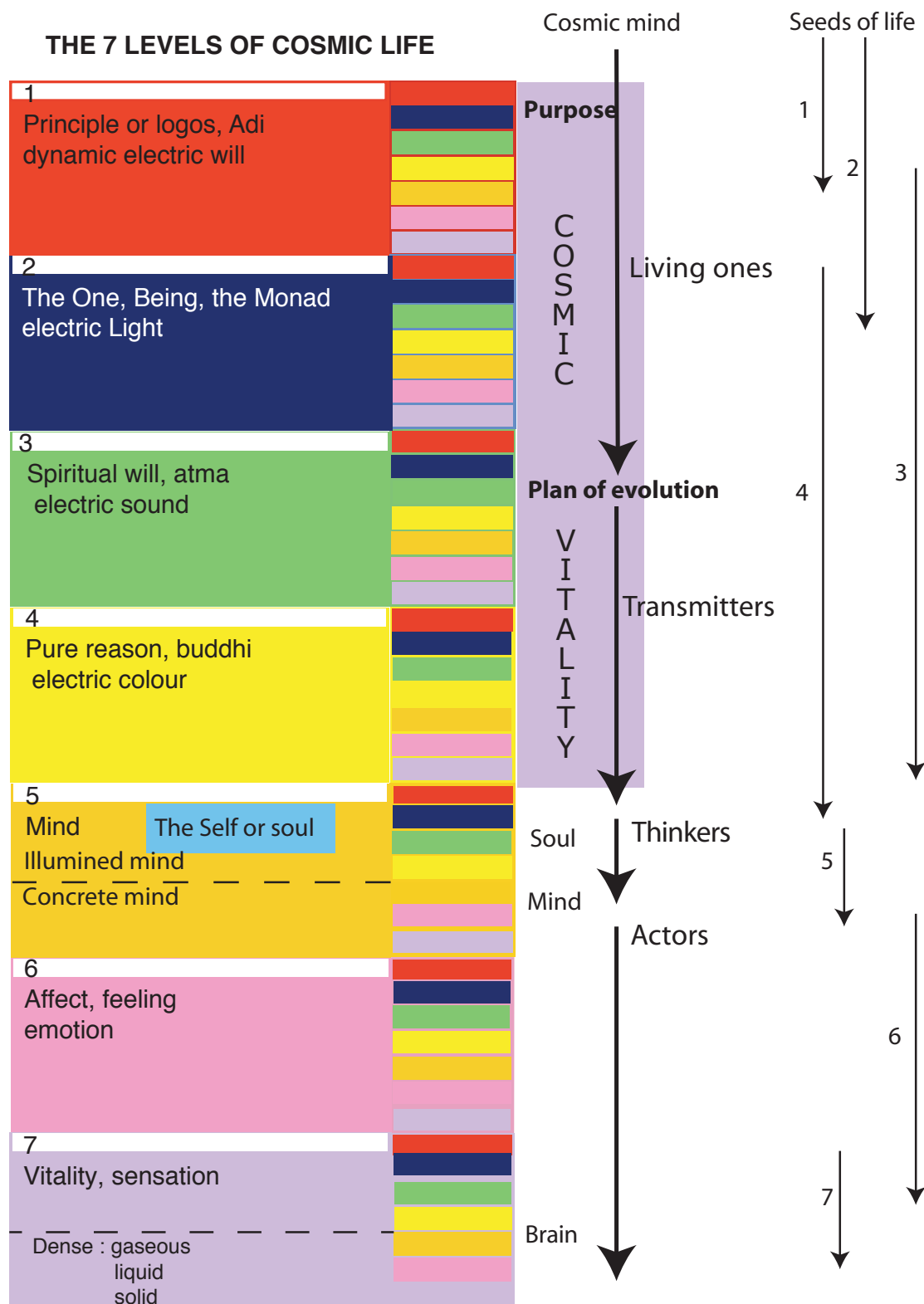
These three are One and triplicity is found in any unit.

The human being is also threefold [LMO:2].

<p>1. The Monad or pure Spirit. Spirit is the One in three and the Three in one; it reflects thus the 3 aspects.</p> <p>The red colour describes the assertion of being, its rising into existence.</p>	
<p>2. The Self. This aspect is virtually the threefold expression of the monad, called the Spiritual Triad.</p> <ol style="list-style-type: none"> 1) Spiritual will 2) Pure reason, intuition 3) Abstract mind, thought currents <p>The indigo blue colour describes the immensity of the possible.</p>	
<p>The Self radiates in mental substance, before it is transferred into the current of the Triad. It is threefold, being</p> <ol style="list-style-type: none"> 1) Will 2) Love-wisdom 3) Knowledge <p>The luminous blue colour describes the radiance of the Self. It is the source of consciousness since this current flows through it and enables it to contact the world.</p>	
<p>3. The personality or active unit. It is also threefold, including</p> <ol style="list-style-type: none"> 1) The mental body or ability to understand 2) The affective body, of feelings and desires. 3) The physical body, both vital and dense. <p>The green circle of activity is merely sketched in order not to densify selfishness and make evolution more difficult.</p>	

3. These three aspects produce the seven by combination [R1:44].

Substance differentiates into 7 levels, each of them subdividing into 7 sublevels. Each level and sublevel is characterized by a number, a sound and a colour.



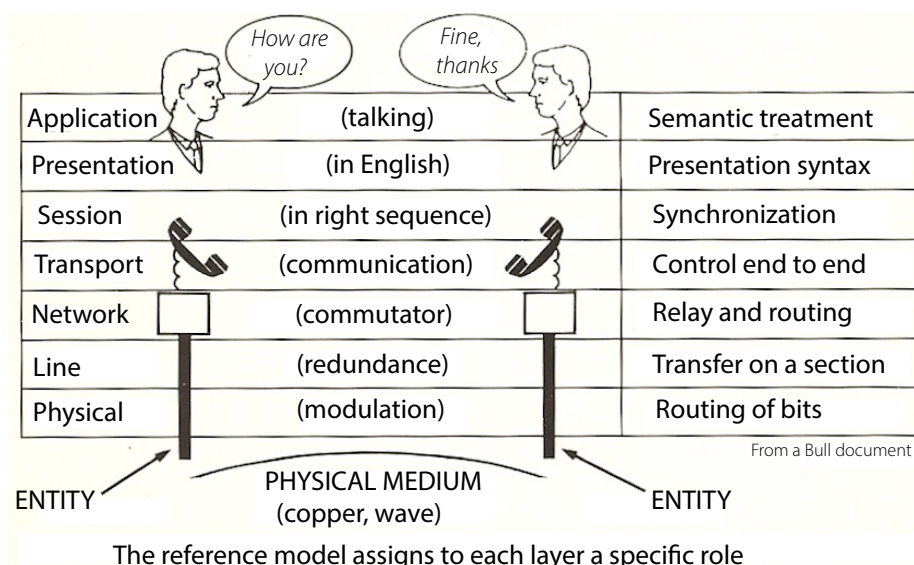
These levels are found in chapter 9, page 31.

In order to simplify the drawing, these levels are represented vertically, but they may also be considered as concentric, the abstract spheres being the larger.

Inversely, the access to the abstract levels is found at the centre of the more concrete levels. Thus the radiation is found amidst the course of thinking, the source of consciousness is found at the centre of the radiation, the triadic current at the very core of consciousness. It is through truth, in being true with one self, that Spirit, Life, and the transcending one (which are One) emerge.

The human structure is contained within these 7 levels, and in this structure the 3 aspects are represented by the 3 colours Red, Blue, Green.

These levels are not just reserved to psychology. Communication between computers on a network or the Internet is described as being in 7 layers by the OSI model, illustrated like this:



Practically, the thread (phone wire, cable, USB, Ethernet, Firewire) addresses the physical layer; Bluetooth and Wifi replace the physical layer with radio waves, yet use also the logical layer (line). An IP address (Internet Protocol) addresses the network layer. In the bar of the browser, TCP (Transport Control Protocol) addresses the transportation layer; cookies enable the management of a session. The choice of a language (at the installation of software) addresses the presentation layer.

4. In ideation, awakening or consciousness, the three differentiates into 7 Rays of emanations of Spirit or of the universal Mind [R1:59].

One life, seven Rays, and myriads of forms. [R1:141]

Thus number 7 characterizes all forms of life, and one may thus distinguish 7 qualities, 7 levels, and 7 main energetic centres in the human body, often called chakras. These centres are the crown centre, the ajna centre, the throat centre, the heart centre, the solar plexus centre, the sacred centre and the basic centre.

There are the assumptions, which will serve as a basis for observing impression.

PART 1: FIRST APPROACH

3. SOME EMPIRICAL FACTS

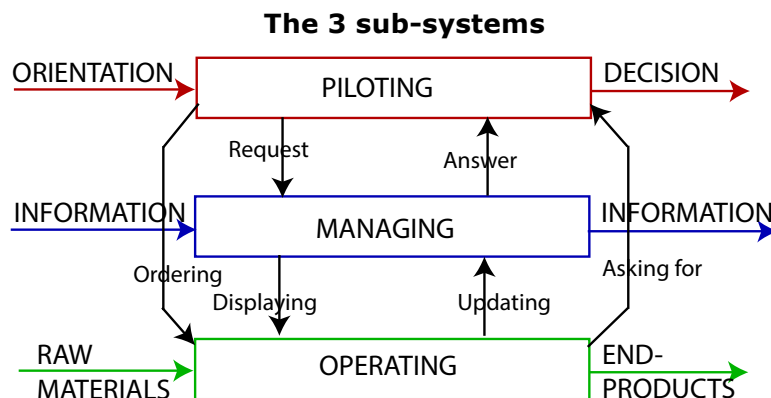
A human being is threefold; it responds to sensations, affects and thoughts.

Any conscious act implies the use of the mind (ability to understand).

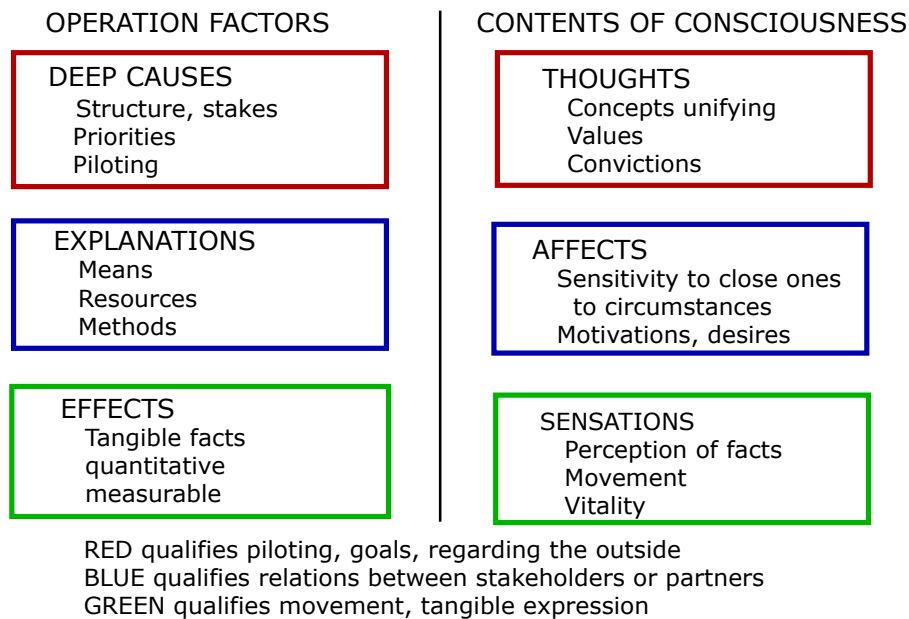
Over the course of evolution, the human organism has developed 5 senses to take into account its environment. It integrated the impact of stimuli in a limbic system, which forms the basis of the affective body - thus providing the way a stimulus affects the body as a whole. The body developed a piloting instrument that a human being calls "thinking" or "mind"- that is to say the ability to understand. Thus are built the 3 levels of personality; they function in time as short-term sensations, middle-term feeling and long-term thoughts, convictions, and projects.

3 worlds, 3 subsystems

The systemic view considers that everything is linked by interactions. Jean-Louis Le Moigne, one pioneer of that discipline, stated that in any system three subsystems are built by feedback loops. These subsystems are crossed by flows; the first subsystem, called the operating system, is crossed by a flow of raw materials; the second subsystem, called the management system, is crossed by a flow of information; the third subsystem, the piloting system, is crossed by a flow of orientations.



These three subsystems describe in 3 levels both causality in an organisation and the structure of consciousness. Here is the parallel.



Society of communication

Through the media, social networks, mails and calls, we are flooded by messages infused with emotions or arousing desire. These messages divert, stun and condition, yet in the long-run they train us to discriminate, to spot the role of communicator and to come back to being at the core. In all cases, impression becomes a central factor in existence.

Ideas are in the air

The media refers often to the styles of **different** decades (the 1960's, 1970's, 1980's). Indeed, society topics change, and one may observe some new steps taken every ten years. Intellectual debates between scientists change too, according to a period of 10 years; that which is the object of a debate is transferred to other questions later. A discovery is often made by several persons or several teams at the same time.

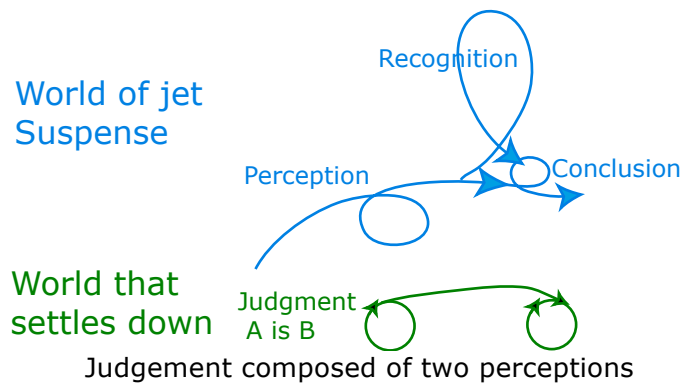
At a more reduced scale, one may also observe how, in a meeting, several ideas, values or points of view clash, oppose, or cross fertilize, independent of the speakers.

At the individual level, where do our ideas come from? Many of our ideas are reflexes or the assimilation of readings and discussions, which our subconscious rewords and presents to us. How many new ideas have we in one day apart from our educational conditioning and our habits? Can we discern when a possibility has germinated? It was first stealthy before being grasped, then assimilated and put into words. Eventually, it motivated projects or activities in the long run. Which were our sources of inspiration? Sometimes a direction appears to us as evidence, but where did it come from? Or a decision has slowly matured; where did this germ come from?

How can we believe that the planet will evolve, change, if we ourselves remain in our habits of thinking? It is vital to study our sources of inspiration, that which motivates our decisions. Have we any idea of what it is?

Permanent role of the mind

Because we have a mind, we are able to operate on many levels, even to the least details. As an example, when we emit a judgment "this table is in wood", we have recourse to two perceptions: a sensory perception for seeing and touching the table, and a recognition perception that sorts out from our memories – our cognitive space – what is wood, metal, plastic, formica, agglomerate ... Merleau-Ponty put in evidence the fact that judgment is composed of two perceptions. The first one is sensory; the second one - recognition – is mental.



It remains to explain what unites both perceptions: one may describe it as a hanging-on link or, as Jung called it [My life] the interrogative instance. It is described here as a third whorl, corresponding to the two whorls modelling the two perceptions. Renaud Barbaras, a philosopher in the Sorbonne University, talks in his last work about a ternary. This notion of whorl, modelling a hanging-on link, has been developed in a thesis about cohesion [Chaumette]. These whorls, always hanging-on, are similar to photons, always moving, and to the stream of attention or solar fire, according to the words of Alice A.Bailey.

Gilles Châtelet, a philosopher of sciences, transposed in action that which Merleau-Ponty had described in judgment. A gesture is an exploring move, a move where we pick something; it has neither a beginning nor end. As an example, putting a glass on the table is an action composed of two gestures: the physical gesture moving the glass and the mental gesture, the intent: we know what we are doing. This mental gesture is not a representation or an afterwards model, for we know directly what we are doing; it is a presentation to ourselves, this second gesture is the conscious intention.

This concept of gesture is very important, for what we learn are not actions but gestures. Thus, Jean Cavallès, a philosopher of sciences, could write: "Learning means to catch the gesture and to be able to continue it". We are catching what the teacher is doing and we can transpose this gesture – without defined extremities – to another game (situation).

All our actions, all our judgments have a mental side coming from our cognitive space and our understanding.

Affect and mind

In the psyche, Jung distinguished two functions enabling one to choose: the Feeling function and the Thought function. One is based on personal preferences, the other one on general criteria or knowledge.

Emotions and thoughts seem opposed one to another, some being subjective, the others being impersonal and thus objective. In fact, both are objective; for sure, they are lived, felt or suffered by the subject, yet they are general, and not special even though they are linked to the subject. One will be able to study emotions through breathing rhythms, the blood formulas, the muscular tonus, the clarity of one's visual field, the impression of freedom felt by the subject. One may hope that brain imagery will provide the evidence for these internal states, as put forth by NLP (Neuro -Linguistic Programming) calls them.

4. PASSING FROM THE AFFECT TO THE MIND

An affect is a reaction to events; the mind promotes an impersonal view.
Passing from one to another is a lengthy and exacting process.
This passage is a prior step to any project, for thought is the factor directing actions in the long-term

Human beings are thinking, but their thoughts are often scraps of thought gathered by an immediate motive or in reaction to an event. Whitehead, a philosopher of nature, pointed out that thought was useful in two ways: 1) for improving life, 2) for understanding the world, and hence for having a coherent vision of it. Most thoughts correspond to the first goal: they are set in motion in relation to circumstances in order to implement action. Thus they are generated by a sensory fact. This fact is what led instinct to initially develop thinking. Later, thought is set in motion for supporting arguments in relation to one's interest; it is then the affect, which is ruling the thinking. Arguments are presented in order to assert advantages; psychoanalysis calls these arguments "rationalisations": one explains that one has already chosen a particular way of seeing a situation. Political debates are often based on such rationalizations - "ideas" are presented and based on facts that demonstrate the conclusion where one wants to put forth; this conclusion was set from the very beginning of the debate.

Les discussions politiques sont souvent de cet ordre, les « idées » sont présentées et appuyées sur des faits qui démontrent ce à quoi l'on veut aboutir, et cet aboutissement était fixé dès le début de la « réflexion »

Thinking ascends to a higher expression when it emerges from a more enlightened mental viewpoint. The thought process deals then with principles, hypotheses, reasoning, conclusions; it envisions facts in a broad way. How can one attain such a detachment from circumstances, such a level of abstraction? - not only on paper or through intellectual studies, but in one's everyday life?

To arrive and to maintain one's place at the mental level requires a discipline that will be exerted for years. One has to detach from circumstances, not to be trapped in emotion, to feel, yet at the same time be able to pass to a wider vision of the situation. So one does not feel to necessary defend or rehash what happens but to envision the situation in a more impersonal way. People who care more about the mechanisms at work in relationships, may emphasize these mechanisms and not pay attention to the impact that the expressions - language, gestures, deeds - provoke.

Marshal Rosenberg, a psychiatrist, designed the process of non-violent communication, an approach to conflict resolution that uses the following steps:

- 1) I note a fact
- 2) I feel ... or This makes me ...
- 3) Because, ... of some value or expectation I have
- 4) When all feeling is expressed, I am thinking ... to alternatives
- 5) I ask for an action at the level of the original facts

This approach can be applied to all our decisions; it enables us to consciously observe our feelings, our beliefs or our values and to be able then to access the mind once one is freed from them.

This approach may inspire us, on several occasions, to write down the description of the facts, merely the facts as one has perceived them. In this text, adjectives and adverbs that are judgemental- qualificative or exclamative ones - should be avoided. This text is thus similar to the work of a clerk or of a bailiff: an objective finding without any bias. When revisiting the situation later, it is possible to add notes, relating facts to explanations, but individuals are only the authors of their acts and are not judged.

Another way to reach the mental level is to focus one's attention on the energy moving through us. Emotion warms up or becomes heavy; the clear cold light of understanding allows the vital body to become pure, clear and expanded.

Any observer has to observe some mechanisms in relation to people or emotions: authority, fear, anger, frustration, etc. Noticing these mechanisms is the first step to detach and then free oneself from them. Any worker in the field of thinking has to arrive at this stage and even go further: to notice the structure of one's thoughts as the days go by. The level of vitality is a reliable indicator of the field of consciousness. Other indicators at the emotional level are the tone of the voice and the constriction or dilatation of the solar plexus. The best indicator is that of thinking itself, however it is not easy to be lucid in one's use of the instrument of thought. That's why derived indicators are useful, in addition to the observation of what has happened. The book *Glamour, A World Problem* gives indications for observing these mechanisms.

Scientific studies train one to think, but the study of feelings, of desire and affects is usually not taught, save in the schoolyard. Most therapies clarify the affective sphere; "stoicism taught already to take note of the motive of one's deeds", thus Marc-Aurel wrote in his *Thoughts*. Exercises of visualization also enable one to change one's behaviour, that is what Psychosynthesis is proposing, as well as many spiritual trainings such as the Arcane School and the book *Glamour, A World Problem*. Our own group also moved in that way, and the group's exercises have formed the second booklet of *Toward the Source of Consciousness*.

"Smile at each belittlement;

it is the true sign of a miracle"

The Call, or Leaves of Morya's Garden, vol 1 §436

Will and desire

The affective sphere, in clarifying itself, reveals also the desire to broaden the consciousness, to decentralize from oneself and to find a meaning to one's life. In this way is born a selfless aspiration, which can sometimes be called spiritual aspiration. This vague desire will gradually be substituted by a will to act and to progress. Jean-Louis Chretien, introducing the Handbook of Epictetus, has beautifully described this distinction between desire and will. In the relation of consciousness between Self and the world, will asserts the self and starts from the subject, it is thus centrifugal (directed away from the centre). Desire results from the sensitivity to the world and starts from the object in attracting the attention of the self; it is thus centripetal (directed toward the centre). Epictetus notices that the will must give its consent for desire to take a predominant position; thus passion is when the desire is the overwhelming consciousness and is the giving up of the will to assert oneself regarding the attraction of the object. On the contrary, the cultivation of the mind in every day life promotes the making of choices from an impersonal basis. It develops the assertion of Self, and gradually a direction emerges, sensitive to the environment, loving, yet firm in its intent.

Precisions at the levels of the mind

The mind is characterized by the number 5; on one side it is the 5th level of substance starting from the more abstract stimulation (see figure page 6), while on another side the 5-pointed star characterizes 3 levels of the mind.

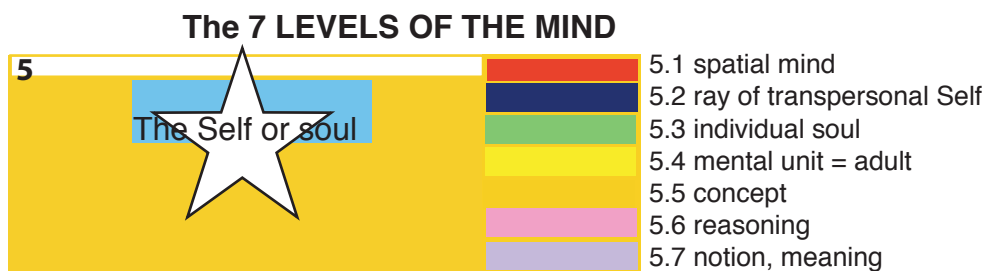
The 2 lower points of the star symbolize the separation of concepts: notions oppose one another in cognitive space; this provokes opposition and friction.

The horizontal line linking the 2 middle points of the star symbolizes the radiance of the Self; it is the goal toward which the majority orients their efforts, and students in meditation are approaching it.

The top of the star symbolizes the intense current coming from the spatial mind; it reacts to thought currents. It is inaccessible to the majority of human beings, for it is below the field of consciousness.



These 3 levels may subdivide into 7 sublevels.



Going from bottom-up, from the densest to the most abstract, one generally distinguishes the concrete mind describing the various separative levels of consciousness:

5.7 Notions (examples: table, cat)

5.6 Reasoning (inference, law: if the sky is blue, it is not raining)

5.5 Concept (examples: relativity, Œdipus)

5.4 Mental unit: Me, I (distinct from the world and others I); Jung calls it the interrogative instance.

One observes then the levels of transpersonal Self or radiating Self:

5.3 The source of consciousness (impression of being the sun)

5.2 Group consciousness with a coherent radiation – infused with selfless will; it is also called the ray of transpersonal Self, that is the quality of the inner being.

Eventually the spatial level is discovered:

5.1 Space is travelled by thought currents, but the individual is no longer isolated in space: everything is here.

To the reader, these elements can seem to be a pure hypothesis or a useless complexity; yet these levels, pointed out by theosophy, then by Alice A. Bailey, are corroborated by students (see also the Tibetan Buddhism). These levels offer a frame facilitating the description of mental impressions, their source and their propagation.

5. SUGGESTIONS or PRACTICAL EXERCISES

To slow down the flow of attention enables one to note the birth of an impression.

To contemplate an object is a prior step to any observation of consciousness. Contemplation begins by simply asserting Presence.

Why is it useful to contemplate an object?

In slowing down the process one may notice how we are impacted by an impression. Our consciousness is normally alert and sensitive to many, many events. An object is stable and enables us to calmly follow the flow of our attention and the change in our mind provoked by the object. We shall thus observe how our consciousness operates.

Notes upon contemplation

Several stages are distinguished in the pondering process: concentration, meditation, contemplation. These stages can also be followed by illumination and inspiration.

In technical terms, contemplation begins when an object and a subject are no longer separate, through distance, but they become as one, together. Concentration is the experience of focusing one's attention upon the object – be it physical or cognitive – and to let go of any extrinsic thought, feeling or sensation; the attention comes back regularly to the same object. Then meditation is the stage when one ponders on this object, allowing it to gradually take a more important place unto the object infuses with the whole field of consciousness. One arrives then to contemplation: being with the object.

It is important to stay quiet without any expectations of an effect. No unexpected event will happen; we are simply present. It is best to begin the practice of contemplation with a natural object such as a stone, a piece of wood, a flower. Later one can focus on different artifacts such as a vase or some other physical object. Finally one will pass on to the contemplation of more abstract objects such as symbols, logos, and words.

Preliminary relaxation

Relax the body while maintaining an comfortable and erect the spine. Breathe deeply and freely.

Contemplate an object

Register the noise – as ears close when one is absorbed in one's thought -

Simply be present; breathe.

Contemplation in 4 stages

Being simply present to the object.

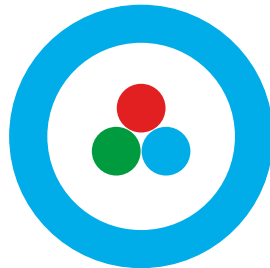
- 1) Sensory level: observe the object under all of its facets, shadows. Sense its texture, its frequency.
Between each level, breathe deeply: simply be present.
- 2) Aesthetic level: the attraction that the object inspires, the desire it provokes
- 3) Intellectual level: association of ideas, what it means - evokes as a meaning
- 4) Qualitative level: how does this object modify our mind? Which quality seems to infuse this object? Is it the hardness of a mineral, the transparency of a crystal, the softness of a rose?

One may arrive to a 5th level - fusion with the idea underlying the object: the mineral in any stone, the blossoming in any flower; and for ideas – ex. freedom, truth in itself.

Note on a symbol: the emblem of illumination

The source of consciousness - the place where consciousness arises – is perceived during contact as the radiating Self; it can be approached with the following symbol.

On a white background, a luminous blue circle or ring; within the centre, a vivid red point at the top, a green dot below on the left, a blue dot below on the right.



The exercise integrates gradually the various elements of the symbol; it stimulates some areas in the brain and leads to their fusion at the centre of consciousness. You'll know then why it has been called the emblem of illumination. This exercise has been practiced by groups for more than 30 years. Its historical origin is a diagram found in an Alice Bailey's book, *Rays and Initiations*, [R5:456], and we have widely validated its meaning. Its spiritual significance might be developed in another book.

Contemplating the emblem of illumination

- Be simply present facing the symbol
particularly aware of the white background. [1-2 mn]
- Then be particularly aware of the blue circle
Breathe calmly, we are present, the blue circle is present. [1-2 mn]
- Be particularly aware of the green point. [1-2 mn]
Note without dwelling upon the sensations, if any,
perceived in the head and mind.
- Be particularly aware of the blue point.
Note also the impression, which may arise.
- Be particularly aware of the red point.
Note the impression, which may arise.
- Put the three points back together at the centre of the circle.
Be present facing the symbol.

Usefulness of this exercise

This exercise purifies the mind; one feels lighter, the mind more alert or fresher after it. If the exercise appears difficult or strange, know that the light impression comes more easily with regular practice.

It is possible to practice this exercise alone or in a small group.

Singing with flowers

Contemplate flowers at home or in a flowerbed (of the same colours).

Sing with the flowers.

Note that the note of the yellow tone differs from the white, the rose from the red, the violet from the blue.

Observe how flowers blossom and smell good when you have sung with them.

Exercises alone

- 1) One may develop perception or synchronicity with simple exercises. Visualize a parking place, look for a quotation, think of friends before they call or before you meet them again. These happenings mean that you are experiencing the law of attraction, and it implies an inner contact.
- 2) One may implant a particular thought-form. Beware of a rebound or backlash; this form must be beneficial. For example, at a cross roads, one may energize the thought to put on the blinkers. At a pedestrian crossing, think to slow down.
- 3) One may send out a thought in a repeated and general manner. For example, to send out the concept of "Heart", or "Detachment", or "Transparency". The concept "Heart" has thus generated a wave – some years ago – of the expression "Heart of the city", an exhibition on the organ of the Heart ... Transparency has facilitated the Glasnost.
- 4) Beware, the concept sent out may be used in unexpected ways. The sending of an attractive thought on the idea of group has promoted the development of groups, but also for other kinds of groups such as spontaneous meetings via social networks. It can inhibit creative initiatives as it was believed that it should be made as a group. The sending of thought must always strengthen freewill and the discrimination of the receivers.
- 5) Be mindful of the impression you receive when you drive. What do you feel coming from the driver behind you? Do you feel sometimes that he is yelling to make you move in order that he could pass you? Can you sense when the driver in front of you will turn? This kind of telepathy is more emotionally based.
- 6) Questions
Do we know what is the meaning of our life?
Was there a time when we knew "that's why I'm here on Earth"?
Which inner contact have we experienced? When? In which conditions?
More concretely:
What has inspired our decisions?
What are our usual sources of inspiration?
Have we found "by coincidence" a book, a movie, a group corresponding to what we were looking for?
How did we recognize those experiences which had meaning for us?

Observation of one's thinking

The observation of thinking follows the various stages of contemplation. At a concrete level, thought deals with objects with defined content, with accurate isolated notions.

At the aesthetic (emotional) level, one observes phenomena similar to the fluid mechanics: allurements, repulsion, adhesion or staggering.

At the intellectual level, one may observe how thoughts are being formed, how one's thoughts define themselves through a process of repeating over and over in our mind over time, as in a rotation, and how certain interactions trigger certain related thoughts.

At the qualitative level, thinking is a flow of attention. Observe how thinking explores possibilities, as a moving jet, spiralling onward as light. Can you spot some whorls (see above in chapter 3)?

Thinking reaches another level when an idea is contacted directly. It is passing from a curved cushioned approach in consciousness to a direct perception, in a straight line as the ray of a pulsation. For example, the content of the thought is passing from the approach to truth as a content to the understanding that the question is to be true"; it is not a question of content.

Note equally the exchange between these levels. In the same way a bird lands, then stops before taking off again in flight, thinking settles down, defines itself, realizes the details in content, then soars, contacts, moves onward ...

Such an observation is fundamental for handling thought with lucidity.

Exercises with several people

Listening to the mental bouquet of a meeting

Follow a debate and note the exchanges, consonances and dissonances between several thought currents. This exercise requires an impersonal listening approach and leads one to find the underlying motive behind an expression (see the book of Martin Muller).

Exercises of emission and reception

"When you have reached the stage of identification with an idea, hold your consciousness steady at this high point as you (if you are a transmitter) send out the word to the receiver or to the receiving group. Receivers should in their turn achieve, as far as they can, complete alignment so as to be responsive to all these four aspects of the word. This method will serve to shift the receiver nearer to the plane where he should function – the level of the higher mind. The word goes out upon the breath of the transmitter; his lower mind then sends out the purpose aspect; his [affective] consciousness is responsible for sending out the quality aspect; and the form aspect is sent out as he says the word – very softly and in a whisper" [Tel:31]

- 1) It is easy for a group member (relatively small) to choose a word or a colour from a pre-established list. Receivers search then the thought of the sender.
- 2) The same exercise can be done with a geometrical symbol, a Ray etc.
- 3) One may want to send out a word useful for the world. In this case, receivers will "translate" it in their own way (See point 4 of the individual exercises).
This exercise is more difficult, and two examples will be given later.
- 4) One may study the time factor. For example, in sending toward receivers one week, then stopping one week. One may also study the persistence over time of the inscription, when sending it out in the morning or in the evening, and inquiring with the receiver if he knows when the emission happened.
- 5) Subjective conference. One may dispense with softwares such as Skype, Webinar or Gotomeeting, in order to make a structured presentation. For sure, it is an experiment one will have to complete by other means. A group member announces the time of the conference and the title. He prepares it carefully with simple and clear ideas. At the given time, the participants "listen" and note.

It is amazing how much the contact is established, how some ideas are clearly perceived – others not – and one knows when the lecture is over.

PARTIE 2: THEORETICAL REFLEXION

Theory is contemplation, entry in an intelligible idea.
We deepen thus practice, conceptually, practically,
magnetically, at the core of our being

6. CONDITIONS FOR TRANSMISSION

Man being threefold, reception of impressions assumes 3 conditions.
3 conditions are also necessary for the emission of a thought
We grasp impressions coming from 2 directions: the downward Spirit scient"
(see page 4) and the upward Nature "scient".
Perception of the need is preliminary to any emission

From an embryo of practice, we shall list some conditions for receiving an impression since we are first receivers. We shall describe the stages of reception, then the conditions for emitting. We thus will go gradually from practice to theory. We'll observe later the functioning aspects of the 2 sciences Nature and Spirit, by opening ourselves in 2 directions, toward the need or conditioning - the basis - and toward values or pure ideas - the abstract aspect. Yet let us begin to describe the energies implied in mental interaction.

Energies implied in mental interaction

In any thought transmission, three energies are implied: love, mind and vitality.

1. Vitality is the basic energy that activates the instrument; it enables the brain to be receptive. Exercise, sleep and healthy food are necessary as in all sport training. Pure air is also useful.
2. Mind (ability to understand) is necessary for orienting the attention, for building, registering or interpreting a thought-form.
3. Lastly, love unites the worlds. Love is the linking factor between ourselves and other beings. It is not a sentimental love, but a gift of oneself, a gift to the world, like any opening of our consciousness to the world and a listening to one's inner being. This consciousness blossoms in another being according to the other's inner resonance, and not according to our own point of view. In regard to this, it is wise to remind ourselves about the rules given in the Ancient Commentary:

Rule 1: Enter in thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in this work.

Rule 2: Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none has the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right". Learn thus to speak. Learn thus to speak.

Rule 3: Blend with thy brother's soul and know him as he is. Only on the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

The study of these rules is a preliminary step to any work of transmission. The second rule is essential to this work. Love is the link and any lack would boomerang back to the sender. In order to free oneself, one has to help others and to will wish the best for them. Thus

energetic support, positive mental thoughtforms and loving motives come together to allow a fertile union in the mind.

Conditions of the receiver

The active unit – the individual – is threefold, and 3 conditions are necessary for grasping an impression.

- 1) The brain must be available. An executive of a TV channel humorously asserted that he "sold to advertisers some time of the available brains of the TV watchers". This is a negative way to show the importance of the availability of the brain. This availability assumes the necessary inflow of some vitality that fatigue may lessen.
- 2) The individual must be interested in the subject; this is the motivation aspect.
- 3) The mind must be open and fertile. One can't receive an inspiration for a chemical experiment without any knowledge in that field. One can't receive a message in Japanese if one does not know this language; the message will be transcribed into one's usual language. Thus the mind must be equipped in the field of research. It is the scient Nature that is stimulated, seeing some pre-existing lines of thought becoming clarified or sparked. Without language or without symbols, the inspiration – the scient Spirit – can't be grounded. In practice, before asking for inspiration, it is wise to assess what one thinks and to refine the question. Then one asks the question to one's heart and according to the intensity of the request, the answer comes. It comes without necessarily taking the expected form: the mind must remain open.

Stages of reception

"The first stage of correct [mental] reception is always the registering of an impression; it is generally vague at the beginning, but as the thought, idea, purpose or intention of the sending agent concretises, it slips into the second stage which appears as a definite thought-form; finally that thought-form makes its impact upon the consciousness of the brain ... For those Lives (Masters of the Wisdom) Who have surmounted life in the three worlds and Who are not conditioned by the triple mechanism of the personality, the *impression* is the factor of importance; Their consciousness is impressed, and so sensitive is Their response to the higher impression that They absorb or appropriate the impression so that it becomes a part of Their own "impulsive energy"."

[Tel:41]

One may thus distinguish

1. Mental recording [see Tel:105]

It's about acquiring a new understanding, of an idea considered so far as coming from a very high place. A time of maturation proves to be necessary, sometimes for several months, during which time the idea is revolving and revolving, imposing itself on the consciousness [see DINA1:339]. This time gap is analogous in thought to the gap between the existing state and the aimed goal.

2. Brain reception

The understanding or idea must then imprints itself on the brain. This brain reception describes the time when the idea is available and can be expressed; it is on the "tip of the tongue". The absence of brain reception describes an aspect of tacit knowledge: one knows yet one can't express it: "somewhere I know but I can't express it". For example, for years a person has studied books, but she does not succeed to remember them and she wondered if all this time has been useless. One night, - at a time of relaxation – the concepts seen in the books were streaming in front of her eyes. Everything was

memorized, but she could not access this memory in her waking consciousness.

3. Interpretation

This stage consists of the reframing of the understanding and its formulation into a larger and more concrete frame in order to take action. For example, the idea of sharing has a meaning for psychologists, another one for economists, and another one for teachers. This designates the sharing of knowledge.

Conditions of the sender

The sender, being a threefold unit, must also fulfil three conditions for sending out a thought.

- 1) To have some vitality. Enunciating a discourse is tiresome, for the thoughts transmitted by the voice are tiring the brain; so the careful sending of a thoughtform requires some vital energy. One may feel exhausted after a powerful energetic sending. Yet it will be the modulated motive that will be perceived and not the energy expended.
- 2) Clarity of mind is also necessary. One could compare a confused emission to a blurred screen. Thought must be clear, accurate and well designed in order to trust that it will be able to be received by someone. If thought is emitted into space, beware of not polluting it. Let us remember about retribution or backlash. All that is sent comes back to the sender - often under another form-.
- 3) Motive must be loving. It is love that links us to the word, for attention is love, if we could but realize it! It is thus love that underlies sensitivity to the world and relates us to the receivers. It is on the wings of love that thought can fly. Love, a word so overused! Love a recognizing unity, love which realizes coming near the similar, love uniting in fact. The goal is to liberate the other, to make him stronger. We offer this perspective, we present possibilities and we stimulate the inner being; that is the link that enables the current to pass.

Directions of observations

Impressions implement the 2 sciences: Nature and Spirit; but their source may be attributed mainly to one or the other. It is pleasant to align on the ideas of Sharing, Justice, Awakening, but it is much harder to catch the need of those who are close to us, without talking about the need of human consciousness. What is the need of our close ones? To grasp the answer implies the manifestation of mental love – not to look for the emotional comfort of myself and of the other, but to look for what will enable the consciousness to grow. What is the need of the population around me? Discontent, dissatisfaction, enthusiasm, flexibility, firmness? These may be only signs of growth. The study of illusions and glamour might here be useful. Collective or individual conditioning comes from the Nature science and assumes an awakened consciousness being used by the informing current or Spirit science. One has sometimes called this direction of observation the horizontal receptivity, for it addresses the same level as oneself.

Once the need has been perceived, the relaxed body becomes the Nature science and one may then orient to the Spirit science, toward lines of development, and take responsibility to transmit an idea. The rightness of this idea depends on the perception of the existing state of the inner being.

This is also true individually for grounding a quality in one's behaviour.

7. TYPES OF TRANSMISSION

Various types of transmission correspond to various levels of substance. Some laws guide these transmissions. Four of them are enunciated here. Other laws are to be discovered.

Assumptions have been enunciated; the first observations presented; some exercises suggested; and the conditions of transmission formulated. It is time to get a more general and more abstract vision, hence to pass to a theoretical approach in order to sketch out the science of impression.

This booklet deals with ideation, the 3rd Logos, symbolized by a vertical line. A transmission is based on a common support provided by the living substance, the 2nd Logos, symbolized by a horizontal line. The 1st Logos in the background ensures the existence of various units or seeds of life. Thus transmission may operate at any level.

Various types of impression

In communication at a distance, one may distinguish several types of impression.

The first type of impression at a distance is sensory impression. Yes, the senses keep a distance with the other, and even with oneself: they concern the not-self. It is this observation that enabled Descartes to arrive to the cogito (I think, therefore I am) since any other element is weighed with uncertainty. When we are reading a book, we keep afar from the author; even when we touch someone, distance subsists between consciousnesses.

The second type of impression relates to the affective sensitivity. When a child is in danger, his mother or a parent can feel it. This emotional communication makes lovers or friends meet – sometimes. This communication operates from solar plexus to solar plexus. ...

Another type of impression (3) is mental interaction. It is about exchanging a thought in mental substance. One may observe it at a short or great distance. For example, it may be the fact of grasping the thought of the person he/she speaking to, before the thought is formulated completely. For sure, this anticipation may be false and distort the idea. Mental interactions can also be observed during meetings. Thus one may grasp debates of ideas in intellectual circles without having read the papers or magazines. Thus one grasps ideas in the air or through inspiration. It is this technique that this booklet aims to develop, first in acknowledging its existence, then in pointing out the means of sensing, grasping, registering.

Another type of impression (4) is the one exerting from the spiritual Triad. From the monadic life – the One in all – the current pours out in substance. The aspects of the Triad depict the role of each level. Spiritual will, 1st aspect, acts as a shining stimulant; the second level, pure reason or direct link, acts as a magnetic sketch, underlying the unit of groups; there are found the ideas of freedom, truth, compassion. The third aspect concerns the abstract mind or spatial mind, for there appears the notion of space. This level exteriorizes and implements a fragment of the Plan, which was incandescent as spiritual will and a blueprint in pure reason; here operate currents of thought; these currents are then sensed and registered by radiating consciousnesses which interpret and formulate them into words.

Finally, there exists the intermediate technic (5) of invocation and evocation. It means to use the force of desire and to direct it by a mental attention toward some source. It corresponds to the use of the subjunctive form: "provided that". Instead of asking something for oneself or for dear ones, as in prayer, it addresses itself to general sources and aims at an impersonal result. Thus "let Light descend on Earth" is the result of a call to the source of Intelligence.

Types of transmission

By transmission, we mean here a sending from one consciousness to another. Of course this transmission depends on the type of impression that the sender and the receiver can realize as far as one may distinguish between them. When the exchange is reciprocal and abundant, it is better to talk of a communication system, without any privileged direction.

- 1) With a sensory impression, transmission is made through a support – be it material, analogical or digital. A part of world business is doing that and it is called the society of information.
- 2) With affective impressions, the transmission is made according to breathing, tone of the voice, volume, and various signs that NLP has described. Transmission is then made from solar plexus to solar plexus, and emotion represents 90% of the sharing - according to theoreticians of communication - with only 10 % of verbal content. This field begins to be well known.
- 3) There exist mental transmissions; this assumes that participants are using this type of impression. For sure, many intellectual exchanges are made through a support (words, documents, etc), but our observations – yours too perhaps – show that thought goes from one to another without or before the expression. This mental transmission deals with concepts, reasoning, and argument. It deals with proved facts or judgments, in the sense where we have distinguished between perceptions and judgments.
- 4) The invocation and evocation - answering to invocation – deal with “hanging-on” links; these links are perceptions, calls or openings before they concretize as thought-forms, before they define as judgments, before their formulation. They are modelled by whorls, as the solar fire that Alice Bailey refers to in her books. Here we are dealing with transmission within consciousness, always open on the world, without specific objects being defined. One could say that impression is on the way as the link is hanging on. That’s why a whorl without defined extremities – neither starting point neither arrival point – is modelling such a link. It is thus a transmission at the level of pure consciousness, that is to say the level of the interface between Spirit and matter.
When we are asking for inspiration, for our own action or for a close group, it is – in the technical sense - an invocation.
- 5) Triadic impression gives birth either to a direct exchange - thus without any intermediate – between the “thinkers”, or to the imprinting of a thought current upon radiating consciousnesses; the impression will later be registered in the mind (thus understood), then received in the brain, then interpreted. It is what we try to realize when we ask for inspiration about a long-term action at the planetary or impersonal level. And we succeed to the measure that we have entered into the triadic current – this current that is perceived in the blue night point at the centre of the radiating consciousness.

From prayer to assertion

Prayer has corresponded to a state of consciousness where Nature was overwhelming man; It was personified by a great Being, often called God.

Mental development emphasizes human autonomy, but also his separateness, his pretension. This understanding and this means of exchange will not be developed before centuries, for intelligence is not acquired nor achieved, is it not?

The technique of invocation is the work of radiating consciousness, sustained by aspiration and the mind; it builds the bridge between spirit and matter, amidst the subjective sphere.

When one is coming near the spiritual triad, – expression of the 1st aspect in the human being – one is feeling a current of intense will, and this current provokes an

assertion coming in the centre of consciousness. Then invocation transforms into assertion. It is more patently the case with beings on the Ray of Will, but all beings approaching abstract levels of the Triad are going through the solar radiation in order to enter a current of intense vividness.

Laws

Various laws rule the transmission of impressions. One may thus enunciate:

Law n°1: The power to communicate abides in substance itself, in the energetic support. And this power is based on the term *Omnipresence*.

Law n°2: The more a cognitive form is marked (the more an idea is spread forth), the easier the brain will recognize it.

Cognitive forms – theosophy called them thought-forms – or notions are imprinted in a cognitive space that the esoteric tradition called mental substance, or *chitta* in Sanskrit. Rupert Sheldrake, a British scientist, named them fields of form. He shows that kids learn more easily old nursery rhymes – though they had no contact with the culture that created these rhymes – than other songs that have been created randomly and have no historical background. This is only of the many examples he mentions in his work.

Thus the more a form is used, (hence recognized) the more it imprints as in a groove. Thus the old formulas are easily grasped.

Law n°3: Mutual understanding of a form strengthens its imprinting shape.

Exchanges on a notion settle – or purify – its structure; its study by various psychological profiles completes it, as teachers observe frequently.

These laws 2 and 3 compose the second law formulated by Alice Bailey.

Alice Bailey enunciates a condition for grasping an impression, we may call it a law.

Law n°4: A magnetic aura is necessary for tapping into the highest impressions.

The aura is an emanation, a radiation. What matters for us here is only the energetic vital aura, focussed around some centres – the progression being to go toward the crown centre at the top of the head. It is magnetic for it works at the meeting of two sciences, or at the interface between Spirit and Matter. This magnetism assumes a fertile ground – the Nature Current – and an abstract stimulating intensity – the Spirit current; this magnetism attracts forms existing at this level: they are vibratory activities, blueprints or incitements of spiritual will. The correspondence between the support and the stimulus will be developed later in chapter 9 and 10. Because of the omnipresence (law n°1) and the law of attraction, the vibrating form is attracted by the magnetism operating at this level and resonates in the instrument: the impression emerges.

Creative work

“The name *Science of Impression* is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The *Technique of Invocation and Evocation* is the name given to the mode or method whereby the desired relationship is brought about. The *Creative Work* is the name given to the manifestation of the results of the two above processes.

The three aspects of the Technique of Invocation and Evocation with which the average disciple should concern himself are those of the building of [the bridge to the Triad], the correct use of the lower mind in its two higher functions (the holding of the mind steady in the light and the creation of the desired thoughtforms), and the process of precipitation whereby the impression is enabled eventually to take tangible form.” [Tel:51]

“It might be said, therefore, that the four requirements which are needed to aid the disciple to meet the demands of the initiatory process are “the ability to be impressed, the capacity to register accurately the impression, the power to record what has been given, and then to give it word forms in the mind consciousness”. On

the basis of the information received, the disciple must then properly invoke the needed energies and learn through experience to produce a responsive evocation.”

[Tel:86]

A responsive evocation means to respond to this inflow and to apply it in one's environment, hence first in one's behaviour.

“Be resourceful, act!”

The Call or the Leaves of Morya's garden vol.1 §291

8. PROGRESSION IN CONTACTS

Contacts differ according to their sources, their intensity their quality.
Meditation outlines enable to join the group of thought transmitters.
To refine one's sensitivity requires training.

With training, contacts become regular and diversify: different sources of various intensities appear. Let us define contact and let us observe their diversity, before working as a group and to meditate systematically as a transmitter.

Results of contact

“Contact can be defined ... as recognition of an environment, an area of the hitherto unknown, of that which has somehow been evoked, of a something other which has made its presence felt. This something other than the Perceiver has usually been earlier sensed, has been propounded into a theoretical possibility, has later been invoked by the directed and conscious attention of the one who has sensed its presence, and finally contact is made.” [Tel:59]

Thus various sources of impression are sensed, then contacted, then impression is specified, assimilated and interaction is pursued in a direction that is first one-sided, then mutual, then reciprocal.

Contact is translated, sometimes on the skin of the forehead or of the thorax, by a sensation of heat or freshness, seldomly of fire¹, then by the registration of an idea. Contact will go on if this idea is implemented in one's life or if it is useful for others; for it is selflessness that establishes the link with the radiating sources: we do not work for ourselves, we are not evolving for ourselves. Receptivity grows as the individual searches to enrich the sphere of the group mind, be it a known group or a part of mankind.

Percentage of contacts

Alice Bailey distributes the contacts according to their source and gives percentages; these appear to us very optimistic. It seems to us that 90% of received inspirations come from the subconscious (ancient reading, reminiscences, unconscious reasoning); 5 to 7% come from intuitive grasp of ideas which are in the air; about 2% from the teaching received at night during sleep – indeed accepted disciples are instructed thus [IHS:70, LMO:276, 339]); maybe 1% come from a centre of spiritual focus.

It seems to us – in 2014 – that the mass of “channelling” has grown and that there is an abundance of spiritual gutters, since these channelers claim to act as channels or pipelines of the cloud of knowable things. The figure of 2% (given by Alice Bailey) seems very high. One may smile, for a handful of dollars or Euros, one may download a talk with a Master according to these channelers. It is clearly much easier and less expensive than to question a top executive of a firm or your own boss. Thus let us keep a sense of proportion. A message has value when it brings something to us, when it broadens our vision, when it increases our sense of responsibility, when it changes our life. The simplest is the most radical.

¹ The skin is tense and one does not know if it is hot or icy.

Mental interaction in groups

For a group to operate both as a receiver and as a transmitter, some rules are to be followed:

- 1) Love reigns within the group; the group members love one another with a deep, impersonal love, that is to say without regarding personal susceptibilities. Each perceives his brother as he is, and the 3 rules given above [MB:320] provide the basis. Group members are our brothers, they are our group sisters for those who are attached to the physical body. If I work with someone in a room, its gender may be relevant; if I address myself to the mind, I don't care she is a woman or he is a man. It is even truer on soul level. Mainly each human being is a monad of aspect; they realize themselves through detachment from form; a neutral term without gender connotation - such as human being - is useful for designating an impersonal reality.
- 2) The group functions as a unit, with an open mind to the world; it is sensitive to needs of the world and detects the trends, concepts and ideas that appear. Group love will not stop at the limits of the group. It extends beyond that limit. This love will enable to realize the unity that will ensure the transmission.
- 3) The group is watchful about the motive of its action. It suggests, proposes, and aims to liberate the receivers' consciousness; these receivers will freely decide how they want to respond. Any intrusion or constraint would close the perspective; any pressure would make the receiver(s) less free in their response. In return the group would close itself down in a search for power and would bog itself down in a material vision.
- 4) The group needs a great discernment for selecting what it registers and more importantly, for what it chooses to retransmit. There exists always - according to the level of receiving consciousnesses - unexpected effects that may be revealed as harmful in the long run. Thus yogic tradition and Alice Bailey (after it), suggest to adopt the attitude of the observer of one's daily life. Accentuating this idea would reinforce the tendency to be a passive spectator in front of the TV, and thus would increase the financial stakes of sport events and TV series. Human beings are the authors of their own deeds and it is in doing things that they progress, even through their mistakes. Action and observation must be in balance.
Another example has been to send out the thought "it is possible"; the goal was to promote initiatives and to lessen the rigidity of procedures. Some months later, some drivers stopped their trains in open country, leaving travellers to cope by themselves to complete their journey. Another example: some factory executives announced over loudspeakers the firing of some workers in the workshop. It was possible; these are examples of unexpected effects. It is better to stimulate a question than to give an answer. The question will provoke the thinkers to do the needed research; they might find more appropriate answers than those the group had to offer. If a group wants to attract attention about reincarnation, it will be wise to study life cycles - within a life as well as between lives - rather than to send a simplistic and ready-made answer.
- 5) Any work of implementing an idea should be exerted for a limited period. The creator is always greater than his creation; he must not be overwhelmed by his work. This pause allows him to detach and to observe the consequences of the action. This rule is even more important for group work than for individual work, for the sum of energies involved is greater. Moreover, death is useful in this, for it brings us to detach from acquired conditions.

List of themes – or ideas- to be transmitted

Here is, as an example, a list of 9 pure ideas:
Truth, Oneness, Justice, Liberty, Wisdom, Brotherhood, Creativity, Awakening, Will.
Each time, one word of this list is sent out, while other people, acting as receivers, "guess" which idea has been selected.

Alice Bailey gives a list of 12 themes to be studied [Discipleship in the New Age 2:144] concerning this work:

- | | | | |
|------------------|--------------------|----------------|----------------|
| 1. Receiver | 2. Impression | 3. Recognition | 4. Relation |
| 5. Source | 6. Spiritual focus | 7. Transmitter | 8. Expression |
| 9. Determination | 10. Seed | 11. Idea | 12. Attachment |

Readers and practitioners will be able to set up other lists.

Training for transmitting ideas

Alice Bailey in [DINA2:144] gives a meditation outline for transmitting ideas. It is addressed to disciples who had been selected and who had been in training for ten years. So they were far from being beginners, hence the precision and difficulty of this meditation outline.

Meditation outline

STAGE ONE . . . Preliminary.

Pass rapidly through the steps of recognition, consideration and fixed determination. These, if correctly followed, will bring you to the point at which this new meditation starts.

Then proceed as follows:

STAGE TWO . . . The Centre of Focussed Thought.

1. Polarise yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.
2. Then orient yourself to the Spiritual Triad, through an act of the will and the imaginative use of the antahkarana.
3. Next, take your theme word under consideration and ponder deeply upon it for at least five minutes. Endeavour to extract its quality and life, thus lifting it and your thought to as high a plane as possible.
4. Then sound the OM, and wait silently, holding the mind steady. This is "the pause of reception."

STAGE THREE . . . The Recipient of Impression.

1. Assuming an attitude of the highest expectancy, you will now express in your own words the highest truth of the monthly word-theme that you have been able to reach.
2. You then relate that theme to the present world opportunity, thus universalising the concept, seeing its relationship to world affairs, its usefulness and spiritual value to humanity as a whole.
3. Holding the mind in the light, you will then write down the first thought (no matter what it is) that enters into your waiting mind in connection with the theme of your meditation. The ability to do this will grow with practice, and will eventually evoke the intuition and thus fertilise your mind.
4. Again sound the OM, with the intent of refocusing yourself upon the mental plane. If your work has been successful, your original focus will have shifted to intuitional levels or to the levels of the higher, abstract mind, via the antahkarana. This must happen, in time, if your work has been faithfully followed. But bear ever in your thought that you must work as a mind, and not as an aspirant or from the angle of memory. Think on this.

STAGE FOUR . . . The Analyser of Ideas.

1. You now analyse or think over with clarity the work you have done, and the ideas now in your mind, seeing them in a true perspective in relation to the whole problem of the day.

2. Then, choosing one of the ideas which your theme-word has evoked, you think about it, analyse it and relate it to life, getting all you can out of it. This evoked idea may and should vary from day to day but will always remain related to the monthly theme.

3. Then study the idea in connection with yourself, the disciple, active in service and the Master's work, but not in connection with the personality. This you will find an interesting distinction. Make the idea practical, enabling it to "qualify" you or enrich you.

4. Again sound the OM, with the intent of making the sensed idea a part of your very nature.

STAGE FIVE . . . The Transmitter of Ideas.

1. As the disciple, you have realised that a knowledge of truth and the reception of ideas lays on you the responsibility to be a transmitter to others. Ponder on this.

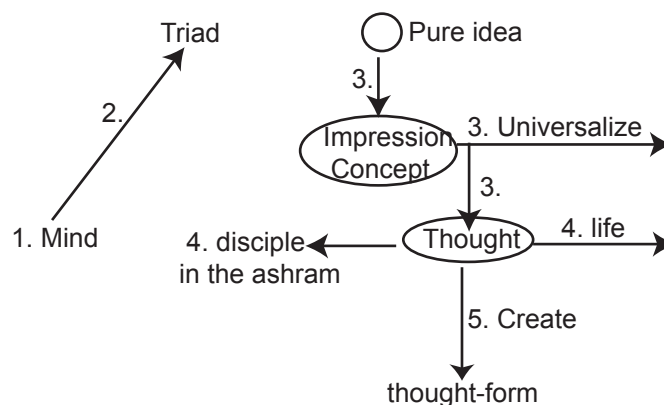
2. Now take the idea which the theme has engendered, or take the theme-word itself if no ideas have come to you, and in your imagination formulate it in such a way that it can be presented to others, to your friends, to those you seek to help and to humanity—when opportunity offers. Think the idea through mentally, emotionally, and practically, thus precipitating it outwards into the world of thought.

3. Then (using the creative imagination and seeing yourself as a responsible transmitter, doing the work of the Ashram) breathe out the idea as a formulated, living thought-form into the great stream of mental substance which is ever playing upon the human consciousness.

4. Sound the OM, thus "closing the episode."

Pattern of the meditation

This meditation outline follows this kind of pattern:



The horizontal lines express the extension of the cross; they are necessary as mind is the sense of the general, hence the necessity to universalize the concept.

The numbers on the diagram indicates the order of the stages where the transfer is made. For sure, this diagram skips over a great part of the preparation.

The thought-form resulting from stage 5 has a mental content, but it is clothed also with a motivation, an image and a vitality that enable it to become grounded.

Meditation outline for transmitters

We present here a meditation outline for the group of transmitters.

Become fully relaxed, being oneself

Infuse the brain with light.

Focus on the mind, the ability to understand

Infuse the mind with light.

Focus on the radiant Self, the source of consciousness.

At the core or behind the radiant Self, move within the current of incarnation.

Approach the Will Spirit.

In Spirit, approach the stimulus that sustains inspiration

Take part in this outpouring.

Turn toward that which stimulates the group of Transmitters,

This stimulus is polarized in the pure reason (abstract mind) as receptivity, then in the thought current.

Send out this current toward all who seek inspiration for helping their likes

We say:

"We are a point of access to the spiritual Source;

We are a way of approach to That which inspires

And with the seekers, we move forward."

Om

Note on the radiating Self

The impression to radiate can come spontaneously, but it can be refined through a sustained study. This note is prepared for being meditated upon, – that is to be either calmly pondered upon or to be experimented upon inwardly. In both cases, the flow of attention is slowed down in order to sift through all that we can be aware of.

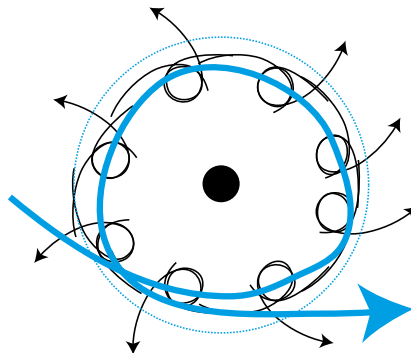
1. Reflection

The flow of attention never stops. It draws a line, yet it opens to the other, to the outside; this is represented by a lateral dimension in addition to the longitudinal line of the flow. Thus the line is curving.

The attention is settling down: it comes back on its objet by becoming seemingly quiet; yet its progression describes a return back to the object.

Thus it appears as a whorl, that is a helix moving in rotation.

When the attention turns back to its source, it is searching for identity, that which remains itself while opening to the word, while going to the outside. Thus is drawn a circle open at each instant; this circle may be represented by a ring of whorls.



In the centre, that which underlies the ring, stands the Presence – Spirit in direct and immediate link with itself.

The source of consciousness is the edge of this immediate pulsation, and the opening to the world that is maintaining itself. In other words, it is the edge of the black hole in the centre of consciousness, and the light travels there in spirals.

2. Experiment

Turn toward the mind, the ability to understand.

In consciousness, enter into relationship with oneself: reflexivity.

In the illumined field of consciousness,

search for the source:, that which comes back to itself, while opening to the world.

This stable opening constitutes the conscious identity.

Realize this opening as a ring of whorls or of spirals.

Work perspective

Let us remind ourselves:

"The name *Science of Impression* is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The *Technique of Invocation and Evocation* is the name given to the mode or method whereby the desired relationship is brought about. The *Creative Work* is the name given to the manifestation of the results of the two above processes." [Tel: 50]

Hence, creators, let us implement this indication.

9. CONTACTS WITHIN THE PLANETARY HEART

Ideas are perceived thanks to the decentralization of the receiver, hence thanks to mental love.

This love allows one to take part in the activity of the planetary Heart.

The activity of the Heart is guided by the Plan of evolution.

Group Consciousness

The awareness to be part of a group has several meanings, corresponding to the 3 aspects: 1) essential, 2) relationship, and 3) effect. The transition from the 3rd aspect to the 2nd aspect means to pass from 'being part of the group' (effectively) to 'being a conscious unit within the group' or 'part of this shared self-consciousness'; this already indicates a realization. The engagement continues in contributing to the thought reservoir of the group; this acknowledged contribution amplifies until one realizes that any thought can enrich, divert, or lessen the conscious group. Finally, essentially the group is inscribed in ourselves; it is constitutive to our opening to the world; this opening that produces consciousness is not specific to the individual; it is shared. This opening unfolds some quality that the group expresses; it is close to such pure ideas as compassion, unity, and understanding.

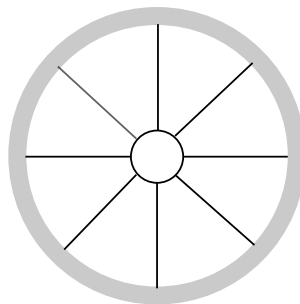
The subjective sphere has a texture. It brings together several currents or enclosures oriented according to the various Rays. Each human being has a predominant value according to one's Rays; the group of service in which he is a participant may be of a different colour (or Ray). On the inner planes, groups and individuals are grouped into 49 ashrams (spiritual focus), each arrying the energy of a major Ray. It is in this inner enclosure, beyond concepts, that blueprints of service are molded; there pure ideas magnetize the values, the groups, and then the consciousnesses.

These 49 ashrams (spiritual focus) take in charge one aspect of the Plan, the stimulus of all loving and creative work.

In order to contribute to this thought reservoir, a quiet period, devoid of personal reactions, of desires, is the preliminary step to the participation in this subjective Place. The watchword is first of all "silence".

Linking technics in a spiritual home

Spiritual focuses maintain their unity through love and to a thought link. They are composed of several levels as in a wheel.



- 1) Outside of the rim, is located the exploration. They are people who come and go from a lecture to a workshop, try a technique, then look for another technique. It is a stage of collection when one gleans various techniques. The type of impression is here sensory and affective - aspiration – with a growing intellectual discernment, from naive belief to checking of facts and ideas.
- 2) In the middle of the rim, is located the stage of the seeker in the light. In any case, a person's consciousness has found light within oneself; spirituality becomes a quest, it is a part of life, and not a leisure activity as it was at the beginning. Yet light infuses gradually the concerns, and life has meaning only as one becomes useful to others, as one contributes to the world. The type of

impression becomes more mental, with episodes of aspiration, hence of more or less conscious invocation.

- 3) The inner side of the rim depicts the stage of the accepting and accepted disciple. He recognizes a value that is giving meaning to his life; he is practicing this value regularly, although there are some shortcomings. He accepts thus a discipline that he sets up for himself; on the inner side, he is accepted, that he is included in a subjective group – that this person is not aware of yet. A marking event (contact, dream) indicates usually this entry into the group. In spite of some weaknesses, the disciple is then supported by the group. His thought life is enriched and his radiation expands as a result of his efforts. He calls on the help of the inner source and gradually, when he implements what this source has pointed out, he comes nearer to this source. Then he learns - as in a physical group - to protect others from his faults, and to enrich the group mental life. He becomes a companion in a subjective group. Mental interaction and invocation constitute these links.
- 4) A spoke of the wheel depicts the following stage of the disciple on the thread. The disciple is not merely a conscious sun; he perceives the intense current at the core of his consciousness. In the spiritual focus, he can call the source in case of (collective) necessity; he transmits the inflow of the current through his group. The technique here is that of invocation, and he uses gradually the science of impression, impression of the spiritual Triad; these thought currents travel through space. His usefulness grows. Applying the science of impression and renouncing to any personal claim, he gets to the 5th stage.
- 5) The stage of the disciple within the aura. He arrives at the hub of the wheel, the aura of the dynamic life underlying the whole wheel. The current of the Spiritual Triad, - with 1. Its stimulus, 2. Its blueprints in pure reason, 3. Its thought currents - is used. The disciple takes part in the Sound and to the pouring out of the inflow; he learns the science of impression. He masters first the imprinting of his mind - to master does not mean to control everything but to work which what comes while staying at the centre of oneself, that is to attune one's expression to the source of one's being. He masters the affective elements in balancing the feeling of what happens while staying in truth. Finally he masters the physical elements in staying unwavering in the centre of the vital stimulation. It is "that which makes a man a Master of the Wisdom" writes Alice Bailey [Tel:61]. He achieves that in becoming a spark of the pulsating Life and in printing on his body this renewed uprising.
- 6) The stage of fusion in the centre of Being. As an instrument keeping its tone, one's being remains individualized, yet plays in the whole symphony, for he does not keep anything for oneself; nothing belongs to him, he keeps only the part of the Plan He takes in charge. The disciple can then create a spiritual focus and unfold spirit in one direction: a small wheel is thus shaped in the great wheel. Thus the science of impression is the key for the transmission of ideas, of receptivity and of the entry into the abundant Life.

Conditions of reception

When the disciple frees himself from his personal problems, he creates space allowing the making of a reservoir of thought, where inspiration will gradually become grounded. Then he becomes receptive to the Plan of evolution, since this Plan motivates all the work of the planetary Heart.

At this stage, the maintaining the magnetic aura around the head does matter; this is done by leading a spiritual, right and balanced life.

The Plan

"The Plan [of evolution] is the dynamic substance, providing the content of the reservoir upon which the impressing agent can draw" [Tel:118] It is composed of atmic substance or spiritual will, it is the 1st level of the spiritual Triad; this Triad expresses the One in all or the monad or spark of life. The 1st aspect provides the

substance, the vibration or energy; the 2nd aspect builds the form; the 3rd aspect implements; this is true for the Triad, for the higher Self and for the personality. In the general pattern, the substance-principle is all we can know and we describe it as the One Life. This life expands in 7 levels that follow the meaning of numbers (See the figure of chapter 2, "The assumptions").

At the first level, everything is in solution; it is the will underlying the ocean of fire. At the second level, this ocean resounds, and sparks are shaped: the One in all. This resounding is electric Light [CF:311,319] and love. These monads are what – we humans – call Spirit. The third level therefore is marked by number 3: movement, ideation. There, the Logos (the living principle underlying the planet) expresses the Sound, which sets in motion the evolution according to the stanza of Dzyan [CF:12]. This level is infused with spiritual will, and is where the Plan guiding evolution is located. This Sound will lead to a magnetic balance on the 4th level where pure ideas appear: truth, justice, relationship, sharing. They become blueprints that some advanced workers assimilate and then send out. These ideas are then received by some thinkers as ideals and formulated into concepts. In this way, brotherhood with all living beings has been sung by Francesco de Assisi: our sister the moon, our brother the wolf, etc.

At the 5th level, thinkers shape their conception according to the registered idea. What was abstract imprints and settles down into the cognitive space as mental forms. More precisely, some thought currents travel in this space, also called spatial mind. The opening to the world stabilizes in sources of consciousness, like suns. Here the thinker designs himself, he designs his life and makes his project of life, the quality he is seeking to unfold and the goal he wants to achieve.

These forms or projects acquire a motivation or impulse to manifest; this is the stage of desire or the 6th level. At the 7th level, designed and motivated ideas acquire the means to materialize. The idea is grounded in the tangible world; beings can perceive this form, then through interaction, come back to its meaning. These levels 5, 6, 7 deal with the creation in the light. To work in thinking, to find a motivation, to concretize projects, these are stages of a necessary and preliminary training. Catchers of ideas and transmitters of thought work upstream of this creation in the light; they need to master its difficulties.

The levels have been clearly delimited, but practice shows that they interact: someone aims at a level, registers an impression at one (or two) denser level and transmits at a level still denser.

"The Plan is the dynamic substance providing the content of the reservoir of thought upon which the worker can draw" [Tel:94]. The worker can draw to it for he gave up all pretension; he is acting in a collective mode in function of necessity. All our efforts for launching selfless projects and supporting evolution receive their stimulus from the Plan, which is thus a specific energy. This energy resounds amidst some areas or spiritual focus, before inspiring thought currents, that expresses – exteriorize – these blueprints.

Scientific approach of spiritual life

"It becomes of service, therefore, for the aspirant and the disciple to know the nature of the Agents Who can locate their magnetic aura and impress upon it Their understanding of the Plan ...

He has consequently to study himself as a recipient and also as an agent, as a responsive factor and also as an originating and impressing factor. This might be regarded as the scientific approach to the spiritual life, and it is of value because the necessity of service is implicit in the necessity for receptivity." [Tel:122-123]

The question is not 'What to do?' but 'What to transmit? Hence what to contact?'

The training to contact is made in centring the consciousness at the top of the head; according to the law n°4, the magnetic aura around the head attracts impression.

Imminence, spiritual realization and pure reason [see Tel:69]

It is that Plan that the planetary Heart or society of illumined minds, takes in charge. This Plan guiding the evolution depends on imminence, on atmic realization and on pure reason. Let us specify these three terms.

Imminence means that the loving units of the planetary Heart care only "about what can be grasped and developed immediately. They act ever in response to a Law of Imminence or of occult prevision." This prevision is developed through the use of the will which is illuminating in advance that which is to come.

Atmic realization "refers to the quality and the mass of [spiritual] will energy which could be available by" the Heart as a whole. Let us be reminded that this will is expressed as an electric sound, and not as the note of the soul. At its level, the Plan is the stimulus that will vitalize pure ideas such as truth, righteousness, and compassion, from whence will surge thought currents in space.

"To these two unalterable requirements, the [planetary Heart] contributes the faculty of pure reason" or direct knowledge. It is an immediate link, with what is emerging from the background; Agni Yoga calls it co-measurement. Thus truth does not concern the representation of things; it is a direct link with oneself, to know in truth because one is true to oneself, not only once, but continuously. "Pure love is an effect of pure reason" and is a means to develop pure reason.

The thought currents travel through mental substance, at the level of the spatial mind, the 3rd aspect. Thus they put in motion the substance of spiritual will, a part of the Plan – provided by the 1st aspect – that is molded by the 2nd aspect at the level of pure reason.

PARTIE 3: SPIRITUAL LIFE AND VITALITY

The impression stimulates the energetic support, the vital body.
The renewal of contacts, their increasing intensity make one take part in the spiritual life.

10. ENERGETIC SUPPORT

Communication is established through a support.
The energetic support is vibrant and composed of 4 levels.
It is focussed in the centres.

The descending current - the Spirit scient – informs the vibrating substance; yet it is necessary that the support – the Nature scient – be alert, refined and available. We shall now focus our attention on that support. The energetic support receives the present vitality, transmits it, and supports the dense body.

Increasing importance of the energetic body

A spiritual contact – even an approach – goes along with an energetic stimulation; and one may often hear the sentence “there was a lot of energy”. Indeed vitality increases momentarily during this contact. Discernment must then be developed, i.e. which includes the phases of registration, reception and interpretation; then the motive of the impression is translated into lines of action, and expresses either in words, either in symbols, but mostly it provokes some effective actions. When the disciple’s life becomes more right, more inspired, hence more useful and inspiring for others, contacts become more regular. The field aimed by aspiration is becoming marked out and the contact is translated more and more automatically. The line of discernment and of ideation is stabilizing.

The thinker takes part in the life of thought of a subjective group: He tunes first into some trends, then some concepts, and gradually he contributes to enrich this thought life. He is thinking in general conceptual terms, for example about mankind through intention – the human – and not through extension: – all human beings. Doing this, he takes his place gradually within the planetary heart and participates in Its love and Its thought.

The energetic body gets more importance, for contacts are validated by the echo they provoke in the energetic body. The student validates the fact that the levels of the spiritual Triad are reverbering on his energetic body. These levels compose the cosmic vitality, which is pure reason, spiritual will, life of the One in all and the electric dynamic vibration.

This energetic body becomes an instrument of contact, and also of action upon others.

Some assertions upon the energetic vehicle








1/ The energetic body is a) a stable envelop of vitality, exteriorizing through
b) a network of tubes where the energy circulates; this network is used as an armature or a frame animating c) the physical body.

The set of meridians of acupuncture is a part of this network of tubes (b).

2/ Through the energetic body, the planetary vitality or prana is circulating unceasingly. Thus the energetic substance is used as a support for all bodies and carries the modulations that will be perceived as impressions. This circulation is the translation into substance of the unity of all life.

3/ The energetic body is composed of 4 levels of vitality. The vital energy is substantial and plays in the background of the sensory levels: solid (7.7), liquid (7.6), and gaseous (7.5). The energetic levels are an expression, so they are part of the major level 7. Numbers are symbols to be studied carefully.

The sublevel 7.1 is the stimulating dynamic level electrifying or vivifying all substance; the 7.2 sublevel is the level where the vibration resounds in light, for the level 1 makes the whole to arise and to become receptive at the level 2. The sublevel 7.3 sends out a radiation. The sublevel 7.4 stabilizes this radiation into a magnetic polarization.

	7.1 pure vitality
	7.2 vital radiance
	7.3 stimulation
	7.4 well-being
	7.5 gaseous
	7.6 liquid
	7.7 solid

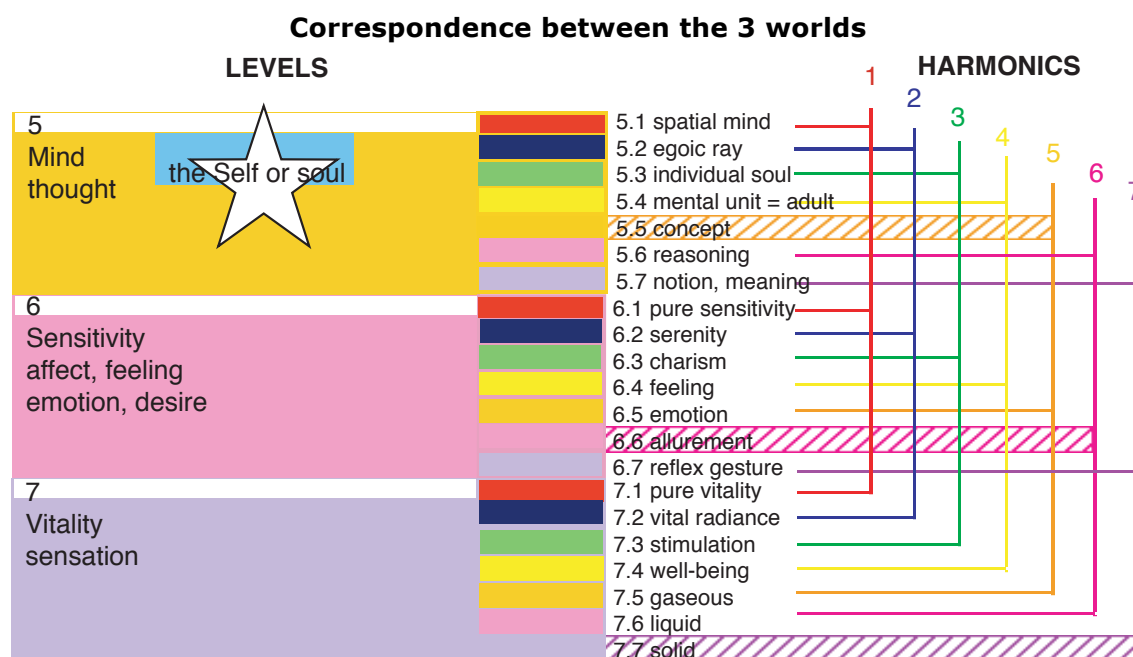
4/ These 4 sublevels (7.n) correspond to the major levels of the substance-principle. They are

1. The logic level, dynamic electric vibration or ocean of fire, that which founds being.
2. The monadic level, the One in all, the electric light resounds in each spark.
3. The atomic level of spiritual will. All the evolution is stimulated from that level expressing the thought of the Logos.
4. The level of pure reason, of penetrating intuition where pure ideas are contacted such as the Good, the Beautiful and the True.
'See the figure or the 7 levels in chapter 2).

5/ The energetic vehicle is crossed by energies that correspond to the conscious currents used by the user of the vehicle. This correspondence enables him to insure oneself – through sensation – the contact, the impression and the source from which it comes.

Thus many sports and relaxation techniques suggest to let worries pass by and not to think about them; these techniques bring consciousness to the level 5.4 of the adult, the individual self or mental unit; this level is not busy with thought-forms (which are denser), neither by conscious radiation (level 5.3). In correspondence (with the astral levels), the affective body quiets down at level 6.4 and the energetic level is infused by a relaxing vitality (level 7.4).

A contact with the radiating self (5.3) promotes a charisma or radiating heartfulness (6.3) and stimulates vitality (7.3). Such a contact may be tiresome at the beginning, for the intensity is greater than usual. Thus spiritual meetings are sometimes followed by plentiful meals, by the sharing of jokes where people laugh and have fun, for the aspiration has been great.



6/ The regular implementation of energetic currents changes the energetic network. As a refining instrument, it opens the door to more and more access to new possibilities of the spectrum of levels. This plays in both directions: toward densification, such as with alcoholic dependence; and also upward – the refinement increases with training. The one who is living a just and truthful life and practicing truth consistently perceives more and more intensively the right and the true; he perceives also his body as becoming more purified, of a finer intensity.

7/ The energetic network is structured in 7 major centres, 21 crossroads and 49 focal points. These centres are the chakras or energetic wheels; they express materially through the endocrine glands. To the 7 well-known major centres, one has to add the spleen, the organ receiving the solar energy, and the alta-major centre, located at the back of the head, and receiving all energies coming up along the spine.

The crown centre focuses the finest vibrations; it is primordial for the transmitter to focus his consciousness there in order to participate with the blue indigo – this loving expansion of life.

Extension in space

The energetic body is thus the link with the common substance that is the vitality present in space. This basic support ensures the transportation of impression from one location to another; let us remind ourselves that distance exists only in the 3 worlds: mental, affective and physical (energetic and dense). The more abstract levels - said of cosmic vitality - are not related to space since truth, compassion and freedom are omnipresent.

Space is usually perceived as a container, a vast receptacle where things are laying down, where events take place. Space can also be considered as intensive, introducing a dimension. Thus a child in a family takes some place, in the apartment as at the table; but it introduces a new dimension, a whole richness of sharing. It is this new dimension that is brought forth by the presence of a new being; it's that joy which a child brings: the arising of a new experience. Dane Rudhyar, a philosopher and astrologer, has developed this reflection in '*The sun is also a star*' [page 22].

When we build a situation, we also create a space with 4 directions: upward or toward the abstract, with the values, the goals; downward or toward the concrete with the resources; to the right side with what we have planned; to the left side with the unexpected, that which we are welcoming. The right side is the side of that which

is right, lawful, direct, planned; the left side is the side that is curved, that which is distorted, of the questioning, of the feedback from experience, of that which comes back up and envisions again the goals.



The square shows the importance to pass from the plan (right side) to the purpose (centre). In psychological terms, desire results from the sensitivity or opening to the world, which appears symbolized by the left side; whereas rational will appears at the right side. This will may be distorted as the "the will to control everything". Will must become loving, magnetic, and thus inscribe itself in the centre of the square in order to induce all experience.

The greatness of the human being is his capacity to perceive space, thus to welcome the multitude and to realize this rising into existence.

11. STRUCTURE OF THE CENTRES

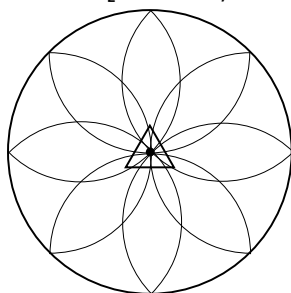
All centres have the same structure: focal point, triangle, petals of consciousness and circle of radiation.

Each human being has centres, which may resonate with those of the planet.

The 3 main centres are the crown centre (whereby life energy streams forth), the heart and the throat.

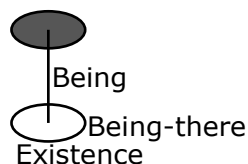
The centres are focal points of reception, of assimilation and of transmission of prana or vitality [CF:97]; they are focusing the energetic network. Every being has 3 centres that subdivide into seven as any form in manifestation. The centres of the human being correspond to the planetary or solar centres, enabling a direct access to them.

The centres have a fourfold structure [Tel:165, 169-175]:



1/ The Point at the Centre

It is the point of life through which the spark of life anchors itself on the physical level. It contains in itself all possibilities, all potentialities, all vibratory activities and experiences. It introduces a dimension, the existence of the instrument. This point at the centre is in reality all that IS, the three other components of the structure are merely indications of its existence.



In the human being, there are 7 of these points or jewels; each will express one subray of the monadic ray.

2/ The Related Energies

These energies are described as the petals of the lotus; they are related to CONSCIOUSNESS. They concern the 2nd aspect of being, whereas the point in the centre concerns the 1st aspect. The size, colour and brightness of the petals describe the expansion of the consciousness. At the end of evolution, the centres become points of distribution; it is the service aspect of the centres and "the initiate's contact mechanism" [Tel:172] that enables him to transmit energy to various spheres. He could then study the number of petals of a centre, as it shows the number of energies that are available.

3/ The Sphere of Radiation

This sphere describes the area of influence or the impact that the unit exerts upon its environment. Let us remind ourselves that the sphere of radiation is the first means of action before any expression or formulation. This aura is indicative of the development of the centres, and one could say "the shadow of Peter passing by *healed*" which means that his aura had a healing effect upon those He approached [Tel:174]. It is also this aura which stabilizes a group, especially when the heart centre is open. Conversely, a solar plexus center that is exceedingly developed and sensitive - in a susceptible person - weakens a family and its whole entourage.

4/ The Central Triangle of Energies

The triangle of energies shows which of the 3 aspects and which of the 3 vehicles of expression dominates: 1) vital pulsation, monad, 2) expansive relationship, radiating self, 3) concrete action, personality.

Centres develop not through focusing on them, but through the use of the function that the centers express. The heart centre unfolds through the opening of the mind, wisdom and compassion; the throat centre unfolds through creativity in response to the needs; the ajna centre unfolds through rightness of behaviour. Any excess upon these points of command (centers) would cause a wound; the energy must be distributed freely to flow in.

The central triangle of energies described by Alice Bailey induces 3 rings of whorls if one follows the thesis upon cohesion [Chaumette]. Thus a form has 3 circles:

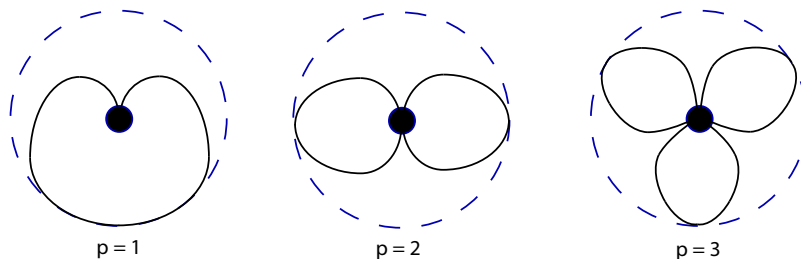
- A circle of functioning operation, described by the vital body and the territory; it is the support of action, the 3rd aspect.
- A circle of radiation, it is the horizon of which consciousness is only a part. It is the 2nd aspect.
- A circle of dynamic vitality; it is the 1st aspect. The ring surrounding this pulsation is reduced to a point in most of the people, yet it grows when this being enters into the triadic current. It is the essential being.

The centres are not only an object of study or observation, they are also an agency of service. Let us develop our radiating activity, let us help our fellow human beings, and then let us become radiant like stars.

Reflexion on the petals

If one admits that everything is moving, a thing is identified by a return upon itself. A circle describes a rotation, which is a return upon itself through the outside, through the Other. A point is pulsating, a return upon itself through the centre, or through the Same. The 3rd kind of movement is a spiralling movement, composed with whorls. A spiral is a progression exploring space yet coming back, especially when the whorls are drawing a circle, as in a waltz where dancers whirl, move onward and come back. The Greek geometers based their technique upon the sight and mentioned only the straight line and the circle. In Asia, the martial arts know well the spiral as the body extends a limb in one direction. At the end of the extended member, it curves and becomes a spiral, be it a spiral of arms or a spiral of legs. In addition, Hinduism attributes the spiralling movement to Vishnu [Danielou].

For identifying spiral movement, one has to come back upon one self; an integer number of pulsations is needed for a rotation. That is to say p pulsations for a rotation, then appear p blades of an helix, or according to the yogic tradition, p petals.



Approach of the planetary life perceived in the heart.

Most disciples register a threefold response to impression corresponding to the 3 aspects; they are the expression, the quality and the incentive; they express them through the three bodies of their personality, the mind giving the direction, the affective body qualifying the relation to the world, and the physical body the content of concrete action.

When the disciple moves onward in the current according to the Buddhist expression – the triadic current – he perceives the intensity, and the qualitative aspect disappears gradually. When he enters into the hub of the wheel, when the causal body disappears, he registers the impression in an acknowledged duality: the line rises up from the ground to the sky; spirit expresses directly in matter; and the consciousness aspect becomes superfluous. In other words, the crown centre is in direct link with the coccygian (basic) centre. The structure of the centre changes; the petals are superfluous; and the central triangle unfolds; the disciple moves onward in Life. As it is said, “the stars sing”, for they reverberate upon the crown.

12. PLANETARY LIFE

The planetary life results from a cosmic impression.
We can explore in that direction.
At some stage, the Heart is superfluous. Life is directly in contact with Its expression.

The planet with all its forms and all its lives, objective and subjective, constitutes a unity. The synthesis of this Life is called the planetary Logos. It is in that unit that "we live, we move and have our being"; the Logos is embodied within the focal point of planetary Life.

Structure of the centres of the planetary Life

Alice Bailey describes the structure of these centres [Tel:183]

"At the heart of this vast sea of energies is to be found [the focus of planetary Life]. It is His will-to-be which brought His manifested form into the tangible arena of life; it is His will-to-Good which activates the Law of Evolution and carries His form, with the myriad of forms of which it is composed, on to the ultimate glory which He alone visions and knows. It is His consciousness and His sensitive response to all forms and to all states of being and to all possible impacts and contacts which guarantees the developing consciousness of all the many lives within or upon this Earth of ours.

This great Centre of Existence works through a triangle of energies ... [supported] by one of the 3 major Rays or Energies" and they have created three centres."

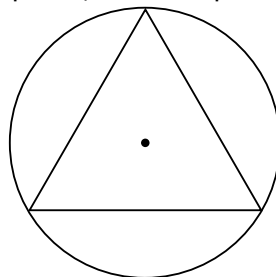
The first Centre "created by the Ray of Will or Power is" the place of Peace, the Source of life. "This energy is the dynamic incentive at the heart of every form" and expresses the intention of this Life working out Its purpose.

"The second Centre is created by the Ray of Love-Wisdom"; it is the planetary Heart, the focus of any relationship, the centre of inclusiveness and loving understanding. "The task of these "units of Energy" is to awaken and to arouse the sense of awareness" and perception. If the first centre deals with "the science of Life or dynamic livingness", the second centre deals with the science of Relationships".

The third Centre comes in existence on the 3rd Ray of active Intelligence. It is thus humanity, the creative centre of the throat, when it is distinguished from its animal part.

Each of these Centres functions according to a central Triangle. The source of planetary Life has Awakened Spirits (Buddhas of activity) "Who represent 1) conscious intelligent *life*, 2) intelligence and active *wisdom*, and 3) intelligence and active *creation*. The central Triangle of the Heart represents 1) loving intelligent *life*, 2) loving, intelligent *consciousness* and 3) loving intelligent *activity*. Humanity will have thereafter (much later) a central Triangle focussed in 1) government and politics, 2) meaning of life and religions, and 3) economics and finance. Yet humanity is not yet sensitive and responsible for these foci having an impact on the course of business.

Each of these centres has an archetypal structure: the perfect circle of energetic form, the triangle of the three aspects, and the point embodying the dynamic life.



Three Energies

The planetary life unfolds thus in 3 energies. [Tel:129-130]

1. "The dynamic electrical energy of Life itself or divine potency, of embodied purpose, expressing through evolution the divine Will. It might be well to realise that purpose emanates from the cosmic mental plane and is the all – inclusive, synthetic, motivating principle which expresses as the divine will upon the cosmic physical plane – the seven planes of our planetary Life."
2. "The attractive magnetic solar energy to which we give the quite unsuitable name of Love. It is the energy which constitutes the cohering, unifying force which holds the manifested universe or planetary form together and is responsible for all relationships".
3. "The intelligent activity of fire by friction." Friction comes from the opposition between thoughts or between objects that have settled down.

The human being plays an important part in the Purpose, as it gathers in itself the three aspects or the three energies. By its active behaviour (in its best moments) it resumes the active intelligence; it takes part in the planetary Heart through its source of consciousness focusing the opening to the world; by its spark of life, it takes part in the will to be. Besides, traditions say that the human being is the Son of God, the microcosm of the Great Man of Heavens, a star. By his pure and right life, the centres of the disciple awaken and come into resonance with the planetary centres.

Logoic thesis [Tel:131-133]

The planetary life unfolds in stages, creating thus its 3 major centres and the links between them.

Stage 1: Dynamic electric energy entered into our planetary sphere coming from extra-planetary sources and from a point of definite focus upon the cosmic mental plane; this energy was paralleled by a secondary energy from the sun Sirius, source of the principle of freedom [R5:416], thus accounting for the dualism of manifestation.

Stage 2: This energy expanded outward from its central focus, the source of planetary life.

Stage 3: This process of expansion set up another focal point of energy and the planetary Heart came into being. The expansion impressed on the Heart the Plan of evolution. It is that measure of possibility of immediate importance, which the divine Purpose can present at any given moment in time and space.

Stage 4: Alignment was then established between the head centre and the heart centre. Another expansion resulted in the creation of the creative centre: the centre of the throat, the human kingdom or 4th kingdom.

Stage 5: Today, an evolutionary alignment is taking place. The human centre becomes quite rapidly responsive to the planetary Heart, and some units are integrating with it. The majority of human beings are sensitive to spiritual impression, withnessed by the insatisfaction they are experiencing when observing the values of sharing, justice, etc. being flouted, even if taking action is still the fact of a minority.

Stage 6: The Heart centre, responding to human invocation, becomes also more sensitive to the planetary life; it receives then a more dynamic impression.

Stage 7: The interaction continues between the three great planetary centres, triggering clearer and more powerful impressions.

Approach of the Purpose

Any work contributing to evolution is based on a vision. This vision is based on the recognized intent of that which founds the existence of the planet; this vision is called the Purpose. Spiritualists think that reasons or objectives are not given as such or discovered by hazard; they are the fruit of the work of some conscious Entities. Some people may think that it is a projection of the individual consciousness which discovers these reasons, but when the aim is to unite with the Cosmos all

human faculties enter into play, and the faculty of consciousness is one of them. And if the human being is conscious, why would the universe not be conscious? Where would this faculty come from? Sri Aurobindo gave crushing powerful arguments in that direction. Yet it is probable that the "consciousness" of Beings greater than us gets beyond ours and is of a different type. Here we admit the presence of a planetary Purpose that stimulates the efforts of living and conscious beings. One calls such a Being who shapes this Purpose a Logos.

Love unites, and it is only through a labour of love that one may discover the reason for our existence, the Purpose. Thus this purpose guides the spiritual workers, who mold the blue prints, the pure ideas guiding evolution.

Evolution is imposed because the ideas are presented to the receivers, but their response to these ideas is free, and it is their responsibility to decide the way in which they will respond and the speed of their progress.

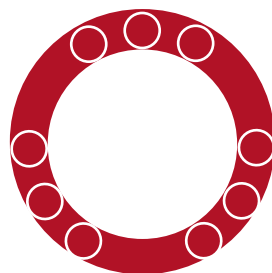
"The planetary Purpose is the eventual synthesis of the initial thought of the planetary Logos, and to this thought we give always the unmeaning name of "GLORY".

Speaking practically, one may say that evolution controls the form of the Purpose; the Plan concerns the recognition [by the Heart] of the Purpose, whilst the Purpose is the synthetic Thought which pours into the supernal consciousness of the focal point of Life, along the cosmic Paths." [Tel:121]

"Here is a fruitful seed-thought which will have meaning for the initiate and will stimulate his research:

"The Purpose of the focal point of planetary Life is created at present by the synthesis which the nature of the nine cosmic Paths revealed. It is adapted in time and space to human intelligence by the presented Plan and –in the glory of consummation – the completed Plan will reveal the Purpose on all the seven planes of evolution. Then evolution, as formulated and imposed by the planetary Heart, will end and a greater dynamic expansion will take its place."

The cosmic Paths impacting substance are pouring out through the One. This cosmic Way is composed of nine Paths – here we modify the text of Alice A.Bailey – nuances of the Will at a level which is beyond us; they start at the One in all, the denser level for them; the unity of the manifold does not concern them. Alice Bailey makes an allusion to nine Paths [CF:218, 574, R5:412], while the number 7 is relative to the qualitative form. These 9 Paths depict 9 modes of vibratory activity of the One - outside forms ; they draw the red circle of the emergence of being.



In spite of their high level, several books of Alice Bailey mention these Paths. It is useful as some Paths correspond to some modes of service and to certain groups of service. The universe is to be explored, under all of its facets.

Cosmology

"But the least one of them turned to the shining stars and said: "Hail to you, brothers!" And in this salutation of daring, his ego vanished.

Agni Yoga § 12

Cosmology, based on general Relativity, describes what we know about the Cosmos. Cosmology provides a vision of the world, a contemporary myth. Any serious thinker, especially if he wants to help mankind, must unite to human consciousness and therefore integrate the human horizon. Thus, "The One about which naught can be said" or the Absolute is that which underlies space, that on which is founded the Big Bang.

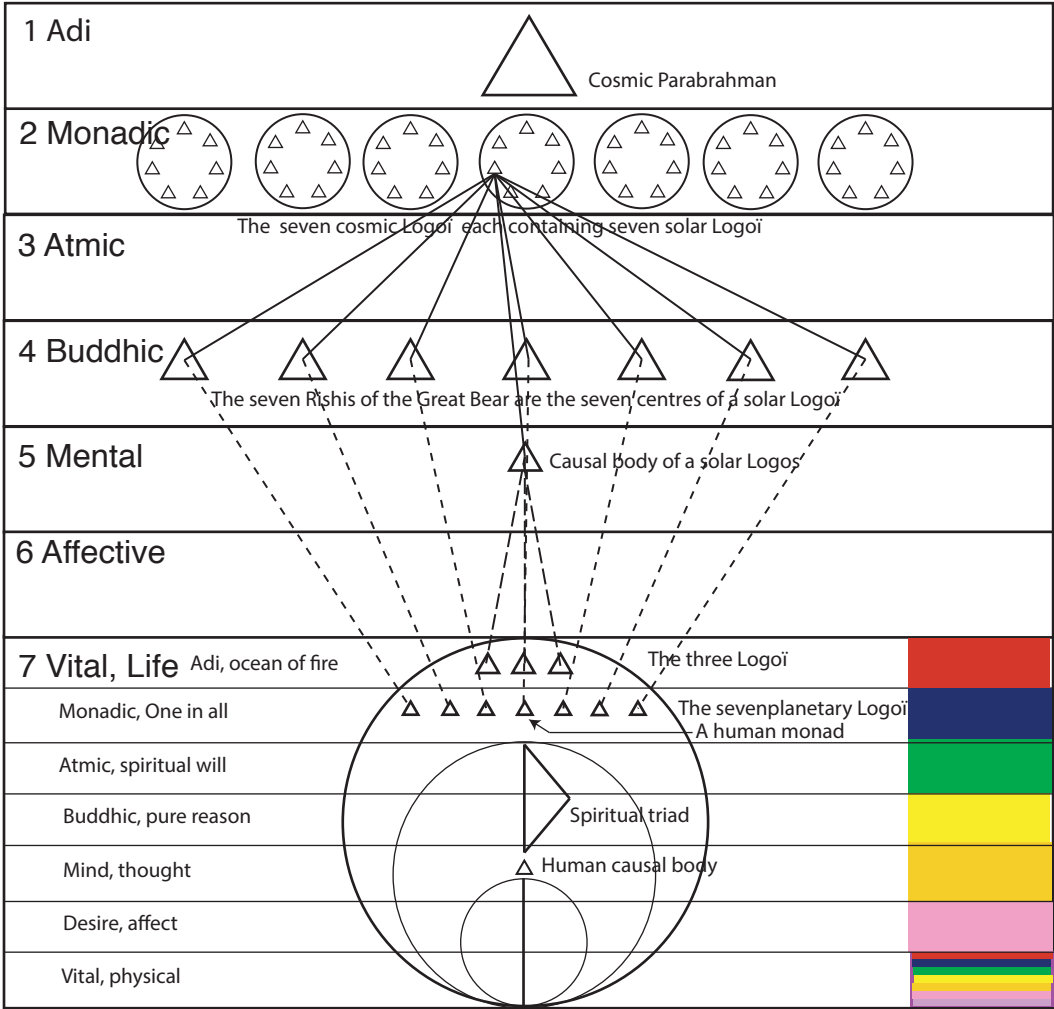
The traditional expression "Central Spiritual Sun" seems to describe the black hole at the centre of the galaxy; it is linked with the great Attractor at the centre of the super cluster of galaxies. Let us be reminded that our sun has a black hole of one meter of diameter according to the theory of general Relativity. Thus a correspondence gets established between these black holes. This fact can be experienced in meditation. After all, what is infusing our solar system if it is not our galaxy, this perfect being, this Body whose each cell scintillates? These focal points stimulate the intelligent substance.

Thus the first Logos, the precursor of manifestation, seems to be that which underlies the big Bang. The second Logos, the Penetrating one, focuses itself at the centre of the galaxy. And the third Logos, the Creator, is embodying within this planet, expecting that the sphere of human interaction will expand.

Let us say it again. It is not a choice. It is a logical necessity to find in oneself the echo of intellectual conceptions that humanity is forging. If we want to unite with the Cosmos, we have to take into account the great progresses of human thought. Thinking is a part of humanness, at an individual level as well as at the collective level.

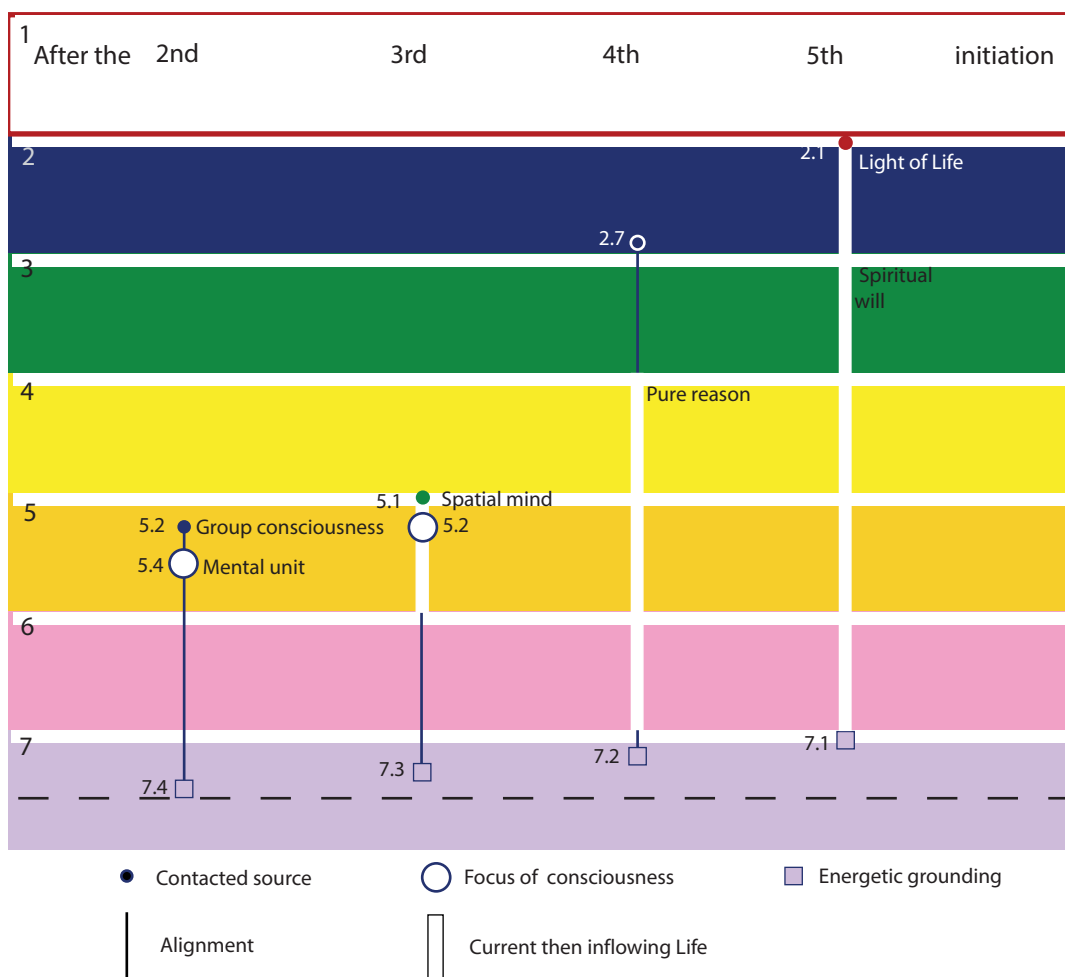
Tradition mentions some stars that have a special importance: – the great Bear, Sirius, and the Pleiades. Theosophy presented some charts pointing out some possible explorations; it is for each of us to validate or invalidate them.

EVOLUTION OF A SOLAR LOGOS
THE 7 COSMIC LEVELS



In practice, the access that we offer [see the meditation outline pages 27-28] depends of our opening, on our decentralization and on our mastery – mastery of emotions, thoughts, and expressions.

Being an entry point



The focus of consciousness, in the figure above, indicates the place where we make our decisions. Can you check this figure, at least partially? Can you correct it? Enrich it? Sense it?

This figure represents the individual vertical line according to the ideation line – first the alignment in black, then the vivifying current in white -; but it does not show the cooperation of units of consciousness along the same purpose, neither the spreading of ideas.

Concretely, - from *concrecere (that which grows together)*. Let us look back to that which we are imprinting in the world. Can we locate our action, with its sources of inspiration, its receivers, within the great flow of ideas? In which current are we located? Which quality are we unfolding? Which sources are inspiring us? Which idea is modulating this current? Can we grasp the purpose behind the phenomena? Can we acknowledge co-workers? Do we perceive the expansion in the consciousnesses? Consequently, which current are we distributing?

13. CREATIVE ASSERTION

Our existence results from an imprinting.
Human consciousness expresses this fact through language and gives it a meaning.
We suggest a formula to unite ourselves to this printing process.

The original imprinting is founding our existence as well as the existence of the planet and of the Cosmos. Tradition asserts that this impression originates from the emission of the original sound AUM, at least for our solar system. Human consciousness uses language and then formulates this meaning with words. Words are merely an approximation; the essence is Spirit ... that we acknowledge.

The formula suggested here is to be studied, assimilated and modified by each of us, until we express our convictions in terms that fit to us at that moment.

This formula itself benefited from the Great Invocation given through Alice A. Bailey in 1945 and from the change suggested in 1981 by the International Foundation of Integral Psychology.

No more wishes, just the assertion of facts. Facts that we may recognize around us:

Light is an echo from the Big Bang, and the principle which has presided over the Big Bang is still fully working now to this day.

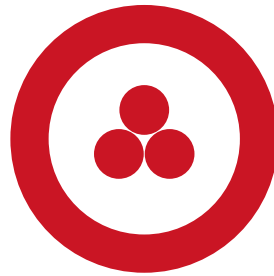
Love streams forth from the perception of Oneness which includes all.
"Love makes everything possible".

Fire is the living substance, the unceasing transformation, the radiance of consciousness; glistening of stars, flame of spirit, diamond fire.
Within the whole, the living intensity is acting, – the tension of the thread which links us to the Absolute. This Will asserts being in its fullness.

The **One life** is precisely this "**circle of which the centre is everywhere and the circumference nowhere**". Let us open our eyes, we perceive the touch of colour -, the note brought by every being; and beauty appears. Then, as a galaxy in which all cells sparkle, the world is transfigured. This process is happening and unfolding now on earth.

Presence, because the world is in front of us - from the Latin Prae-esse - and present for it is a gift to us, for the Universe is offered to us, to Him. And this Presence is Now. Thus we join "the one which pervaded the universe with a fragment of Himself and yet remains".

No formula is the Truth
Life supersedes infinitely any form.



To express our deepest convictions strengthens our intention, affirms evolution, inscribes spirit in ourselves and broadens our consciousness. We are taking part in evolution, this is an undeniable fact, and we can intensify our participation by involving our entire being. The following formula can help us:

**From the point of Emergence within the Mind of Space
Light streams forth into the minds of all,
Light infuses the world.**

**From the point of Oneness within the Heart of Space
Love streams forth into the hearts of all,
Love regenerates the world.**

**From the point of Tension within the Fire of Space
Will inspires the efforts of all,
Will affirms the world.**

**From all centres of the Circle of the One Life
Radiation of Love and Light intensifies,
All manifest the world's Beauty.**

Light, Love and Will transfigure the world Now.

* * *

Three points into a circle, the eternal structure of Being.

* * *

14. SENDING

To transmit ideas is a way to contribute to evolution.
This implies a great responsibility, in grasping the need and tuning into the idea to promote.
To act as a transmitter requires the transformation of one's whole life.

The transmission of ideas is one of the 10 ways of service; one may specialize and thus focus on the transmission of ideas at a distance. Yet everyone thinks, observes, cares, everyone teaches, makes decision, appreciates. Thus everyone takes part in this imprinting work. However it is the major activity for some of us. Let us be useful, let us discern where we are contributing. And it may differ from what we would like to do. Necessity is a safe guide that we should acknowledge. What is the need to which I am able to respond?

If this booklet has aroused among some people more lucidity on the sources of inspiration, it has already fulfilled its mission. If it arouses an experiment, an observation and an effective work for tuning into and transmitting ideas, it is useful. Its real goal is to give rise to practitioners – beings who are able within their hearts and in their exchanges, to develop knowledge. Then a science of impression will be developed as a collective product of this community. A science requires an expertise and few are the nuclear physicists or the radio astronomers. Along with the experts in transmission, there will come the popularizers who will make known the principles and basic exercises.

It is attractive to transmit ideas, whereas observing glamour and illusions is painful. This work in the sewers of human consciousness challenges us directly, for we face our limits in front of the Real. Let us not be fooled! To transmit ideas assumes to tune into them, hence the need to lead an exemplary life. To transmit some ideas implies a great responsibility - if the work is to be effective! For that, the whole life must be tested and screened in relation to the values of courage, sincerity and wisdom.

Let us be reminded of the following: the preliminary step is to take part in a collective project. That is 1) to determine, formulate and deepen the goals of an action. 2) to open to delicate exchanges with beings who have various motivations, values and points of view, and 3) to sustain a strenuous effort over several years in order to achieve the goal and, together, to be useful.

Personal self-centered interest fades out gradually in front of the vastness of the work. Each moment of life becomes an opportunity for overcoming emotions, for practicing a selfless guideline, to question ourselves, and to help our fellow human beings. It is at this condition that we may – as spiritual workers – transmit ideas and thus contribute to the expansion of consciousness.

APPENDICES

15. TERMINOLOGY

Sensory: Relative to the perception of matter. The development of the 5 senses is located at the beginning of conscious life: hearing, touch, view, taste and smell. One talks sometimes about the mind as a 6th sense; this 6th sense is sometimes linked to the sense of danger, to a sensing, or to a tacit knowledge or intuition.

Affective: Relative to that which affects a unit. Hence it is the impact or effect produced by an external event. The affect is close to emotion; word for word that which sets in motion and provokes a reaction.

Mental: Ability to understand, related to thinking, to that which is general and not related to a particular situation. (experience)

Relation, from the Latin *re-latio* or set down twice. Hence that which lies in a space. This space is the first laying-down and the first grasp. A relation is thus inner to a space be it mental, affective or physical.

Consciousness: Meeting of two 'scients'. For Alice Bailey, consciousness means most of all a mental grasping (hence an understanding), and it is related to self-consciousness. She distinguishes consciousness and perception, this last one can be triadic; it means the contact with more abstract levels; then they are immediate links, direct links.

Scient: One of the two currents, the meeting of which creates consciousness. The emitting current, said positive, informs substance, and the Nature current, receptive, said negative, becomes the support of impression.

Source of consciousness: The opening through which the triadic current pours out and appears as the flow of attention, or as a jet between the subject (under the jet) and the object (in front of the jet).

Pure reason: In etymology the word *Reason* comes from the Latin word *Ratio*. Pure reason is an immediate rapport, a direct link. It perceives action amidst the surge of the whole, that which Agni Yoga calls co-measurement. Thus the Good is not a choice between several options ; it is the good perceived at a moment, in the wholeness of existence.

Triad: Expression of the monad, the One in all, the spark of life. It pours out as a current on 3 levels: 1) spiritual will, 2) pure reason, and 3) spatial mind. The triadic current is perceived in a dark blue point at the core of radiating consciousness.

Contact: Mutual touch due to the proximity of the other. Contact means thus a direct link, without an intermediary; it lets the current pass by.

Impact: Effect produced by a stimulus or an external shock. The impact may cause a wound, a movement or a learning.

Impression: Inner resonance of an instrument; the impression emerges later to the consciousness, if the consciousness is trained and available.

Intuition: From the Latin *intuitere*: meaning to penetrate. It is grasped in a flash of insight. Direct link without passing by a judgement. Contact may be material; intuition evokes more perception.

Responsive: sensitive and leading to an answer to a stimulation.

Sensing: is defined by Martin Muller as "a perception intuitively felt to be significant but initially too abstract, i.e. too far out of the range of the consciousness for formulation".

Tapping: to intercept a message. For that one has to tune into it.

Grasping: a colloquial word, though it refers to mental substance, so it looks material

Implanting: Giving body to an abstract idea. And in a lesser meaning, taking part in that body. Practically, to strengthen the roots, – roots of the ground and roots of the sky.

Grounding: Providing an energetic (physical) basis.

Support: Denser layer of a more abstract level. The paper is the support for a PDF file; the screen is the support of an image, and so on.

Energetic: Body perceived through sensation, with an impression of energy –ability to move - or vitality. It is thus the support of action, independently of all motive or direction given to this action.

Life: Pulsating stimulus implanting in a denser substance.

Vital: Vital substance felt in the physical body, but also vital in the meaning of decisive, and vital as participating in the One Life, which, in its higher – formless - levels, is reflected in the energetic support.

Beings receptive to impression can be classified in 4 categories:

Actor: Someone able to take part in a project. This implies one having the ability to think, to motivate oneself, or to desire and to act; hence to operate at the 3 levels: mental (5), affective (6), and physical (7).

Thinker: Someone able to radiate in thought; hence it realizes the subjective sphere as a factor arousing action and enabling a radiation. This subjective sphere is called mental substance or *chitta* in the stanzas of Patanjali.

Transmitter: Being who has entered in the current. This is an expression used by the Buddha; it is the current of incarnation, perceived as vertical and sustaining consciousness. In technical terms, it is the triadic current, coming from the abstract mind (level 5), or pure reason (level 4) or spiritual will (level 3).

Living: Being who has realized the contact with the One Life, focused in the monad or spark or Spirit. Hence the living One realizes the One in all (level 2). He works through pulsation or communion, whereas the Transmitter works with a current, the Thinker by radiation, and the Actor by actions (see: [Peace Means Action](#)).

16. BIBLIOGRAPHY

Theosophical works are referred by their initials, authors: Bailey Alice A., Blavatsky Helen and Roerich Elena.

[**CF**] Bailey, A treatise on cosmic Fire, Lucis Trust

[**DINA2**:367-380] Bailey, Discipleship in the New Age

[**IHS**] Bailey, Initiation human and solar, Lucis Trust

[**LMO**] Bailey, Letters on occult meditation, Lucis Trust

[**MB**] Bailey, A treatise on white magic (Creating in the light), Lucis Trust

[**MPM**] Bailey, Glamour, a world problem, Lucis Trust

[**R1**] Bailey, A treatise on the seven Rays, volume 1, Lucis Trust

[**R4**] Bailey, A treatise on the seven Rays, vol. 4, Esoteric Healing, Lucis Trust

[**Tel**] Bailey, Telepathy and the etheric vehicle, Lucis Trust

[**DS**] H.P. Blavatsky, The secret Doctrine, Volume 1, Adyar

[**FB**] Elena Roerich, Foundations of Buddhism, Agni Yoga society

Leaves of Morya's Garden volume 1, subtitle The Call, series Agni Yoga

[**Artley**], Artley Malvin N. Jr, Bodies of Fire, University of the seven Rays, 1992

[**Barbaras**] Barbaras Renaud, La dynamique de la manifestation, Vrin, 2013

[**Cauvin & Cailloux**] Cauvin Pierre et Cailloux Geneviève, Les types de personnalité, ESF, 2013

[**Cavaillès**] Cavaillès Jean, cité in A la lumière des mathématiques et à l'ombre de la philosophie, Ircam 2012

[**Châtelet**] Châtelet Gilles, Les enjeux du mobile, Seuil 1993

[**Chaumette**] Chaumette Yves, La tension interne à la cohésion informationnelle, Thèse Paris 1, 2013, <http://tel.archives-ouvertes.fr/tel-00903732> ou www.qualitecouleur.com

[**Chaumette 01**] Chaumette Yves, Peace means action, www.agni-yoga.com

[**Danielou**] Daniélou Alain, Mythes et dieux de l'Inde, Flammarion, 1994

[**Epictetus**] Epictetus, Handbook

[**Jung**] Jung Carl Gustav, Psychological types,

[**Le Moigne**] Le Moigne Jean-Louis, La théorie du système général, PUF, 1977

[**Merleau-Ponty**] Merleau-Ponty Maurice, Phenomenology of perception,

[**Muller**] Muller Martin, Prelude to the new man, 1978,

<http://pauldoucette.squarespace.com/martins-book/>

[**Rosenberg**] Rosenberg Marshall, NonViolent Communication,

[**Rudhyar**] The sun is also a star, ASI publishers 1975,

[**Sheldrake**] Sheldrake Rupert, A new science of life, Paladin, 1987

[**Sri Aurobindo**] Aurobindo, Life divine, volume 1

Toward the source of consciousness, available on www.spiritualwill.org

[**Whitehead**] Whitehead North, The function of reason, 1929