

ARCANE SCHOOL

CONFERENCE

Geneva - 18 & 19 May 2013

Keynote:

“Let the group transfigure life in terms of accomplishment”



1, RUE DE VAREMBE (3ème)
CASE POSTALE 26
1211 GENEVE 20
SWITZERLAND
www.lucistrust.org

OPENING REMARKS

Christine Morgan

Good morning. Warm welcome to you all.

Before moving to the address, I want to share a few developments with students in the school. You may be interested to know that the theme of accomplishment is being pursued within the Arcane School this year as we are in the midst of designing and setting up an on-line interface for the school (ASMIS – *Arcane School Management Information System*). Those of you who have been students for some time will appreciate the complexity of this. The School is one school and will provide access to the curriculum on-line in all languages, and we need to build in the sequence of complex procedures, letters, reports and lesson sets. We are fortunate to have the facilitator of the Greek desk doing the initial ground work and design for us and once set up, and after an initial trial run, it is envisaged that each student will receive a password to access his or her school work and submit the meditation reports online. This will be tested through students working in English as the translated versions will need a little longer to implement. Nearer the time we will of course give clear guidelines but we wanted to let you know these plans. Such a move is becoming essential not just because of the rising cost of postage but in many countries access to post offices and unreliable postal services are a growing problem. For students who currently work by printed paper and mail, they can choose to continue to do so but we will include all work on this electronic record. So we are edging towards a paperless office even if we are not quite there in terms of telepathy!

Another matter Mintze and I wanted to share with you is that we having to leave our Geneva office by the end of the year after being in Rue de Varembe for 40 years or so. So while the wheels have been set in motion to find new offices, we will be pursuing this in earnest as soon as the conference period is over. We ask you to hold this move in mind for a positive outcome and to use your Sunday meditations to visualise money flowing into the centre to help with this move and to take the work forward into the future. We take this opportunity to thank those of you who support the work financially here in Geneva and also to say that with a relatively new team on board, we are working hard to sustain and improve the service given by the Geneva group. To ensure that service in all the various languages, volunteers who would like to practically help are kindly asked to contact the Geneva headquarters. We will of course let you know of developments as far as the office is concerned.

We'll say now the Affirmation of the Disciple in English.

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LET THE GROUP TRANSFIGURE LIFE IN TERMS OF ACCOMPLISHMENT

Christine Morgan

Welcome friends to the second of our international Arcane School conferences of 2013. Already we have done much work with the keynote at the New York conference last month which many of you will have been participating in subjectively or maybe even watching and listening to via the Internet. We now have the opportunity to add more lighted substance to this dynamic thought form we are constructing around the keynote: *Let the group transfigure life in terms of accomplishment*.

Building thought forms like this is one of the main services of an esoteric group and since the beginning of the year, the monthly Arcane School letter has been laying the foundations for our thought form building over this period, so I'd like to refresh your memory of a few key points to bear in mind as we work together this weekend.

In a couple of recent school letters attention was drawn to the sequence: ***Power, Light, Vitality, and Manifestation***, which is the sequence behind all magical work and the precipitation of thought forms onto the physical plane, and this is occurring all the time throughout the school group. This is because the rhythm and ritual of the daily meditation integrates each student as a cell into what is, essentially, a spiritual organism. The compound mind of such an organism is far more powerful than any individual mind, evoking and attracting to itself the rarefied light of the Divine Plan. As this light accumulates, some will descend through the personality vehicles of each student, vitalising the pranic currents of the etheric body. While this enhanced flow of vital force will boost the spiritual development of the student in conformity with the Plan, the speeding up of the life processes has to be observed and controlled so that it doesn't over-stimulate the personality vehicles and lead to a general rushing about in non-essential activities and distractions.

This tendency towards busyness is difficult to offset, particularly in this modern day world that is characterised by speed and information of all kinds. The irony is that we are becoming increasingly connected on the outer planes through the rapid communications networks, while on inner levels we are finding it difficult not to become fragmented and disconnected by the resulting speed and volume of information that we are exposed to. The overall effect seems to be an ever shortening attention span – the polar opposite of what we are trying to cultivate through meditation – for the very definition of meditation is 'prolonged concentration'.

In his book, *Tyranny of the Moment*, Thomas Eriksen, a Professor of Social Anthropology at the University of Oslo, points out that the great irony of the information age is that we are being harried by the very technology created to liberate us – robbed of time by time saving devices. Technology, he says, affects the way we live in time, and "even the 'here and now' is threatened since the next moment comes so quickly that it becomes difficult to live in the present. We live with our gaze firmly fixed on a point about two seconds into the future...both the past and the future as mental categories are threatened by the tyranny of the moment. This is the era of computers, the Internet, communication satellites, multi-channel television, short text messages on GSM phones, e-mail, palmtops and e-commerce. Whenever one is on the sending side, the scarcest resource is the attention of others. Whenever one is on the receiving side, the scarcest resource is slow, continuous time. Here lies a main tension in contemporary society."

Being an academic, people like Thomas Eriksen probably notice their loss of free thinking space more than others, for the information age particularly conditions the way mentally focused people interact. However, the image of the earth as a chattering planet is a real one, symptomatic of humanity's feverish state of mind, shortening attention span and constant need for stimulus. The hyperactive mind craves the soothing balm of the soul. Discrimination, self-forgetfulness and harmlessness need to guide our fingertips on the keyboards of our communication systems as much as they need to help us cultivate right speech.

So in such dramatic and eventful times as these, how do we maintain the steady, detached view of the observer? The challenge before the disciple is to purposefully set the spiritual note of each day through one-pointed thought in the morning meditation and then hold on to that note throughout the day. The morning meditation tunes the force centres of the subtle bodies into the spiritual 'chord' of the group aura, and as the mind is imaginatively lifted into a state of group awareness each day it becomes a bit like tuning into a radio station – the group frequency is discovered and thereafter, we can periodically tune into it in order to keep boosting the signal and strengthening the channel of reception through which the light of the group intuition can flow in. Steadily this brings that inner stillness so much needed to make sense of the chaotic, accelerating pace of modern life.

When we really touch the intuition our interest in the world is renewed – our relationship with life is straightened out and a simplifying unifying power pours through us into the world of fragmented complexity. Service really is a relatively simple act of tapping the intuition and letting its buddhic quality of light and pure love pour out in compassionate response to need. Through intuitive love we can strip away the accumulated layers to reveal the positive energy of the soul that lives within the heart of all material forms. In this connection, Alice Bailey quotes Sir James Jeans in *From Intellect to Intuition* as saying: "Phenomena come to us disguised in their frameworks of time and space; they are messages in cipher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings."

Alice then continues: “Man is a point of divine light, hidden within a number of enveloping sheaths, as a light is hidden within a lantern. This lantern may be either closed and dark, or open and radiant. It may be either a light shining before men's eyes, or a hidden thing and, therefore, of no use to others. We are assured in that basic text book on meditation, the Yoga Sutras of Patanjali.... that through right discipline and meditation ‘that which obscures the light is gradually removed,’ and that ‘when the spiritual intelligence...reflects itself in the mind-stuff then comes awareness of the Self.’ At one point in the history of every human being there comes a momentous crisis when the light must be sensed, through a rightly used intelligence, and the Divine inevitably contacted. This Patanjali emphasises when he says: ‘The transfer of the consciousness from a lower vehicle into a higher is part of the creative and evolutionary process.’ Slowly and gradually the work of direct knowledge becomes possible, and the glory which is hidden behind every form can stand revealed. The secret is to know when that time has come and to seize the moment of opportunity.”

Can we seize that moment of opportunity now and really transfigure life in terms of accomplishment? Can we tap the intuition and steadily see through the complexity of outer forms to the lighted glory that lies behind them? The etymology of ‘intuition’ is to “look at”. Its as simple as that. In this world that abounds with an ever greater multitude and complexity of forms, can we simply look at, and through them, to the simplicity of the synthesizing life behind. You may recall in another school letter wherein we reflected upon the fact that every form around us is a symbol through which a living idea is expressing itself. As the world is studied from this perspective, the light that substands any particular symbol is eventually discovered and this reveals the quality of the life that has brought the symbol forth. In this new world of luminous qualities, the disciple learns to live and work intuitively – establishing essential relationships with the informing lives of all forms. This is the work towards which we aspire as a discipleship group – to contact the light of the intuition and "in that light to see the light". It is the creative principle underlying occult work and alluded to by the Christ in the words, "If thine eye be single, thy whole body shall be full of light".

Can our use of the “As If” technique and the creative imagination become so dynamic and compelling that we evoke our souls so powerfully in meditation that the lighted reality steadily supplants the mental imagery? Here we are again reminded that the ultimate goal of spiritual work is to negate the “space-time concept” through the redemption of matter – this was the reason why we incarnated in the first place. Willingly bound to the wheel of reincarnation, we are called forth again and again by the soul to fulfill our chosen obligations and responsibilities to help transmute human relations. The great Law of Service to which our soul naturally resonates is being accomplished cumulatively through the new group of world servers, and through this accomplishment we are seeing humanity, as a whole, slowly transmuting desire into love. This is evidenced in general public opinion and the many initiatives and campaigns in response to human need. While many respond to need from an emotional impulse, it is nevertheless mixed with a real heart response too – an astral-buddhic sensitivity that indicates that a transmutation process is underway.

Buddhic sensitivity is certainly present in a wonderful manner in the Arcane School group, and fostering its further growth is of great service in helping to unfold the collective heart centre of humanity. Evidence of this buddhic sensitivity is to be found in intuitional thinking, for as we know, the intuition is a quality of the buddhic plane. It is through intuitional thinking that our lives can become simplified and subjected to a group love that clarifies our own aura and empowers our life. We then start to emulate the Hierarchy who are said to *onward move in Life*. Intuitive living requires us to enter the dynamic rhythm and energy cycles of the Hierarchy. We need to be sensitive to opportunity by standing with the group in a state of silent observation, generating a point of tension – that will necessarily have repercussions on all aspects of the personal life that are not in harmony with the group purpose. As the group vibration is stepped up, the personality finds itself subject to the impact of change and a series of adjustments have to be widely applied in order to acquiesce to the higher rhythms available.

This may all sound rather serious, but to “*onward move in life*” is a joyful and enlightening experience. As we begin to live attentively in the moment, we are freed from the lower activities of the personality that insulates itself from reality in a barrage of thought forms. The mind can then begin to weave in the light, and with the light, according to the "patterns in the heavens" rather than being obsessed with its own plans and patterns. This is the basis of intuitive living and a new identity of group love. Group living is the natural next step to liberating a greater sense of our true individuality. It is isolated living, not true individuality, that creates illusion by separating us from the reality of universal brotherhood, and it is this that has to give way to the group life. Once, however, we have recognised the true nature of group life, the group will then be “endowed

with power to serve” – not a power conferred upon it though, but “*a potency which it has engendered itself.*” This power...comes as a response to a life rightly lived, and love fully given. It is the fulfillment of that great law embodied in the simple words "to those who give all, all is given." It epitomises a life transfigured by accomplishment.

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ACCOMPLISHMENT: SIMPLE?

Mintze van der Velde

We are here at a new venue for us, the Collège Sismondi and before we go on to some of the more profound subjects of our discussions and meditations of today, allow me some remarks on this beautiful place where we are together now. The collège is named after Jean Charles Leonard de Sismondi (1773-1842) – a man of letters, historian and economist. As historian Sismondi published extensive works on the history of Italy as well as on that of France. As an economist, Sismondi represented a humanitarian protest against the dominant orthodoxy of his time. In his first book he followed Adam Smith, but in his principal subsequent economic work, *Nouveaux Principes d'Economie Politique* (1819), he insisted on the fact that economic science studied the means of increasing wealth too much, and the use of wealth for producing happiness too little. He was not a socialist; but, in protesting against *laissez faire* and invoking the intervention of government “to regulate the progress of wealth,” he was an interesting precursor of the German “socialists of the chair.” And perhaps some of his ideas might be well worth pondering upon in the modern world of today, which no matter from what point of view one observes it, seems to go through a major crisis expressing itself in many fields of human life. Crises will be a subject which we will talk about and meditate upon at various instances during this conference and – this will come as no surprise – to clearly see what is really going on we first need to get rid of glamour and illusion.

Most of us will know that several decades ago the Tibetan undertook an experiment in which he was attempting to take some members of his Ashram and form a group which would aid in the dissipation of the world glamour. Such an enterprise necessitated most careful consideration and wisdom. It was an effort to provide a focal point through which the Hierarchy could reach and more readily attack the world illusion. This required careful training of the group members.

It would make possible, later, the formation of a unit of occult potency and it would allow for some definite work to be done as a group. The preparation of such a group depended of course upon the various reactions of the group members and their intensified effort to learn and to understand. Even though the Tibetan was at that time not doing more than preparing His students for a united effort, He often had a clear message: “*Aim at real achievement in accomplishment.*” There was supposed to be that definite objective upon the physical plane which would materialise in an equally definite achievement, so that one’s soul could say: “*I have accomplished that which I intended.*” These achievements, of a minor character and of a major character, should be *tangible*.

Achieving in accomplishment is a creative function, the materialising of which often is a problem. The integrated personality which possesses no spiritual objective, no mystical sense and no real powers of intuition and inner perception, can never “make good.” At the same time the mystic, the disciple and the intuitive aspirant are as a house divided against itself: The energy of man is flowing in two directions. What is needed is the realisation that—given right motive and true spiritual consecration—achievement on the physical plane in the chosen field of expression is *spiritual* achievement and, therefore, possible.

To make this possible the Tibetan advised three things for consideration in the order of their importance.

1. The attainment of the vision; the power to intuit; the capacity to control that which must be brought through and materialised on the physical plane.

2. The following through of this idea or ideal:

- a. From the sensed intuition to its formulation into mental concepts, thought forms, words and phrases;
 - b. To its clothing with desire, with emotion and with beauty of feeling;
 - c. To those wise and intelligent steps which will bring about the emergence of an idea or ideal into the light of the physical plane.
3. The organising of time so that one would get out of each day its full quota of inspiration, mental work and physical plane activity. Thus one would impose upon oneself that discipline which will not negate or inhibit one's efforts, but which will produce the maximum of results with the minimum of effort.

In the first part of this afternoon we will have plenty of opportunity to reflect and meditate on these instructions of the Tibetan with the help of several talks from students of the Arcane School from Spain, France and Italy. Perhaps some of these concepts may appear complicated or even abstruse, yet with the eye of the intuition and viewing simplicity from different angles we will see that simplicity is a valuable companion on the path of the disciple.

We are told that the a.b.c. of elementary occultism and of true psychology is to see the meaning of our physical plane activities in terms of the world of desire, of the astral plane. How they do originate upon that plane and give our deeds meaning. Later, we enter a higher world of meaning and find that *"as a man thinketh in his heart, so is he."* Later again, and as the soul begins to dominate, we learn the meaning of love and slowly, and often through the mastering of pain, we get a chance to grasp the significance or meaning of group activity, group relation, and group initiation. This gives us an opportunity – on again a higher turn of the spiral – to learn the higher meaning of several lessons, processes or stages which are in themselves, nevertheless, one lesson. Several words could be used to express these processes, some of which are: *Radiation* and *Transmutation*.

With respect to Radiation we are told that the personnel of the world group which will reveal the hidden mysteries will all of them be "radiant centres" to a greater or lesser degree. They will thus be invocative and evocative. Thoughts like these hold the clue to the Law of Synthesis, of unity and of fusion.

Although at first a process, transmutation later on is to be seen as an achievement and not so much as a process; the work of transmuting the lower nature into the higher and desire into love, of transforming personality purpose into group livingness and being, leads to that complete transfiguration which makes the entire process of transmutation no longer needed. But—and this is a point to keep in mind—because of this achievement, the art of transmutation is now the instrument which the initiate can use and transmute that which is not himself, and thus consciously and with clear purpose further the ends of evolution. Transmutation "disappears" out of his own life, but the forces which have been transmuted into spiritual energy begin now to have a dynamic transmutative effect in the world of forms wherein he now chooses to work and serve, according to his ray and ashramic intent.

The second part of the afternoon will go deeper into these topics as we reflect upon transfiguration and radiation in the process of accomplishment, with contributions of students from Germany and Spain.

The Tibetan repeats over and over again that we all are aspirants somewhere on the path – some a little bit further on the path, some somewhat behind. The first part of the Sunday afternoon will be dedicated to the question: what should be the basic attitude of the would-be initiate? The Tibetan tells us that it should be one of purpose, governed by pure reason and working out in spiritual activity. That is a sentence easily written, but what specifically does it convey to us? The theme of the first part of the Sunday afternoon is: *"Fire: the momentum to a future accomplishment of humanity,"* thereby stretching the concept of the individual would-be initiate to that of the would-be initiate: humanity.

In “The Rays and the Initiations” (page 34) the Tibetan writes: “The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfilment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will. Of this Will, no one who is not an initiate has any conception.” Remembering that there is always the Law of Correspondences, what can we say about this when considering our own individual context or, in a broader perspective, that of humanity?

A second quality of the would-be initiate is the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower or concrete mind, of the lower personal self, and the subordination of the knowledge aspect of the soul to the clear pure light of the divine understanding. When these two factors are beginning to be active, we will have the emergence of true spiritual activity upon the physical plane, motivated from the high source of the Monad, and implemented by the pure reason of the intuition. Contributions from Germany and Russia will try to shed some light on these profound thoughts either in the context of the individual or that of humanity as a whole.

The last part of the conference will focus on the theme of the “*Law of group progress and the law of elevation*.” The Law of Group Progress is sometimes called “the Law of Elevation” for it concerns the mysteries of group realisation, and expansions of consciousness and the part each unit plays in the general progress of a group. Here we leave the strictly individual point of view and extend it to that of the group. In relation to the human family, for instance, the truth must ever be borne in mind that no human atom arrives at “fullness of life” without adding much to the general nature of his own group. The elevation of a unit results in the raising of the group; the realisation of the unit brings about eventually group recognition; the initiation of the unit leads finally to planetary initiation, and the attainment of the goal by the human atom and his achievement of his objective brings about steadily and ceaselessly group achievement. We are told that “No man lives to himself, and the crucifixion of the units throughout the aeons, and their realisation of their essential nature, only in order to offer up the best they have and realise to the interests of the group, are but the methods whereby the work of liberation is carried forward.” Some of these thoughts will be touched upon in contributions from the Netherlands, France and Italy. We will see how science is trying to play its role in this respect and how organisations are slowly but gradually transforming into living organisms.

We are all aware of the fact that humanity is going through a major crisis, which is not surprising as the old Pisces energies are giving way to the newer Aquarian energies. It is not the first time humanity is going through a crisis (and it will not be the last time too). When we ponder upon the question as to whether this crisis is at its beginning, its summit or its end, we will soon realise that there is no simple answer and no short-cut. Perhaps our rational mind would be intended to blame this group for 'that' – and that group for 'this' – but then, making use of the intuitive mind, we will readily realise that it is not a question of black or white. We are all, each of us, droplets in the ocean of humanity, a group which is transfiguring life in terms of accomplishment. When taking this more inclusive point of view, perhaps this conference may be of help to shed some light on the role each one of us can play – in his or her own environment – and in all modesty in that beautiful group endeavour we call the transfiguration of life in terms of accomplishment.

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Saturday 18 May

Afternoon

SPIRITUAL REALISATION: VISION, INTUITION AND INSPIRATION

The energy of the man is flowing in two directions. What is needed is the realisation that—given right motive and true spiritual consecration—achievement on the physical plane in the chosen field of expression is spiritual achievement and, therefore, possible.

How can this be done? ... The attainment of the vision; the power to intuit; ... get out of each day its full quota of inspiration...

Discipleship in the New Age I, p. 286.

MANTRAM

AFFIRMATION OF LOVE

(Russian)

In the centre of all Love I stand.

From that centre I, the soul, will outward move.

From that centre I, the one who serves, will work.

May the love of the divine Self be shed abroad

In my heart, through my group, and throughout the world.

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VISION AND THE CREATIVE PROCESS

*Ma.Antonia Massanet Solà
translated from Spanish*

Reflecting on the “transfiguration of life in terms of accomplishment” several questions come to mind. On the one hand, what means transfiguration? On the other, about what accomplishment is it? In what terms are we talking about these concepts? In fact, by deepening and doing research on them, we discover that there is a line of continuity linking Transfiguration and Accomplishment.

Even though, when we talk about transfiguration and we are referring to the keystone of the third initiation, it is clear that to achieve this step, one first must go through several different stages. First, we need to be aware that it is a constant process of transmutation and of transformation, which we will need to implement and experiment in our lives to eventually succeed to transfigure life. Obviously, to do this we need to do an inner work of purification, in order to know oneself as well as a deep and thorough study of the inner life. We need to have travelled a certain part of the road to change our lives into “constant meditation”: anchor in consciousness and learn to use energy in order to express and experience a life free from all demands and requirements from the personality transforming itself into an expression of the soul and providing a life of service dedicated to humanity.

When we talk about “terms of Accomplishment”, we are referring to our ability to achieve and change our activities of daily living into activities and expressions of the soul, transforming life into perpetual radiation. This is the work, which the occultist does, that of transforming all aspects of matter by converting the dense

part, through the alchemy of his work, into a light and elevated part, expressing love and light of the soul through its actions on the physical plane.

To return to the subject at hand, “*vision and the creative process*,” we can ask ourselves: “What is the role of *vision and the creative process* to transfigure life in terms of accomplishment?”

In a passage of the Tibetan in Discipleship in the New Age (pp. 285-286), an insightful presentation is given: *The integrated personality which possesses no spiritual objective, no mystical sense and no real powers of intuition and inner perception, can never “make good,” as you say in the West. But the mystic, the disciple and the intuitive aspirant is as a house divided against itself. The energy of the man is flowing in two directions. What is needed is the realisation that—given right motive and true spiritual consecration—achievement on the physical plane in the chosen field of expression is spiritual achievement and, therefore, possible.*

How can this be done? By three things, my brother, which I give to you for your consideration in the order of their importance:

- 1. The attainment of the vision; the power to intuit; the capacity to control that which must be brought through and materialised on the physical plane.*
- 2. The following through of this idea or ideal:*
 - a. From the sensed intuition to its formulation into mental concepts, thoughtforms, words and phrases;*
 - b. To its clothing with desire, with emotion and with beauty of feeling;*
 - c. To those wise and intelligent steps which will bring about the emergence of your idea or ideal into the light of the physical plane.*
- 3. The organising of your time so that you get out of each day its full quota of inspiration, mental work and physical plane activity.*

Learning, all of us, to think as a soul, not just as a human beings, we are placed before the first step to realise a clear intention to live and to connect us as souls. Proper orientation accompanied by right motive and a genuine spiritual consecration, will allow us to place the highest “Point of tension to the life of the soul.” The practice of meditation will develop the intuition and will create the contact with the soul, which will allow us to develop the ability to see, perceive and formulate subsequently foreshadowed ideas.

With the help of the intuition, one must have the ability to materialise the vision and it will be through the regular experimenting of creativity that we can realise the ideals using a developed mind, which means creative intelligence, practical and concrete, but also open to the abstract or higher mind, in order to extract the superior ideas; in such a way that the mind and the brain are involved in what the soul knows and that it still is the vision for personality. One too needs a pure, sensitive and subtle emotional body, also open to the inspiration, which comes from the Buddhic plane in order to be able to express and realise the subtlety and beauty of the physical plane. Taking into account the fact that intuition is always about group activity and not the small personal affairs, everyone ought to put love into everything he produces and ought to learn to subordinate the ideas he has on his personality and his personal progress to the requirements of the group progress. And this too by trying to see beyond his own capabilities and his own horizon. And thus being able to capture, collect and foresee the next step to be taken to contribute with his seed to the summit of achievement for humanity.

Use of the creative visualisation aligns us with the soul and connects us to the truth, allowing us to simultaneously attract the mental and emotional energy necessary to cover these ideals and contribute to their construction in every detail. Thus achieving a realisation and materialisation of thoughts, feelings and activities, which support and drive the development and well-being of the human being; thus contributing to the evolutionary process of all beings on the physical plane.

The Tibetan refers to this aspect of the vision and visualisation, as well as its correspondence with the disciple, in Discipleship in the New Age, Vol. I (p. 689) when he says:

“A disciple becomes an Accepted Disciple when he starts climbing towards the vision, towards the mountain top; he can also register consciously what he has seen and then begins to do something constructive towards materialising it. This, many throughout the world are beginning to do. A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. He knows. His sense of proportion is adjusted to the revelation and his life is dedicated to bringing the vision into factual existence—in collaboration with his group.”

Thus we can see the relationship with the work carried out by the New Group of World Servers since their work is carried out in all fields of human experience: scientific, political, literary, economic, environmental, agricultural, educational and many more.... And this always from the perspective of creating progress and development, which translates into well-being and development of the human being, for all living beings and all life that lives on the planet. We know that all life processes are cyclical in nature, hence the “creative process” also advances in a cyclical rhythm. Taking into account these cycles allows us to work in accordance with the law and also according to the line of least resistance. The New Group of World Servers is working consciously with these cycles have a duration of three years: the first year is a work of consolidation, the second is a work of expansion and the third is that of the definite impact on public awareness and issuing clearly a specific note. Thinking and working, taking into account these cycles, allows the creative process to achieve to come to fruition.

An inner project, which was conceived with the intention to externalise the real unity of human beings, was developed through the creation of the United Nations. The United Nations are the materialisation of the project to build this global unit, which takes into account the diversity that exists in the world and where all human beings – through their nation – can speak and participate in the global governance which takes into account each of them with all their wealth and all their potential, and to build and develop the common good all around the world. In a second stage, they can participate in the summit of achievement for humanity.

At the United Nations, one is working on a multitude of projects to support humanity, to encourage progress and to cover the basic needs of human beings. One of them, and this is the most ambitious to date, is the “Millennium Development Goals,” which consist of eight basic objectives to make a difference in people's lives to achieve world prosperity, equity, freedom, dignity and peace. On April 5th, the UN and its global partners reached the milestone of 1,000 days until 2015 to meet these Millennium Development Goals (MDGs). These objectives are the overall effort in the fight against global poverty; governments, international organisations and members of civil society around the world have contributed to halving extreme poverty since 1990. Millions of children are now going to school. Fewer children are dying every day. The world continues its fight against deadly diseases such as malaria, tuberculosis and HIV. There are a 1000 days to carry out more actions for education, improved sanitation, maternal health, gender equality, gender equality, ensuring environmental sustainability and developing a global partnership for development.

And although there are still many activities to do, a lot of efforts to make and the consciousness of many to raise; truth is, that nowadays many human beings are also aware of the need to make the effort and enforce changes because they engage themselves and work at different levels to obtain the development and well-being of all and the planet. The key thought is to build prosperity for all, not just for some.

And precisely in this need of humanity to overcome the lack of freedom, which leads it to the essential development on the physical plane and subsequently allows it to lay the foundations necessary to go beyond and to express and externalise the fifth kingdom, the Tibetan sends us in *Externalisation of the Hierarchy* (p. 319), the “*Four Freedoms*,” which President Roosevelt promoted during the Second World War, and which were identified as the highest aspiration of the ordinary people, so that at present they are implicit in certain sections of the Declaration of Human Rights (see Art. 17,18,25). These “Four Freedoms” state that:

“The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbour—anywhere in the world.

(F.D. Roosevelt)”

Finally and as a reflection for each of us, we may ask various questions that may possibly help to make progress on this reflection. What inner seed can we plant? How, in my daily life, can I contribute – on the inner planes – to the development of human consciousness? What inner qualities do I need to improve or develop so that my contribution in group development is optimal? Do my ability to express spirituality in everyday life, remain in a state of beautiful and nice theories or, through my creative abilities, do I express and embody what is sensed intuitively as good of the group?

* * *

SIMPLICITY ON THE PATH TO THE SOUL AND THE SPIRIT

Philippe Robert

Translated from French

Here we have a topic which, at first sight, could make one say, “simplicity, that is a little too simple to be of any interest!” Yet it is not so obvious when addressing this subject. We are invited to stay simple so that the approach, which we make, is the translator of its message. Taking that as a starting point, a search of various sources tells us, first, in the Bible in Matthew X verse 16:

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless (simple) as doves.”

With respect to the symbol of the dove the dictionary says:

“Throughout the Judeo-Christian symbolism, the dove - which, in the New Testament ended up in representing the Holy Spirit - is basically a symbol of purity, of simplicity, and even when it brings an olive branch to Noah's Ark, a symbol of peace, harmony, hope, rediscovered happiness. Like most representations of winged animals in the same cultural era, it has been said that it was the sublimation of instinct and, specifically, of Eros.”

Let us now see in the Bhagavad-Gita which in Chapter XVI verse 1-3 tells us:

“The Blessed Lord said: Fearlessness, purity of heart, steadfastness in Yoga and knowledge, alms-giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness, harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride, O descendant of Bharata —these belong to one born in a divine state.”

As we wanted to research in various directions, we had a glance at the cards of Angels with the intent to see if the word “simplicity” is to be found there. Opening the little book accompanying the game at a random page, the searched term arose spontaneously, saying this: *“Be just yourself. See beyond the distractions and on-going dramas. Take time to clarify what is important to you, and let go of what is not.”*

Krishnamurti tells us:

“Simplicity of the heart is of far greater importance and significance than simplicity of possessions. To be content with few things is a comparatively easy matter. To renounce comfort, or to give up smoking and other habits, does not indicate simplicity of heart. To put on a loincloth in a world that is taken up with clothes, comforts and distractions, does not indicate a free being. (...) You measure the progress of your achievement according to the standards of virtue: how you have given up this or that, how controlled you are in your behaviour, how tolerant and kind you are, and so on and on. You have learnt the art of concentration, and you withdraw into a forest, a monastery or a darkened room to meditate; you pass your days in prayer and watchfulness. Outwardly you have made your life simple, and through this thoughtful and calculated arrangement you hope to reach the bliss that is not of this world. (...) All means and ends are a form of attachment, and they must cease for the being of reality.”

After reading these presentations on simplicity and the role it plays on the path to the Soul and the Spirit, it is appropriate to say that our intention is not to delve into an analysis of texts, which are rich enough to fill many volumes to ponder upon. To try to find a common theme of these presentations of truth, however, evokes another word to support or repeat simplicity in another way: the word strip! Krishnamurti, in his own style, suggests to us that he pulls no punches in the way he dissects it. One wonders: what remains as a means to approach simplicity? Make no mistake, this illustrious person meditated for hours each day, whether it was night or day, outside or inside, so...?

Try to take into consideration the ministry of Christ a little more than two thousand years ago.

A profound study of the biblical texts reveals a description of Christ as terribly humble, unpretentious without unnecessary possessions, without pomp which might have been expected by some members of the clergy of the time. What also emerges is that, at particularly important events of his incarnation, be it the Birth, Baptism in the Jordan, the temptation in the wilderness, the Transfiguration, Crucifixion, or Resurrection, there was a simplicity. He is described as born in extreme poverty, he is stripped of his clothes as a material veil before entering the waters of baptism, he retired – to fast – in the desert before the temptation, he retired on a mountain, taking with him only three disciples, at the crucifixion, he is said to be abandoned by all, stripped of his clothes and finally stripped of the garment of his physical body through death, the resurrection coming as the sublimation of simplicity through union with the Father or the Spirit. Simplicity is inseparable from the life of Christ, he is this simplicity. Rightly, we can ask: “... but why is it so difficult to achieve?” And an answer comes: because man in his personality is complicated!

Paradoxically, it is difficult for the human being to get rid of what he falsely identifies himself with through his glammers and illusions, as individuals, groups, nations and the world. If one observes oneself a little one can see in good faith, how complicated we are, convoluted with the “specialties” specific to each and every one according to the Rays governing our personalities. When we meditate, by definition, there is observation and therefore we see at that time how severe the flow of thoughts and emotions of the moment, of the situations experienced in daily life, pollute the simplicity with which the Soul and Spirit are calling us. In fact, this pattern is repeated every day, in meditation after meditation, but it is not fixed, because otherwise it would mean that there is no evolution. This gives the impression that in the meditative process, there is a little and to a certain extent, the ministry of Christ in oneself, leading to dissipation and dispersion at the beginning of meditation, to a progressive purification, too, as filtering out, as removal of the superfluous to find the large inner simplicity. The Tibetans have a saying: “... it is like a glass filled with murky water. Gradually the coarser and heavier elements are deposited on the bottom of the glass, and smaller ones follow. Then the water is clear, as it is in its very nature.”

Yes, during meditation there is, as we have seen, a moment where one feels carried away by the dispersion. But there is also, and through observation, the recognition of the phenomenon ... which thus ends! Whether it is in meditation or in activity during the day, thinking, writing etc... When this movement of observation comes, and with it the awareness of what I'm doing at that time, if tension is involved in this process, there is a blockage of the current process; as if a part of the personality and its activity were unable to function at the same time as the consciousness.

In meditation, this state opens the door to a large inner silence, a meeting between the resulting tension of self-forgetfulness and the union with the group. In fact, it is felt that almost automatically the structure of this inner silence and the union with the group are one. It's like a dazzling light, because filled with new understanding. There is then or simultaneously a great Presence. The impression that It was always there but to be able to make It arise demands Simplicity. Simplicity and the presence of the Inner Master, as it were with Christ through his ministry in Palestine a little more than two thousand years ago! Let us repeat these words again, covering a reality which is so important: Simplicity, Inner Silence, Self-forgetfulness, a Great Presence!

In a spiritual teaching called “The Impersonal Life” it is said, “*Do not look for anything other than the Eternal Present.*” If again we strip these last words of anything superfluous, the only word which rests, if indeed there is one, is (to) “BE”. This is where the complicated side of the personality, mentioned above, reveals how one identifies with the past, which represents all the difference with the desired Present. In the Arcane School, as students, we receive about every year the following courses with a new scheme of

meditation. Then there is on the part of the student certainly the concern to do well, to meditate rightly! But there is this stage where one should strip of even this scheme. This does not mean meditate without it but to know when to let go when inspiration arises, thus leaving the soul take over. It is like a trampoline of which you need to know when to leave at the end of the sweep in order to take off! If one remains frozen, crystallised on how to pronounce a Mantram for example, one remains in a projection of the little self and one does not let one be taken off to flight or into the vacuum caused by the vibration of the Mantram. At this level, Simplicity calls for Self-forgetfulness, in this way letting the inner revealing silence intervene, and in its turn, the Great Presence.

In the Thursday meditation on the Return of Christ, there is a mantram invitation: “Forgetting the things which lie behind, I will strive towards my higher spiritual possibilities.” And then the personality reacts, usually quite quickly developing doubt and downright fear, wondering: “But if memory is sacrificed, I will lose myself.” Fear is a formidable opponent in connection with desire and therefore a part of the individual and world Glamour. But Christ calls us, by means of the episode of the rich young man of the New Testament, to firmly relieve ourselves of these burdens, when he said: “*Go, sell what you possess and give to the poor, and thou shalt have treasure in heaven: then come and follow Me.*” There seems to be a paradox here: to merge with the Soul and the Spirit which are one in simplicity, there is the difficulty of giving up the tortuous maze of the emotions and of the practical mind!

There is also a note full of hope on this path; let us dare to enter, let us dare to rob us of the superfluous, which TS Eliot described as “A state of extreme simplicity of which the price to pay is nothing less than the whole.”

Finally, a few words from the Tibetan: “*The neophyte knows that the goal of the occultist is to work with forces. He fails, however, to recognise that this may not be consciously done until he has for a long time been simply a channel. I would have you reflect on that thought.*”

* * *

SPIRITUAL REALISATION ON THE PHYSICAL PLANE

Enzo Bassetti

Translated from Italian

The significance of this expression is a burning issue, and immediately pushes us towards a creative extension of its meaning. Indeed, we can observe that, justified by the involvement and integration of the physical plane, the spiritual quality succeeds in finding a meaning, and that eventually this confirms – and this is not the least important – the steady achievement of new states of consciousness. From the point of view of the necessity, spiritual realisation is directly identified with the same physical plane, to the extent that and at the moment of which an interpenetration between spirit and matter arrives, whatever the circumstances that brought them together. For everyone who searches there has been and there will always be an evolving physical plane on which it is based and towards which it converges, following a cognitive track on the upward spiral. For he who searches in our time – the so-called occultist – basing himself on the experience of spiritual realisation is equivalent to permanently accepting every opportunity to act with the components of the physical plane. It is the “raison d’être par excellence” for the Aquarian aspirant, charged with the task to affect the objective organisation of mankind on the planet, relentlessly called upon by inner instructions. The deeper the action, the more the superficial life is modified, even if this does not correspond to the common parameters of causality. The concept of synchronicity, suggested by Jung, is an interesting interpretation of the relationship between manifested energy and forces.

With respect to the reflection that we nourish at this moment in this room, it is useful to first recognise for ourselves in a common representation of what the “physical plane” is. And that beyond the current rhetoric, studied theories and perhaps assimilated, the misunderstandings of the lower mind, astral illusions, cultural and linguistic approximations. And above all, beyond the words which are limiting and continuously out of date, which a text like this still needs to employ. We are preparing ourselves in essence, through a recollection of impersonal inspiration, to a renewed effort of harmonisation trying to move together along the subplanes of the mental body, until stabilizing on the fourth, where the subjective group communicates and operates. This exercise is in itself already a prelude to a genuine spiritual manifestation, given that understanding goes hand in hand with the practical experience with the collective verification and timely assumptions that we do not

stop to build. Each authentic verification can only be implemented through the events of everyday life, in the heart of the concrete laboratory of our intellect.

The trans-Himalayan scriptures, which are the foundation to the modern esoteric science in the West, open amazing paths of inquiry to focus on the physical dimension, and consequently the energies that constitute it. They are postulates to be taken seriously and systematically into account, given our presence here in this centre of attraction. The science, which has been transmitted to us by the Constitution of man, leads us in first instance to associate the physical plane to the phenomenal world, designed and structured according to a septenary scale. The set of phenomena – the so-called exoteric sciences – evolve by means of physical, astral and mental bodies, and are located in a denser atomic realm. The plan may be experienced simultaneously both as a project, as well as a level. Graphically and conceptually the level leads us to the idea of

‘transversality,’ and therefore of coordinated interaction between the bodies. Thanks to the cyclical mediation

of the higher abstract mind, these atoms break up in order to be reassembled anew in most refined forms. It follows that the physical plane is a sequence of molecular relationships in continuous and coordinated revision, walking parallel and dialectic with the cosmic physical plane.

In essence: the physical dimension is an opportunity and a result at the same time, an eternal arriving and departing toward more and more inclusive states of consciousness; a centrifugal rotation from matter to spirit composed of an ascending arc of transmutation and a descending arc of transfiguration. The astronomical revolution, demonstrating the circular rotation of a planet, announced a scientific and philosophical fact at the same time. The keynote of this year guides our thoughts on the tension of transfiguration, on the finally embodied idea. And it is in fact to the accomplishment that we are explicitly called in this era of substantial transformations. It is important to note that the New Age accelerates the rotational speed, approaching the experience in temporal succession inwards and vice-versa from the inner outward.

It is probably time to bring back the culture of the gnosis, this time as a widespread awareness and as a collective work. This powerful philosophical impulse, timeless and without earthly borders, emblem of the perennial search for meaning, has not surprisingly reached its maximum splendour in the centuries after the death of the historical Christ, when the reverberation of His message opened the way to modern experimental codes. At that time the work was performed and guarded by an elite of scholars; but now it begins to be diluted and disseminated by a larger group of essays. The gnostic path leads to the direct knowledge driven by the discreet light of intuition. And therefore, needs always the primary perceptions of the personality, since the laws of Life find renewed revelations to the extent that they are approved by experience.

If matter hides meaning, so we leave it, inside it, with it. Wherever devotional man dared not enter, already content with his faith and his divine desire, now the knowing man will venture to investigate the extra-rational existence, decomposing and releasing dense matter. There where the agnostic-atheist interrupts his way, admitting only the tangible signs of the personality, the restless spiritual man goes beyond responding as best he can to the call of the soul, of the subjective, of the necessity. He develops in this way a profound social synthesis and makes himself the crossroads of the achievements of the past in order to open the roads to the Aquarian mind. Thanks to the fine (and gentle!) Psychological mechanism of the “as if,” he now focuses his efforts in the areas of intellectual vanguard, he tries to be sensitive to the flow of ideas and trained to mental impressions. Patanjali said that “intuition anticipates discriminative knowledge”: then let us try to push the mental faculties to the extreme discrimination, abandoning the obsolete dogmas of rationality. During the creative act, the thought pervades the action and reduces the identity gap between pilgrim and path, between servant and action. The fire of mind that invades the physical plane does not fear paradox; on the contrary, it makes it a valuable tool. *“Do I contradict myself? Of course I contradict myself, the universe is in me.”* proclaims the poet Robert Browning.

The existentialist poetry, inspired by divine passion, is certainly a good gateway to our everyday responsibilities, to gain awareness of our physical horizon and our power to influence it. The thought, refined to the best of our abilities, is now ready to fertilise matter, and can only do so by selecting and integrating the inherent astral energies. It is the motive of the desire to pander to the birth of the will. The set of known phenomena, which we can also name History, can no longer do without our acute and constant presence in the

adventures of humanity, keeping us in the position of a continuing “here and now.” A similar state of consciousness is built on the chemical and dynamic equilibrium of the three elements: luminous thought, pure

feeling, and real efficiency. This bold and exhausting work is carried out in that area of the higher mind called

the “periphery of the Ashrams,” where mediation takes place and the transfer of ideas from the lab to the conceptual world events. “Creating like a God, sweating like a slave”: A beautiful allegory of this enterprise is offered to us by the sculptor Constantin Brancusi, describing his confrontation with the stone and the metal.

The mineral kingdom, of course, has the fascination, the complexity and power of restless Matter asking to be imbued with the Spirit and elevated to noble tasks. On the socio-political (eloquent emblem of the physical plane), this corresponds to free the matter to go beyond the materialist logic. It is no longer solely about the redistribution of the wealth produced, but to radically rethink the ethics of production and consumption, and to re-establish planetary economic relations. Petr Kropotkin, libertarian thinker, geographer and scholar of

Nature, has had the idea – and passed it on – of mutual aid, so that even “*the last of the brothers would find*

his way home.” Spiritual realisation is everywhere around us, reflected in the new culture of cooperative organisations, diverse and unified.

* * *

CRISIS: OPPORTUNITY AND ACCOMPLISHMENT

Rita Welting

Translated from German

When a soul comes into incarnation and undergoes experience, times of crisis will necessarily occur in order to develop new forms of expression.

The crisis in the Lemurian civilization was the appropriation of the physical body. During the Atlantean civilization it was the appropriation of the astral body. The challenge of the present Aryan world lies in the appropriation of the mental body, with consequent intellectual unfoldment. In the coming race it will be the conscious appropriation and integration of the threefold personality and if in the final race the expression, in fullest measure, of the soul and its vehicles, we will have achieved five cycles of crisis, within the scope of the whole development cycle.

In both the great cycles as well as the minor cycle, the one incarnation, it is the same. Such crisis are moments when a peak has been reached and a new beginning has consciously been recognized as such. Individual crisis occur between the fourth and seventh year, the time when the soul takes possession of the physical body. In the puberty the soul appropriates the astral body and between the age of 21 and 25 the mental body will be appropriated. At the time of a conscious soul infusion of the threefold personality, mainly between the age of 35 and 42, a further crisis takes place. The now increasing bonds between the soul and its vehicles culminate in the crisis between the age of 56 and 63. At this point decision is made as to whether the vehicles will be of use for the soul up to an old age. Initiations are the crises of a far more developed person.

All of these are testing points for strength, purpose, purity, motive and comprehension. A person never forgets inner conflicts as it involves its heart resources. They set free the light of wisdom within the domain of knowledge and thereby enrich the world.

There are a great deal of lighted paths in our world garden, we only just have to recognize them. The fusing of races and cultures makes part of the divine Plan. And the world has now reached a critical point. If we want to cultivate this garden, we should be sensitive to our inner consciousness development processes and not let us infatuate by the Maya of outer appearances. We should see with our heart and become thinkers. Any old and crystallized doctrine fostering for fanaticism and not appropriate anymore to modern times has to be rejected.

Despite of current crises, the wonderful group thought of unity and cooperation is still present within the European garden. Step by step Europe will surely be the European Union and Africa the African Union. The foundation of the United States of America inspires many thinkers in North- and South America. In South America it was Simon Bolivar who thought it to be a good idea for all of the South American countries to be independently united for ever from Spain. Even if his undertaking could not gain ground, his idea is rooted in a united political oneness. Also have the indigenous nations of America founded a union. There are many other general, political and economic local groups in America, Europe, Russia, Africa, Asia and Oceania. And, of course, the United Nations unify all nations of the planet.

There are many different crises in the 21st century. Each union is thoroughly caring for their members to protect them against dangers, be it inner or outer ones. Additionally, a cooperation with regions beyond their borders is indispensable. This sufficiently provides fields of activity for the New Group of World Servers in the Garden of the Lord. It might be developed to a Garden of freedom, security and justice where all world citizens may equally enter and just enjoy the sun.

Just now, in these most favorable terms and out of this very special situation, we can experience many different possibilities for service and for helpful activities. If both these potencies - light and love - will find radiant expression in the transfigured disciple so what is true, therefore, of the individual is true also of humanity as a whole.

What are the needs of our world garden? We have to develop a sense of global unity and understand that we are a community. Consequently, food, water, resources, energies, developments in science and technology as well as access to education in the world belong to everyone thus resulting in a much fairer and better distribution of these resources.

The key of keys is sharing. By sharing we create justice in the world and by doing this, and only then, peace will evolve. By means of sharing and cooperation brotherhood will develop and open up a new and magnificent future for humanity. For by sharing God is seen within the fellow man. A new sense of responsibility will provide the impulse for humanity to act firmly and strongly for the public good. Cooperation, caring and trust in each other will soon replace the actual egotism and mark the beginning of a new phase in human's evolution. Light enlightens the way lying before us, love bridges a divide and creates that essential unity of human beings for the reappearance of Christ on earth.

Therefore a crisis has to be regarded as an opportunity and not as a complete overthrow or disaster. As well as a direct conflict between the soul and the lower nature exists, we now are equally confronting a crisis on our planet. The goal and purpose is that the soul continuously gains more control over the form aspect thus enabling the building of specialized power points on the physical plane through which the Hierarchy can work with greater security than before. Enlightenments we are experiencing fully irradiates a problem and reveals the way. Each rationality leads man to deeper knowledge. The wisdom of the soul and its registration through the brain evoke wonderful thoughts.

Compared to earlier times, receptiveness of human beings for everything new and necessary, is totally different today. The world today reacts faster to good and evil and the news is broadcasted around the whole world by the speed of light. The flood of information is inconceivable, but by our ability to discriminate and to make a choice we can recognize the significance.

The human being realizes the difference between right and wrong and has now to make a decision for which path he will tread. Will self-interest get the upper hand or will love and understanding be implemented?

What are the effects of right and wrong in our garden?

To become a member of the European community, are certain conditions necessary or is first development of the personality of a nation on a certain level required?

Do we pay an appropriate prize for the offered world-goods?

Is it allowed to generate profit of our world resources?

Is there a contradiction between the control of the financial institutes and the free will?

Does it comply with right human relations to refuse admittance to refugees at our borders?

Real success depends on special efforts on the inner planes. The needed changes in thinking and in new ways of working require our whole strength. Service is like a flower with lots of blossoms.

In today's world the duty of each disciple is to redeem the divine ideas. By fulfilling of the tasks it is essential, to unfold that which in ourselves is divine and thus contribute to the amelioration of the world's conditions. Free will in service as well as subordinating oneself voluntarily under the divine plan is the power which indicates the secret of right human relationships.

Managing crises is the sign of a disciple, each crisis once mastered unfolds enhanced vision and enables the pouring in of new insights. It is like sunshine in the garden that light illuminates opportunities. It is a wonderful purpose giving consideration to the opportunity and carrying forward the work in the threefold world and in the kingdom from which the light of the soul shines on our garden. Let us cultivate our garden for *Christ*.

Thank you very much for your attention.

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Esoteric Psychology (2) (Seven Rays II), page 50ff (engl.)

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TRANSFORMATION OF INDIVIDUAL CONSCIOUSNESS AND ITS CONSEQUENCES FOR THE GROUP

Alicia Garcia

Translated from French and Spanish

Already in ancient times alchemists worked on the idea of □□transforming lead into gold. Maybe it then was the first attempt of transmutation: converting a raw material into something more beautiful and more valuable; the transformation of one thing into another, something quite different. But this transmutation is not so easy to do, simply because it does not occur from the surface layers of the form. We must go to the centre because that is where the process begins. The dictionary tells us that lead contains 82 protons in its nucleus while gold has only 79, which means that lead must lose something to turn into gold.

In fact, we always lose 'something' on the path of discipleship. Initially, it is a superficial loss; a surrounding, friends or a partner will change. As the transformation takes place and our bodies are refined, the environment, friends or even our long-time partner, remain at another level and vibrate differently and all that was previously shared loses its meaning. The disciple renounces, separates himself, and there remains between him and those people, a love that has nothing to do with what he felt before. This is the love of understanding situations and the inherent love of deliberate renunciation. Gradually, there is loss of density, as the transformation of the energy of the coarser lower planes, into that of the bodies of more subtle energy of the higher planes, takes place.

The disciple voluntarily leaves behind, or 'loses,' more and more things: he gives up his time, his distractions, his usual activities and transforms them into a time for others; into activities useful for others. He renounces progressively his own personality and, thanks to service, transforms himself, so that he forgets the 'I' and becomes the 'we.'

The fact of dropping the little personality to serve others freely and altruistically is related to the Age of Aquarius which is where humanity already is. It is in the process of transforming energies of the opposite sign, Leo – the individual consciousness, the separate 'I' – into those of the sign of Aquarius where individualistic self-centred consciousness is replaced by group consciousness. Aquarius governs group work, ethics and social consciousness. The disciple can nevertheless serve through group work performed *externally* working in conjunction with a group of people who share the same ideal. This type of external work is steadily increasing in society. People come together to distribute food around them. to help others in legal proceedings.

to provide psychological support or to bring joy there where beings suffer in the world: the case of “Clowns Without Borders,” a circus group that moves through countries in conflict to bring smiles to children comes to mind. This is the gathering of people whose ideals and work are dedicated to creating a more just and equitable world. Disciples can also serve on *inner planes* through meditation, visualisation and union with other beings who, like him, are working on the realisation of the Plan.

This group work, both inner and outer, is already bearing fruit because the planet has entered into a process of transformation. The most significant changes are seen in the human kingdom; they bring humanity to the test on three levels, physical, emotional and mental. The terrible world economic crisis, and even more severe now in the E.U., clearly shows that major changes are needed. It is changes in the ‘core’ that will lead to the transmutation of a sick, selfish and corrupt world into a completely different, healthy, altruistic and transparent world. But when all changes, all transmutations happen, “something will be lost” we have said, and it is the pain of that loss that humanity is experiencing at present. This is why it seems important to me to convey the message that any loss, all present suffering is nothing other than the sign of the transition towards a new and better world, nothing more than the pain of childbirth. And in birthing, one is “giving new life to new form...”

Gradually, as these losses occur, humanity takes a new direction. It becomes aware of the need for change and, more significantly, it is essential that each individual in society is involved in order for the change to take place. Gradually, slowly but surely, given the needs of the world, humanity comes into contact with its soul.

Individual transformation consequently leads to the transformation of the group. Not long ago, I read that in the Orthodox Church, during the Easter celebrations, the presiding priest lights his candle and that of his assistants, who in turn lights that of a faithful and so on, each person lighting his neighbour’s candle until the whole church is full of light, with all the candles lit by the participants. This is, to me, a wonderful example of how the light conveyed by each one of us can help to engender that of others. This is the way that individual transformation brought about through our own work of meditation and service, our discipline and our love for all that exists, can transmit itself and, like the candle, bring light to each and every member of the group.

The work for the group and the renunciation of all that refers to the personality leads the disciple to the door of the third initiation. At that instant, one does not need to lose anything to be able to turn oneself into something else; transmutation is no longer necessary because one has already transcended the personality and revealed one’s true inner nature.

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Group meditation: Letting in the Light *(French)*

SUNDAY 19 MAY

Programme of the Afternoon

FIRE: THE MOMENTUM TO A FUTURE ACCOMPLISHMENT OF HUMANITY

The attitude ... should be one of right spiritual motive—the motive being the intelligent fulfilment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will.

The Rays and the Initiations, p34

THE RIGHT SPIRITUAL MOTIVE AND THE WILL IN TERMS OF FULFILMENT

Carmen Ellenberger

Translated from German

The title of the last theme of this conference speaks about the Fire and its drive towards the future fulfilment of the Plan for humanity and the other kingdoms of the planet.

The transformation we all work on begins in the mental body, as stipulated by the spiritual law. In using the mental fire. The mental energy expresses itself in a concrete way through the 5th Ray, which thus gives its three fold structure to the mental body:

- The higher or abstract mind, which is concerned with the plan of ideas containing the divine design and the place, where the “cloud of knowable things” can be found.
- The concrete mind, which has as its aim to catch and adapt ideas, which, coming from the abstract mind, flow in in the form of specific thoughts, ready to be incarnated.
- The soul – the Son of Mind – Love/Wisdom – the point of unification between the lower and the higher mind.

And all of us, we strive to fuse these three aspects of the mental plane.

The esoteric teaching says that it is the purpose of the 5th Ray, to reveal the love that can be found behind all creation. It is the role of the 5th Ray to establish fusion, but because of its nature this Ray generates cleavage also. Through the law of cleavages we learn to understand in a first approach, what it is, what separates and divides, and then to come to wisdom, because “*all wisdom is knowledge gained by experience and implemented by love.*”¹

The right spiritual motive – what does this mean? The Tibetan says that the meaning of the right motive lies in the beauty of selfless service and vivid intellectual perception and that both of them are realised in the creation of groups and by the intention to collaborate in the fulfilment of the plan for humanity. We can read the follow in the teachings:

“The time has come when the first and major principle governing true esotericism must be grasped as conditioning all hierarchical workers: Right Motive.

The time has come when the quality of ashramic work is recognized, first of all, as being: Selfless Service.

*The time has come when men everywhere must realize that entry into a Master's Ashram is dependent upon Intelligence, plus right motive and service.”*²

It is not easy to develop a sense for the right motive, because this progresses gradually according to how we discover ourselves and at which point we are in questioning the rightness of our acts. As result, the law of evolution through experience makes us, during all our reincarnations, pass from one motive to the other, from one experience to the other. Life advances in a harmonious way and in each of our experiences germinates the seed of a new expansion, a new consciousness, synthesising all of our life experiences. As an aspirant the motives are based on emotional desires, later on they are based on the profound wish to serve, starting with

our families, our near environment, a process which eventually results in love for humanity and the will to take our part of responsibility in the accomplishment and manifestation of the plan on earth.

Evolution progresses slowly in the rhythm of the spiritual evolution of the human being and humanity as a unit. It would be utopian and not realistic to see Humanity and its relationships tomorrow or in the near future as “perfect” and a world without frictions. Nevertheless, it is our duty to anchor the divine principles, the will to love, the will to share, the will for general wellbeing in the consciousness of all and each, who accept to receive it, so that this principle can become the guide in our lives as well as in human affairs. Modern life and what it stands for – the result of past of humanity and a step in its evolution – serves now as a trampoline to show how this life can be lived in a spiritual sense and in the sense of a future fulfilment....of the destiny of the human being and of Humanity as a whole.

In the writing of the Tibetan we can read that the motive is subjacent to the will and that it “under-lies” the Plan. Hence we have to examine the motives which make us act in life and in service, as well as their relation to the motive of the soul. The result will be “... *the subjugation of your motives to soul motive, and again, therefore, we shall have the simplification of your life and the opening up of a wider vision into Shamballa. Shamballa and simplicity, will and motive, will become the directing currents of thought which will sweep you on your way, closer to my Ashram, nearer to my heart (and here I am speaking both lovingly and technically), and nearer and closer to humanity.*”³

Simplicity is closely related to unity, it is the best healing tool with respect to the lower mind, which often can lead us astray and gets lost in glamour and illusion.

People begin to understand the meaning of simplicity and slowly put it into practice. This note this when observing the change in human relations – through more open and natural relationships with others; we can see this clearly in the behaviour of young people, for whom borders do not exist or are vanishing and who simply live together on a multicultural basis.

The transformation can also be seen in social and humanitarian help. Nowadays it is understood that in the end it is easier and more constructive to invest financial means in education of the youth coming from emerging countries, which would have no hope to realise their potentials without this support; or, closer to us, support professional re-education in the field of unemployment or when loosing social security; or simply financial support so that a person (or a group) can accomplish her/his path as well as possible. And in end, this will be even less expensive. The human being, who can accomplish his full potential und take his responsibility in society, in which he is living, is not exposed to all sorts of fears. He is free in his being and in his creativity.

With respect to towards the poor in the world the profusion and overconsumption, which can be observed in industrialised countries, are unbearable. This situation gets even more intolerable, when we realise that we live in a world of constant interpersonal relationship and that sharing is possible in many ways. There is, however, still a wide and deep gap between poor and rich. What a mess! In “*Glamour: A World Problem*,” the Tibetan uses the word “*emotional MESS*” when mentioning the conditions, in which “the majority of human beings seem always to live,” caused by the tremendous form of separative thinking, which has been created by humanity through the centuries and still is maintained by certain groups of people. Humanity itself has the obligation to destroy all the obstacles, which cause its blindness.

Therefore meditation is so crucial in the present time, especially when practised by a united and peaceful group, with the help of the technic of occult meditation to direct spiritual energies to well defined goals.

As we all know, illusions on the mental level can be dissipated by using the fire of Synthesis – Ray 1.

In using the fire of Love – Ray 2 – all kinds of glamour can be dissipated.

And by using and orientating the energies of the 3rd Ray - active intelligence - in a correct way Maya on the etheric/physical plane can be dissipated.

The current major task of the New Group of World Servers consists in liberating “the Way Back” from all obstacles, which could possibly hinder the spiritual progress of humanity. It is said that the New Group of

World Servers is the concentration point of the Avatar of Synthesis and the channel through which the distribution of the Energy of Synthesis can occur.

The Tibetan says that when connecting our life and service to the New Group of World Servers, we find ourselves in the spiritual precipitation of divine energy.

The right motive leads us in a natural way to the accomplishment of true service, and to the collaboration with the motive of the soul, and later on to cooperation with the spiritual Triad, a reflection of the monad – the divine being.

1. The Rays and the Initiations, p591.
2. The Externalisation of the Hierarchy, p666.
3. Discipleship in the New Age, II, p521.

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DISCUSSION IN SMALL GROUPS

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GROUP INTERACTION AND INTERRELATION IN THE EMERGING WORLD UNITY

*Alexandre Kirienko
Translated from Russian*

New Age teachings contain information both on the centres in the human body and on the centres in the body of humanity which, as it seems to me, should be anchored in our minds to conduct Humanity to the true emerging Unity. This Unity is impossible without guiding, mastering, opening agents, their understanding and corresponding reorientation. Disciples are concerned with this in a greater degree and gaining a true spiritual humility is demanded. Spiritual because it is more about guiding than about wisdom. Apparently, the masses are now more thinking in political polarised terms, than aspirants and disciples, and this situation should be harmonised. **The sons of men are one and I am one with them.**

Living in Russia, I could not have missed the theme of education, as I have attended lectures in the Roerich society, and have organised meetings myself. Russia (the USSR, the CIS) is responsible in the triangle of world leaders for the correct use of the mind and for giving an educational model for the new age to the world. Such an activity in education, however, is rather invocative, and results are only precipitated where there is a corresponding readiness to act as well as the necessary equipment. Something says to me that this fruit has already ripened, but does not wish to leave its branch. Elvin Toffler compared the speed of movement in the world of finances and business with that of budgeting in the educational world as 100 km/h to 5 km/h. Imagine, what educational possibilities would emerge and could already have emerged with the coming in of the 7th ray in these respective worlds.

In spite of the fact that the Arcane School is that of occultism, acknowledging the 1st Ray achievements in human development, we have actively radiated intellectual knowledge for 90 years, **influencing our environment**. Now our attention concentrates on the stanza of the Great Invocation: “From the centre, which we call the race of men, let the Plan of Love and Light work out, and may it seal the door where evil dwells.” We remember that this part of the Great Invocation is used in the Sunday reflective meditation and puts before humankind the problem of correct use of money, and its transfer into the hands of Light. Yet it is a problem and a meditative responsibility of those who consciously tread the Path to the footsteps of the Coming One. It is a specific task as, without the power of the 1st Ray, it is impossible to overcome the malicious tendencies ripening and getting stronger on the periphery of Light. **I seek to love, not hate.**

Whatever the situation seems to be, we are quite familiar with it. Humanity behaves on the spiritual plane as a child. It is impetuous and does not think about the future. An awakening child has to cultivate by repetition all the wisdom of life, accessible to his Ego, through its fits and falls. Disciples, joining an Ashramic group, probably look like children and forget everything except themselves and revealing possibilities. They forget

everything they have read about a new dimension and a new culture of life, and which was mastered through their cleansing experience. It is as if the laws of the spiritual body are forgotten after having re-appropriated the material body, and all common truths have to be revived in the crucible of bitter experience. Remember your own childhood; it was a fiery experience where, according to the modern psychotherapists, each episode leaves its indelible trace in the child's brain (or his causal body?) (see The world Goodwill commentary №28). **I seek to serve and not exact due service.**

In childhood, everything is given easily and simply, if the child has freedom. More precisely, four basic freedoms: the freedom of word and expression, of worshipping God or belief, from need and from fear. My parents have given me these freedoms - Thanks them for it! The divine triad contains Spirit, Matter and the Son-child counterbalancing them. Eternal Youth is one of the names of Sanat Kumara, and children express a secret quality of consciousness of the personality aspect of our planet. Jacob Boeme says: "God does not possess Will, but is Himself Will... that enters the world like a two-edged sword and separates light from darkness, or good from evil. Each human being, entering the world, receives a spark of this divine principle as a gift from God for his birthday."

Childhood is a symbol; all of us are children too. Or, rather, we should be children to master "the new heaven and earth." "It will later be found that psychoanalysis will come into its real usefulness when it comes to the aid of a man in **explaining his achievement** rather than in unearthing the detail of his apparent disaster." (EP,2,430)

Having observed the duration of one's contacts, it is possible to note for oneself «the concentration of salt in the solution of those contacts». I think that it is pertinent to apply the image of a water solution concerning our meetings on the physical plane. It is not good to be afraid of the brevity of our mutual contacts in time and space. It is this fear which underlies the fear of death - after all, life in a body is but a fleeting opportunity to have contacts with physically manifested life. Master D.K. advises us somewhere in His books to learn to use time in another way. We can - thanks to our memory - prolong any short contact in time, and thus, develop it. It is useful, when we have managed to express and manifest the essence in that contact. It is useful, even when we have made an error in that contact. Otherwise that error will be developed in time and space by other forces, and we should have returned to the solution of the problem. That is the value of any review. **I seek to heal, not hurt.**

Once I did get a job and within two months decided to dismiss it. Being asked about the reason, I told that I have seen the next stage on my path of comprehending life; therefore, I should go forth. In return, I have been told a parable about a person seeking the meaning of his life for a long time. On leaving his physical body and seeing God, that person hears from God that he has realised the whole meaning of his life, when, travelling in a train, far back in the past, he had passed salt to another person. The seeming ridiculous simplicity of this parable should, so to speak, cool and weaken me. But remembering the expression "Ye are the salt of the earth" the Christ said to His disciples (*Mat.5:13*) - speaking probably about the essence they are to bring to humanity - I found an answer: "You have already passed salt on to me, and I to you, therefore it is necessary for me to go forth," especially as I was fully right. **Let pain bring due reward of light and love.**

Under the pressure of meditation and karma, each of us contacts different people and ideas. An idea which has reached our mind is also a precipitation from a higher plane due to group power. The same holds for all force impulses which press from below under the influence of their temporal and ending group power. It is necessary to accept and to record that we are dealing with group interaction. All we learn is seemingly an art of wise reactions to any impulses. **Let the soul control the outer form.**

The New Group of World Servers is deeply synthetic both in its essence and in its manifestation in humanity, and in its worked out purposes. It has direct relation with the Christ and, thus, with the Great Synthesis He carries out as the ruler of Hierarchy. Representatives of this group are capable of deep synthetic understanding of any human problem and sphere of expression. The love all of us learn is a responsibility to any groups we belong to and co-operate with. "The love is a basis for impersonality."

The NGWS has no formal organisation on the physical plane. It is an organism motivated to activity by its life principle. The last is in the heart and is simple in its correct expression. This makes the role of all who use meditations of service, offered by our School, more clear for me. It is necessary to bring down the Plan to

Earth with minimal destruction and, thus, at full conscious cooperation of all humanity. **And bring to light the love which underlies the happenings of the time.**

I think we are forced by a swift wave of the present - when contacts become more fleeting and intensive - to concentrate on the 1st ray functions: its synthetical character, its essence concentrated in a formula, in a sign, in a key note. Revealing and explaining our key note for ourselves demands sometimes an enormous short-term pressure and crisis. But with each new crisis we are capable to make our group consciousness known more swiftly and deeply in any fleeting contact. **Let vision come and insight.**

We see the pains of the birth of the Soul of Humanity and, continuing the analogy with a small child, we see that, except his whims or delightful attention, he has extremities to fulfil actions and is slowly manifesting sense organs. Though he has feet, that does not mean that he can play football. His little legs may be crooked, but they do have a small freedom to move, to develop and to influence subjects. His voice does not say wise words but can send signals necessary for life to his mother. And his mother will understand them. It is important for the baby to master every day his small movements and manifestations which may seem ridiculous, unsuccessful and defective. It is his victory attainable to him in his position because he operates “as if.”

The Arcane School is intended to help each disciple advance from the periphery of the New Group of World Servers to Its heart. This group is a young living expression of the Soul of Humanity, and I urge all of us not to be ashamed of one another, not to be ashamed of his or her notions about service, but to act under the motivating pressure of regular meditation and from the heart.

In the three-year cycle of the New Group of World Servers, “an influence on public consciousness by means of sounding a note and an accent on it” is the key note of the third year. The book “A Learning Experience” by Mary Bailey seems significant to me in this respect and, probably, in the immediate future perspective. **Let the future stand revealed.**

Let's take the Agni Yoga teachings and organisations connected with it. Doctrines of the modern times are connected with each other though they are expressed in different languages. Agni Yoga is also intended to connect us to the fiery planes. If Alice Bailey has created an unrivalled standard of expressing thought for the western - inquisitive and concrete - mind, demanding for the disciple's ascent a releasing hint, Helen Roerich appealed to the eastern mind, inclined to mystical immovability and, thus, demanding for the aspirant's ascent external prompting and guiding that bears a strong resemblance to the standards of the past century. Such remnants because of authoritarianism of the few create bottlenecks in the universal network of light, in other words, peaceful backwaters unattainable for light. So it seems important to create a positive and strengthening interrelation between our societies. I mean the vital side of world movements and service. In spite of the fact that doctrines express practical wisdom, nevertheless they use words and the concrete mind, thus activating the Dweller on the Threshold. That is why, to become more universal, one needs freedom from one's personal predilections which turn any doctrine into “the indisputable Bible.” Only one thing is desirable: **“Let inner union demonstrate and outer cleavages be gone.”**

At the Arcane School conference in 2012 the theme of Russia was mentioned, and I have often returned to those reflexions: “For Russia with its sixth ray of suppression and regulation, the mental stage is just beginning, but what great resistance does it meet!.. I think, because the two continents represent different centres of Earth and attract each other now... an internal integration of the two continents is a discipleship task.” Now I would like to add: Russia can be compared to the cerebral cortex, and the European centres to the main head glands. Russia, certainly, is attracted and drawn to the mental approach, and, comparing territories of Europe and the Asian part of Russia, we see that they approximately correspond to cerebral hemispheres - the general brain size ratio as 44% to 100%. Thus, any Light Russia receives and then uses, always is and will be reflected Light. It may be difficult to believe as Humanity receives a continuous stream of revelation and that which yesterday was an achievement of our civilisation, becomes today its scourge. It shows a great creative potential of good which will manifest due to a true awakening of the great Soul of that country. The Grand duke Alexander Mihajlovich Romanov said in his memoirs: “We have to understand once and for all that we can give nothing to new Russia, except love.” **Let love prevail.**

According to D.K. the crisis of humanity began 100 years ago and continued for 28 years. He called it a reincarnation of the personality aspect of the World Disciple. It is possible to liken one century in the life of Humanity to one year of the life of a human being. But within a year a child starts to walk. It turns out that on the spiritual plane we try now to rise and move.

Perhaps the following citation may be added here: “The five senses are being steadily synthesised by the sixth sense, the mind. This is the co-ordinating factor. Later it is realized that the soul has an analogous function. The threefold personality is thus brought into a direct line of communication with the soul, and the man, therefore, in time becomes unconscious of the limitations of the body nature, and the brain can be directly impressed by the soul, via the mind. The brain consciousness is held in a positive waiting condition with all its reactions to the phenomenal world utterly, though temporarily, inhibited.” (*From Intellect to Intuition*, 214) Human speech, as the basis of interaction, has for ages been losing its synthetic brevity, and in the New Age teachings we are reminded of the need to strive to right speech as an important factor. The whole process of ascent is expressed and consists in an ability to reveal the essence. The dynamic brevity of symbolical contact on the physical plane releases us for a more deep and concentrated work on the mental plane.

In the Ashrams disciples use Hierarchical books and tables consisting only of symbols. As ideal models, they are distinguished by mathematical strictness, but on the lower planes, processes, described in them, are inevitably carried out with deviations. Aspirants and disciples begin to feel those deviations, and it turns their life upside down and puts them on a spiritual path. You may probably know that a Russian mathematician has recently refused the prize in one million dollars, as the community, which awarded him, did not correspond to his ideals. A publicist elucidating this theme in his book has come to an opinion that an outstanding quality of that mathematical mind was the perfect strictness both in abstractions, and to himself. It was that which allowed him to prove the Poincare's hypothesis (wrestled with for 100 years), and to defend unshakably his ideals. That is why it is only through love, as the basis of everything, that “deviations” from the ideal predestined models may be removed. Therefore: **“Let all men love.”**

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Group meditation: Letting in the Light *(Spanish)*

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LAW OF GROUP PROGRESS AND LAW OF ELEVATION

The Law of Group Progress. This is sometimes called "the Law of Elevation" for it concerns the mysteries of group realisation, and expansions of consciousness and the part each unit plays in the general progress of a group. In relation to the human family, for instance, the truth must ever be borne in mind that no human atom arrives at "fullness of life" without adding much to the general nature of his own group...

A Treatise on Cosmic Fire, p. 1218

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SPIRITUAL REVELATION THROUGH SCIENCE

Mintze van der Velde

“Everyone who is seriously engaged in the pursuit of science becomes convinced that the laws of nature manifest the existence of a spirit vastly superior to that of men, and one in the face of which we with our modest powers must feel humble. The pursuit of science leads therefore to a religious feeling of a special kind, which differs essentially from the religiosity of more naive people.”
Albert Einstein – 1936.

The above quote of Einstein was in answer to a letter received from a sixth-grade student named Phyllis Wright. It read: “We will feel greatly honoured if you will answer our question: Do scientists pray, and what do they pray for?”

In this short talk we will focus primarily on *light* in its different aspects of manifestation as an example of scientific enquiry. Of course you will not be surprised that *Electricity* will play an important role too. Please keep in mind that science is closely related to that ray of divine Energy, which we call the Fifth Ray, the Ray of Science. Does that in itself give science – the science in the modern society of today – the right to play such a dominant role in collective thinking that it almost replaces the role of religion? People from all layers of society, from laymen to intellectuals, from citizens to political leaders and statesmen, are informed and advised by the scientific community through reports and publications.

Science gives the impression that it is all about a search for the truth – and basically that is what science is about, or better: should be. Yet if we look into the kitchen of science, we realise that it is very much dependent upon social, economic, psychological and political aspects of our modern civilisation. Science is not something independent of society – it is strongly intermingled with it! We will almost all agree that artists are considered as a group of people with the capacity to think “out of the box,” with an open mind, sometimes not easy to understand. Although scientists are at times not easy to understand too, we – and especially the financiers of science – want them to more or less think “within the box.” Especially in our budget oriented way of doing science of today, where each year billion dollar budgets have to be approved for the next year, what would happen if science were to say: “Well, we are sorry, but we were wrong. But next year we will do better...” So there is a huge risk that once science is on a 'wrong' track, it will persevere on that same track, thus impeding the free spirit of enquiry.

Energy follows thought and the eye directs that energy. This has been an occult platitude ever since the days of H.P.B., during whose time it was decided that this was the first of the points of revelation which could safely be given to the general public. The assertion of this revealed fact was an essential piece of knowledge in the world. With the introduction of quantum physics in the beginning of the last century we can rightly say that the thought that all is energy has already been accepted by modern science.

The concept of vision (the first step towards understanding the use of the spiritual eye) is becoming part of the teaching of modern philosophy and is already accepted by many of the metaphysical schools.

A rather lengthy, yet interesting, quote from the *Secret Doctrine* of H.P. Blavatsky will summarise much of the issues, which are still relevant and important today¹:

A materialist, treating upon the periodical creations of our globe, has expressed it in one sentence. “The whole *past* of the Earth is nothing but an unfolded *present*.” This was Büchner, who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister ... remarks, that “the historical investigation of the development of the Earth has proved that *now and then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the Forces which were in action ever remained the same.”

The “Forces”—their *noumena* rather—are the same, of course; therefore, the phenomenal Forces must be the same also. But how can anyone feel so sure that the attributes of matter have not altered under the hand of Protean Evolution? How can any materialist assert with such confidence, ... that “this eternal conformity in the essence of phenomena renders it certain that fire and water possessed *at all times* the same powers and ever will possess them?” Who are they “that darken counsel with words without knowledge,” and where were the Huxleys and Büchners when the foundations of the earth were laid by the great Law? It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced by *ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined.*

* Men of science will say: We deny, because nothing of the kind has ever come within the scope of our experience. But, as argued by Charles Richet, the physiologist: “So be it, but have you at least demonstrated the contrary? . . . Do not, at any rate, deny a priori. Actual science *is not sufficiently advanced to give you such right.*”

In his book² “*The Science Delusion – Freeing the Spirit of Enquiry,*” published in the USA under the more compelling title “*Science Set Free,*” the modern and innovative scientist Rupert Sheldrake follows into the steps of Blavatsky and challenges many of the so called, or so believed, foundations of scientific thinking. By turning ten basic “assumptions without doubt” of science into questions, enlightening insights may be obtained – often showing that these assumptions have developed into dogmas.

Take for example the speed of light. We all know the police measuring the speed of your car with radar. This is a good example of applied experimental physics. The speed of light has been experimentally measured too. In the beginning with large experimental errors, but around 1927 converging to a certain value of approximately 300,000 kilometres per second. Measuring the speed of light is not an easy thing and there is still a lively debate whether the speed of light is really constant over time or not. Especially in the USA creationists would love to see the speed of light as not constant – but that discussion is beyond the scope of this talk. Einstein’s theory of relativity *assumes* the speed of light in vacuum to be a constant, and much of modern physics and cosmology is based on this assumption. Hence in 1972 the speed of light was defined as being 299,792,458 meters per second. And the meter is now defined as the length of the path travelled by light in 1/ 299,792,458th of a second. So if really the speed of light would vary, we – i.e. science – simply will be blind to it. This is a situation, which ought to raise many questions...

Main stream science has developed a cosmology built on gravity, leading to, so far unobserved, black holes, dark matter and dark energy – and only 4% of the matter of the universe being like you and me. The Tibetan tells us about the work of the seventh ray in connection with phenomena of electricity through which the solar system is coordinated and vitalised. He tells us: “One of the imminent discoveries will be the integrating power of electricity as it produces the cohesion within all forms and sustains all form life during the cycle of manifested existence. It produces also the coming together of atoms and of the organisms within forms, so constructing that which is needed to express the life principle. ...”⁴ Much more on this can be found on the thread “The Electric Bridge” of the Lucis Trust web-site³.

At this point the work of Dr. Gerald Pollack, professor in biology at the University of Washington with respect to water is crucial^{5,6}. Surprised by the fact that living cells continue to function properly even if their wall is removed, Dr. Pollack studied water for decades. His group, with several others, discovered that the surface of water is not like ordinary water from the tap at all: it behaves like a gel, several millions of molecular layers thick. Across this layer of gel-water an electric potential is built up, driven by the energy of light from the Sun. Again: electricity and light! Conventional biology considers water just as a neutral, non-interesting medium for other, more interesting molecules and structures: genes, DNA, proteins, etc. Realising that much of this water is in an (electrical) gel state, it is clear that much of conventional biology and science’s vision on life will have to be revised, taking into account the role of water, electricity and light.

Let us finish with a last, but significant quote from the Tibetan: “The principle of coordination about which men talk has reference, in the last analysis, to this concept [of the role of Electricity], and the scientific basis of all meditation work is really to be found in this basic truth. The bringing in of force and the offering of a channel are all mystical ways of expressing a natural phenomenon as yet little understood, but which will eventually give the clue to the second aspect of electricity. This will be released in fuller measure during the Aquarian age, through the agency of the seventh ray. One of its earliest effects will be the increase of the understanding of brotherhood and its really scientific basis.”⁷

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TRANSFORMATION OF STATIC ORGANISATIONS INTO LIVING ORGANISMS

Yamina Guenoune

Translated from French

It is sometimes difficult to extract the right Vision of Reality, in the effort to explain the why and how of the exceptional era that we now live in. Unknowingly, we are experiencing a Major Initiation, the transition to a New Era, to another state.

Why are we struggling with this initiation in pain, instead of living it in joy?

Maybe we still cling to the old landmarks, those of a dying age, while our soul is already sucked into the Aquarian Age, with its promise of spiritual fulfilment.

Everything that man has built is collapsing because all lacked a 'glue' that would have bound the stones of the building, and also because all has been built according to human order and not according to divine order.

In 1973 experts predicted a kind of global asphyxia for a humanity that has sacrificed everything to progress and its well-being. They relied on two major crises that have marked the history of the twentieth century. One in 1929 that continued until the Second World War, and another, that of 1973 which still continues today ... stopping or slowing of growth, collapse or serious difficulties in the financial system and alarming increase in unemployment.

But these convulsions of the end of a world (not the world) are also the pains of childbirth. Humanity in this way enjoys all the apparent drama to remove fears, and to purify itself.

On the individual level, we can rely on the certainties, which our soul infuses us to give a different view on events. The being is called upon to live that, what he is most deeply on a spiritual level, since he has to reveal the invisible world. So he must have the appropriate tool (body) to do so. And it are the so-called new medicines, which give him the means to do so. Because science hides less and less its spiritual foundations and our own consciences aspire increasingly more and more to another reality.

Despite this, man has never had so many doubts and has never so much reflected. As if he could not do otherwise, as if he was forced to move. Everything pushes us thereto, individually and collectively. For the coming times are made up of powerful energies and of truth. Energies, which search, not only in men but also in the depths of human and financial, social, religious and political organisations, to release the light which is to be installed.

For the first time, it is an Evolution of All, which "interests" all men and all aspects of life. It also recognizes all human groups as fully responsible actors. This is a Society, both human and unified, which is aware of the common problems of Humanity without becoming uniform. A society that helps to promote open and multiple faceted nations, without reducing them to a single model. Unity is the opposite of uniformity; it assumes the plurality of cultures for a better communication.

All institutions are changing rapidly and deeply thanks to the 'globalisation' in each of us of the awareness of the world and also the contribution of each to design a new world for all.

The universal conception of man, under the influence of ecology and international law, changes his relationship with his environment. Man can only truly live through his relationship with the other kingdoms of nature. This interrelationship opens up and includes the responsibility for others, all others, to better integrate the consciousness of a past, a present and a common future. From our new awareness of our responsibility to the next generation was born the concept of "sustainable development."

What can be considered a clear progress is the valorisation of the individual at the expense of various collective institutional structures.

This valorisation of oneself constitutes and organises a society of different men and women, linked directly between each other in group action. Thanks to the Internet, the vectors of knowledge and communication in all areas grow at breakneck speed, while escaping any institutional stranglehold. Therefore an 'overhaul' of institutions, whatever these may be, yet not a disappearance. New groups emerge and complement the lack of some of our major permanent institutions, through shared reflection, critical thinking, collective responsibility and optimism.

Our time is that of the creation and the constant expansion of networks. With its computers, it now offers a multitude of possibilities and potentialities to use and offers a variety of virtual worlds in which we can move and act. Open networks, in turn promote more and more contact between cultures and exchanges of different thoughts.

Our time is also one where everyone lives in two different yet nearby areas. Our neighbour is no longer next-door, but it is he who lives like us with the same questions, the same inquiries, those of Liberty, Fraternity and Equality. These three words have been carved into the stone of our buildings and become key words of our common aspiration.

The hierarchical society of the past, which focused exclusively on one leader, is in the process of mutation into open organisations and therefore without borders. New rapidly growing networks offer everyone different ways to live one's own choices, but also to be more and more alone in assuming them. The transition from one into the many is probably the most important transformation as it touches every aspect of our thinking and our actions. At the political level, Europe remains original in its solidarity and in the democratic way in which it has organised its society by organising the management of shared sovereignty while respecting national identities.

In addition, the Universal Declaration of Human Rights, as the starting point of all change should emerge as a true Global Human Code, playing on the global level, a similar role to that of a Constitution in a democratic nation. Not to mention, The Declaration of Duties of the Citizen, both representing the two aspects of one and the same reality.

Scientists, meanwhile, argue that a butterfly flying in one place has consequences on the entire surface of the planet. Given the pace of change in society, all collective debates decompartmentalise as it were, because it is about a redefinition of the meaning and essence of every major social issue in instances once confined to their fields of action.

Incarnation is an accomplishment, and its message focuses us on the fulfilment of this present life. This slow process of transformation and fulfilment is a matter of choice and "spiritual survival" and not human survival, as it is a help to protect us from the devastating effect of this high vibrational energy.

In this School of Life, we are recommended to recognize our class as well as the possibility of teaching that we can draw upon to continue to grow intelligently. Our approach, as spiritual beings who have come to understand and assimilate the human experience, glorifies all our actions and enables us to "render unto Caesar what belongs to Caesar and to God what belongs to Him."

The new times are here, because we are new creatures, because we refuse the prison of the past, because we want to be free to think, to act, to live and love ... to be pioneers connected to Life.

Our current civilisation has taken a promising turn. That of the recognition of group work, in organising both large protests and impersonal claims. Less and less immobile, we engage in the third way, which we do not know and which remains to be built.

The Tibetan tells us in A Treatise on White Magic: "The hope of the world lies in the accomplishment and the spiritualization of man. Humanity itself is the saviour of the world and all the saviours until now were only the symbols and the warranty."

LIFE, QUALITY AND APPEARANCE IN GROUP CONSCIOUSNESS

Elvira Pisaturo

Translated from French and Italian

Thank you for giving me the opportunity to expand my possibilities to serve by sharing with you some thoughts on this subject.

Firstly, I would like for us to stop a minute to reflect on the idea that the word ‘group’ expresses. Often the distinction is not clear between a simple aggregate of elements, that is to say a set of ‘things,’ and a structured organism, whose parts are coherent with each other and with the whole to which they belong and in which they act and participate. For example, some screws in a box are an assembly but without meaning, goal and utility as a group. The same screws used to support a shelf form a group with meaning, purpose and function. What makes the difference is a consciousness in action at a higher level.

In the example of the screws given, consciousness is that of the author of the project or the engineer. That is to say, the one who gathers the materials and combines them into a coherent structure to achieve a certain goal and, even better, if he manages to make it something beautiful.

The same thing happens with the cells of a human body that form different groups and sub-groups very different from each other by their composition and function, but all coordinated by a part of the consciousness (automatic, instinctive and unconscious) of the individual ‘owner’ of the body, in order to serve the common good. So a group that is fit for a certain purpose must have objectives shared by all the members and tolerance with respect to various methods used, provided that the purpose and unity of vision are achieved. In addition, flexibility is provided by the quality and quantity of the interactions between each element that composes it; its force does not exceed that of its weakest members. Its value is directly proportional to the diversity of each of its members.

All of us, together with many others that we do not even know, are part of a group, the NGWS (New Group of World Servers). What unites us and connects us to our work is the consciousness of the soul, the higher level. The more we centre ourselves in it, the more effective we will be in the one work. If our reference is the consciousness of the soul, the personality of each will automatically be harmonious and spontaneously aligned with the goal, (coherent with the vibrational frequency). Consequently, the different initiatives and activities will necessarily be consistent with each other and not mutually blocking. I would like to expand the capacity of vision to include in our thoughts the greatness of Him about Whom nothing can be said, the vast cosmic entity whose consciousness is expressed by the physical appearance of our Milky Way Galaxy. From such immensity to the smallest atom of substance, either physical or monadic (cosmic ether) with everything in between, including all kingdoms of nature on Earth (including that of the devas) and the solar system and all hierarchies, everything is organised in increasingly inclusive coherent structures in which the greatest includes and contains the smallest. The universal language, through which all communicate, is the vibration with incommensurable frequencies.

The **life** that penetrates all of being, which we call ‘spirit’ is but a more understandable manifestation to us, and the Will are two manifestations of the many qualities at the basis of each substance and/or structure. Within the system the mutual participation and the interdependent are guaranteed by the holographic organisation. It is a fact that each infinitesimal part of the whole has three relationships: *“with those units that form its body of manifestation; with its own unitary life; to that greater unit of which it forms a part... .. The trend of the evolutionary process is to make each unit microcosmic or macrocosmic, an intelligent co-operator, responsive to forces impinging upon it externally, and aware of its own internal economy and of the latent forces and energies with which it has to contribute to the good of the whole”*. (Treatise on Cosmic Fire p. 1211)

The cosmic ether is the instrument of life, even more than the instrument of quality. It is the factor that produces and sustains the instrument of appearance, the physical form. In this structure of a majestic complexity, Fire (Life) is the constituent element, the minimum common denominator.

Consciousness, the fruit of the union between spirit and matter or life and appearance in this huge system, is, however, still fragmented because under a certain degree of frequency vibration, it remains the illusion of being separated from the Whole in which it is in Reality immersed. In the group that manifests with the physical appearance of humanity the vast majority of the conscious units that make it up do not even suppose they have the possibility to recognise themselves as a holographic part of the collective soul.

The shared quality is *“love, which is the force that guides the worlds and directs them towards integration, unity and inclusiveness, forcing divinity itself to action.”* (DNA vol.I p.10)

The **appearance** is the disguise of maya, the great illusion that captivates us, as humanity, to the chain of rebirths, which makes it easy for us to believe that we are separate from ourselves, from others and the environment. Nevertheless, it is also a form, and as such it is necessary so that something more subtle like an idea or soul can manifest itself and thus be visible on the physical plane. As long as it remains useful and functional to its purpose it makes sense. If it is emptied of its content or crystallises without adapting to change in its content, it can even block itself.

In summary, in a group, the **appearance** gives the illusion of a fragmented form, which distinguishes and signals the members which compose it. **Quality** is the group consciousness that expresses itself in seven main characteristics. The more it is expanded, including levels of the soul and the Spiritual Triad, the more it is rich and goes beyond the simple sum of “individual consciousness.” **Life** is Being which permeates all, veiled by the quality and appearance, which manifests itself as spiritual Will and which consciousness must unveil. I would like to conclude with a proposal for some group work that everyone can do with the spirit of an offering, dedicating it to the Christ and humanity, by suggesting some possible directions. In this way we will contribute to the expansion of group consciousness, hence to its quality, so that Life can express itself in a more accomplished, perfect and plentiful manner.

Redemptive work: every human being is the ‘God’ of the cells and atoms of substance that make up his instruments of expression, so that we can act consciously in order that these cells and atoms can become self-aware. We always begin with intention.

Work on deliverance from illusion: *“Is the harmony of the individual with himself and with his environing units and his realization of **the essential oneness of all life** which brings about the great expansions of consciousness and leads to individual identification with some larger whole.”* (Treatise on Cosmic Fire, p. 1214)

Service work: As members of the NGWS we can consciously collaborate in the building of the group antahkarana by visualising that the other bridges of all those with whom we form relationships can build on what we have built and be supported thereby. In addition we are aware that it is our duty, in our group consciousness, to reach the point of flexion that will trigger, in an inevitable way, the next evolutionary step for humanity: the preparation for Christ's return.

As **collaborative work for the Plan**, humanity can: *“establish a conscious relation and response to the animal kingdom”* and by *“receiving and holding vibrations from superhuman lives and transmitting them consciously to the subhuman states”*.....(Treatise on Cosmic Fire, p.1212) we can be aware of our cooperative relationship with the devas and ask them for their free collaboration, with the intention to involve their group in the evolutionary path in acceleration. So, *“the work of each human being might be regarded therefore as having in view the establishment of a sympathetic relation with other human units and the Pitris of the animal kingdom, as also the development of the power to act as the transmitter of energies from greater lives than his own, and to become a transmuting mediating agency.”* (Treatise on Cosmic Fire, p.1213) ...

We are confident in the depth of our hearts that, *“the elevation of a unit results in the raising of the group; the realization of the unit brings about eventually group recognition; the initiation of the unit leads eventually to planetary initiation, and the attainment of the goal by the human atom and his achievement of the objective brings about steadily and ceaselessly group achievement”*..... and that *“the whole life and expression of the solar Logos will only be possible, and His purpose only be revealed, when He has brought each atomic unit to the stage of self-realization. Then He will lead them on to the point of sacrificing that realized self so that*

divine will and purpose may be consumed, and the divine life and glory shine forth in perfect radiance.”
(Treatise on Cosmic Fire, p. 1218)

This is, for the moment, the fulfilment of our duty that lies before us, and even if the goal is still far away, it is good to occasionally look up at the horizon. But an accomplishment has value and meaning only when it is free from spiritual egotism and completely offered for the welfare and progress of the group. Let us act as if it were already so.

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Plenary Discussion

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CLOSING REMARKS

Christine Morgan

Thank you all for your participation this weekend, for contributing your energy, your quality and your insights – all of which have helped to expand our understanding of the keynote and to generate much light and love in service to humanity in the process. We’ve considered deeply how to take our stand at the centre of life and to accomplish and radiate light and love through the sheer power of spiritual being. We’ve also reflected on what this means for a group – how we can take a significant step forward and transfigure life through the dynamic use of the creative imagination. Alice Bailey once wrote “we have looked at the transfiguration, but have not attempted to become actively transfigured.” Nevertheless it is a “great and natural phenomenon” which humanity itself will someday discover and fully express. Our service to humanity is that of a group forerunner. As part of this group we can go forward with a renewed determination to apply the Ageless Wisdom teachings to every aspect of our personal lives and, through the consecrated use of the creative imagination, have faith that we will find ourselves emerging into the pulsating heart that beats at the centre of our discipleship group.

A student recently wrote that he had come into contact with a fellow student who had been in the school for over 13 years and that what he found so striking was her vital interest in human affairs and the way that all that she had learned was dedicated to human improvement. The living demonstration of discipleship qualities had much more of an effect on him than just accumulated esoteric knowledge. This is the beauty of the Arcane School training that Alice Bailey initiated for us. We have so many vibrant demonstrations of active discipleship in the school that it is truly a beacon of light and love in the world. It is an inspiration for all of us who work on the school desks who receive and read through the monthly reports. While there is much esoteric knowledge evident in the school group, what radiates out of the reports and papers more than anything else is a simple but powerful resonance that characterises the group energy as a whole. Every student is permeated with it even if he or she doesn’t realise it. There is a living, tangible quality in the group that is impressive in potency and carries a beautiful note of sacrifice – sacrifice of the personality to the service of the Coming One.

In the school group we see demonstrating that true self-forgetfulness that the Tibetan described to one of his disciples as having both eyes focused on the world of human pain. This level of self-forgetfulness is not just the intention of the soul but the goal of the personality as well. Humanity and the Plan are of far greater importance. The study of deep esoteric concepts has its place especially as it helps to expand our consciousness to activate the higher mind and to tap the intuition. Nevertheless it is also true that the simplest advice that the Tibetan gave us continues to provide the solution to our problems. This is found in the words in the 5 o’clock mantram – *self-forgetfulness, harmlessness and right speech* – and they are the key to the kingdom of God, to right relationships within humanity and with all the other kingdoms of nature. The powerful truth of these words is easily spoken but difficult to accomplish. Yet in becoming living demonstrations of these concepts we are carried into deeper realms of meaning and purpose within the divine life while simultaneously becoming more dynamic citizens of the world. We move vertically up the cross of discipleship at the same time as reaching outwards horizontally with greater effectiveness.

To be fully awake in the present moment is to come alive and to fully participate in the greater service life of a spiritual organism and this is the way to transfigure life in terms of accomplishment. As a centre of light and love in the world, the Arcane School is committed to developing as a living organism – one which is alive and fluidly responsive to that which is hovering on the threshold of revelation. In Geneva there is a special opportunity for the light of the group to fuse subjectively as it is enriched by all the languages and national qualities of many peoples. The centre responds to the spiritual call of this great planetary city “to fuse, to blend and serve”, “binding together in brotherly love and with the expression of the nature of service”.

So as we progress through this triple year of emergence much promise and opportunity lies before us to move forward with hearts aflame with love, giving all. Let’s hold this opportunity in mind as we work in the building energies towards the Christ Festival and World Invocation Day on Friday 24th May.

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Group meditation: Letting in the Light *(English)*

See pages 5-6

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CLOSE OF THE CONFERENCE

*Many thanks to all the volunteers who translated the talks
and without whom this transcript wouldn't be possible*