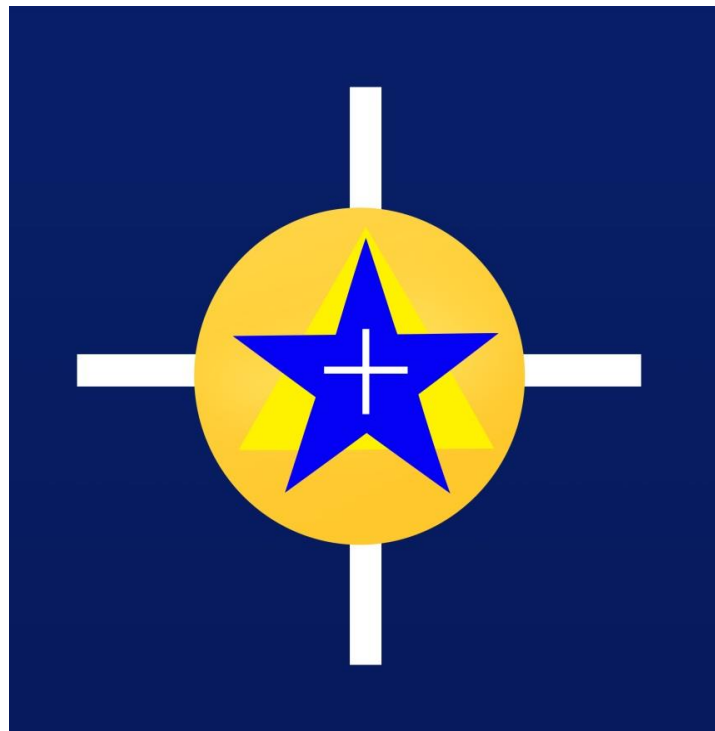


# Arcane School Conference

New York  
May 5-7, 2023

Keynote:

*“Let the group affirm the Will as an expression of the Law of Sacrifice.”*



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## Welcome

Christine Morgan

Hello everyone. A warm welcome to all of you who have travelled from near or far to be with us here in this room today and to all those joining us online from around the world. Every year we are fortunate to start the conference season in the enlightening energies of Wesak and the full moon festival of Taurus.

Alice Bailey set up the Arcane School here in New York 100 years ago and this anniversary gives us an opportunity to reflect on the huge number of students who have passed through its portal during that time to form part of its group aura, enriching it as well as being enriched by it. One striking change over the years is seeing how the student group has become so culturally diverse, so enriching its pool of thought. The school's spiritual quest to shift consciousness from self-centred individualism to group consciousness continues today with even more power and resolve. This work continues to be essential because only through an expanded sense of identity with the soul and all souls, can the fiery will-to-good of divine will be safely received and anchored on Earth. Despite all the mistakes and pain experienced along the way, as soon as this connectedness is realised and the spiritual will awakened, sacrifice is not experienced in the way it is usually perceived - instead we work with the living, transformative forces of the planet with joyful willingness.

This joyful willingness is reflected in the conference keynote: Let the Group affirm the Will as an expression of the Law of Sacrifice. And the need for this quality is apparent in view of the huge challenges which confront humanity. 100 years on, it seems that the role of discipleship groups and the NGWS is ever more crucial. A recent school letter contained a simple quote in connection with the keynote: The law of sacrifice "governs those states of being which grow out of the establishment of right human relations". This law takes us to new states of identification within the planetary life. This is the goal ahead and, despite the turmoil and suffering around us, sacrifice always brings a change of direction.

A new direction is now emerging from the NGWS, thinkers and academics around the world, often with much synchronicity of thought. Academics are writing books about this great reset and reaching out to the public with their findings. In every field of human living, they are observing the need to establish the power of "we" and the creative potential which will be released by this shift in thinking and the recognition that the old order must change. This creative potential cannot be realized without igniting the sacrificial fire in our hearts, and a subsequent transformation in consciousness. While we see some constructive progress, there is still much destructive selfishness and resistance to new ideas and energies that must be offset.

Discipleship groups within the NGWS have a special remit on the evolutionary path of return to evoke the spiritual will. The nature of divine will is hard to grasp but we know that this divine activity demonstrates the true spirit of that much misunderstood word, sacrifice. The hierarchical chain runs like a chain of sacrifice throughout our planetary life, each kingdom giving over its life to the next higher, fulfilling the purpose of the logos. In the human kingdom the Will becomes very active and, once the selfish will is overcome, transforms into an evolving realisation of wholeness, of being part of something greater, more meaningful which evokes the spirit of "giving for others" on many levels. What began with our Logos, the great Sacrifice, who undertook to save all lives on

this planet “until the last weary pilgrim finds his way home”, leads eventually to a conscious recognition that we are cells of light within His body and therefore part of His great purpose. This longer-term goal or purpose illustrates the triumph of the evolutionary process with the energy of the loving will replacing selfishness, until the heaviness of perceived sacrifice disappears in the presence of self-forgetfulness.

This weekend there will be many different perspectives on this keynote, the talks and discussions, visualisations and meditations are geared towards a greater understanding of the nature of will in relation to sacrifice. The first session starts with a “Reflection on the keynote”, followed by “The Science of Approach” and “Approaching Sacrifice through Intelligent Love” and in the second session “The Way of Fire”. We also have panel discussions after both sessions and there will be a chance for discussion both in the room and by sharing comments online.

Let’s begin though by saying together “The Affirmation of the Disciple”

*“I am a point of light within a greater Light.  
I am a strand of loving energy within the stream of love divine.  
I am a point of sacrificial Fire, focussed within the fiery Will of God.  
And thus I stand.*

*I am a way by which men may achieve.  
I am a source of strength, enabling them to stand.  
I am a beam of light, shining upon their way.  
And thus I stand.*

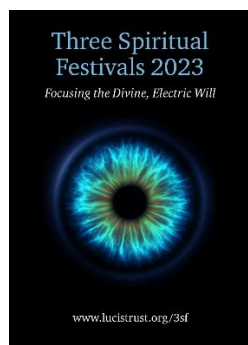
*And standing thus revolve  
And tread this way the ways of men,  
And know the ways of God.  
And thus I stand.”*

## Focusing the Divine Electric Will

*Some further thoughts on the theme of the Three Spiritual Festivals mailing*

Laurence Newey

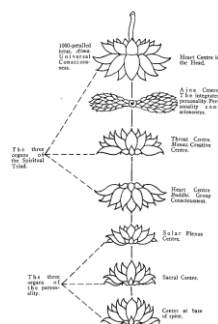
Those of you who received our Three Spiritual Festivals booklet may recall that its theme was Focusing the Divine, Electric Will. As the Arcane School conference keynote emerged out of this theme and is also concerned with the energy of the Will, it might be interesting to briefly speculate on how the Will is focused and transmitted by the initiate consciousness in service of the Plan.



There was a striking image of an eye on the cover of the booklet we sent out, and if we take a closer look at its structure, we'll note that the surface of the coloured part of the eye – the iris – is formed of long radial fibres called the iris stroma. The stroma connects to a circular muscle which contracts the pupil, and to a set of dilator muscles which pull the iris radially to enlarge the pupil. By controlling the diameter of the pupil, the iris controls the amount of light that reaches the back of the eye at the retina.

Of course, this all happens automatically in response to how much light there is in our environment. But it is through a related process of electrical contraction and expansion, that the inner eye of the soul – the Eye of Shiva – is utilized.

Vision is the key factor in cooperating with the Divine Will and this is indicated in the idea of FOCUS in the Affirmation of the Disciple: "I am a point of sacrificial Fire, focused within the fiery Will of God." Focus concerns inner vision and outer transmission through the All-seeing Eye of Shiva. It is through the awakening of this 'eye of the soul' that true inner vision becomes possible. Through this eye, the initiate looks within to behold the Divine Plan and then, looking outwardly, the energy of Will is directed to guide the activities of the deva lives who are the building agents on the planet. Through this eye, thought structures are directed upon their intended path of service.



The Eye of Shiva works primarily through one of the energy centres in the etheric body – the ajna centre – the ajna centre sometimes being referred to as a lower correspondence of this eye.

We can see from this diagram in the book *Esoteric Healing*, that the ajna centre, which is situated just in front and in between the two physical eyes, is a different shape to all the others. We read that "This centre, having only two real petals, is not a true lotus in the same sense as are the other centres. Its petals are composed of 96 lesser petals or units of force (48 + 48 = 96) but these do not assume the flower shape of the other lotuses. They spread out like the wings of an airplane to the right and left of the head, and are symbolic of the right hand path and the left hand path, of the way of matter and the way of spirit."<sup>1</sup> It is through this centre that the energy of spirit and matter can be brought together to create forms of various types and qualities as a contribution to the great process of redeeming planetary substance and evolving the planetary light-body.

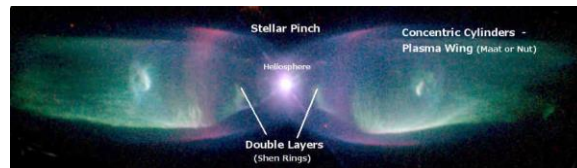
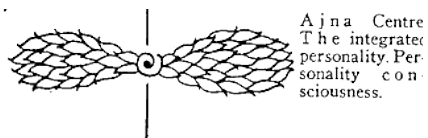
The energy of the centres below the ajna centre are eventually transferred into their higher, corresponding centres in the head centre. And so we can imagine taking these centres out of the diagram so that we are just left with the head centre, the ajna centre and a line of force descending right down into the depths of life in the lower worlds. When we

do this we are left with an interesting Cross. At the top of the vertical stream of force we have the head centre representing the Divine Will. And crossing this stream of force we have the ajna centre where the energy of the Divine Will and the energy of matter are fused and blended.

This cross has similarities to the one portrayed in Discipleship in the New Age: The Cross as the Expression of the Vertical and the Horizontal Life.<sup>2</sup> The cross represents the initiate working as a point of sacrificial fire focused within the fiery will of God, a state of consciousness wherein freedom has been attained through identification with the root of one's being, which is pure Will. Paradoxically, it is discovered that once the spiritual Will is active in this manner under the Law of Sacrifice, there is no such thing as sacrifice. The initiate consciousness suffers no sense of imposed constraint, but becomes fully engrossed in applying the energy of the Will in creative service to the Whole. The ajna centre plays a central role in this because "the ajna centre registers or focusses the intention to create.... the ajna centre "expresses imagination and desire in their two highest forms, and these are the dynamic factors lying behind all creation..."<sup>3</sup>



Bearing all this in mind, if the ancient truism AS ABOVE SO BELOW is true, we should be able to find a correspondence to this creative process at work in the cosmos.



Here is an image of the Twin jet nebula, an outstanding example of the general structure that characterize bi-polar nebula although the process that are occurring are taking place in other types of nebula too. A nebula is a luminescent part of the interstellar medium consisting of ionized neutral or molecular hydrogen and cosmic dust – the building material out of which stars and planets are formed. Electric Universe theory describes a creative process taking place in these nebula that shares many features of the creative process that takes place through the ajna centre.



Here's the Cat's Eye nebula which gives us another perspective on the structure of nebula, particularly the similarity between the cells of electrical force we can see either side of the star in the middle, and the cells or vortices of electrical force that we call petals in the ajna centre.

The rings that we see are known as plasma sheaths or double layers, and it is within these spheres of different electrical potential that matter is confined and then subjected to a contraction process through which stellar bodies are formed. This has striking similarities with the way in which the ajna centre can be utilized through a process of electromagnetic contraction and manipulation. Each cell or petal of energy in the ajna centre has a different force composition and therefore a different quality and facility, and through a combination of these the creation and projection of thoughtforms takes place.

Finally, we can see in this image of the glowing eye nebula, the lines of twisting electrified plasma that are analogous to the iris stroma we looked at in the first image of the eye. These plasma filaments are common to all nebula and, as with the eye and the ajna centre, they work through a process of electromagnetic contraction. In this cosmic process we have the pinching down and shaping of matter into a spherical form at the centre of the filament and the creation of a stellar body. Of course, these creative processes and capacities in the cosmos and in man are not identical, but they do work on the same principle – the integrating aspect of electricity through which all forms are built, and which the Tibetan predicted would soon be discovered. Electrically minded astrophysicists already know of this. For those interested in esoteric science, it's confirmation of the ancient truism:



AS ABOVE SO BELOW

1. Alice Bailey, Esoteric Healing, p. 149
2. Ibid, Discipleship in the New Age, Vol II, pp 191-3
3. Alice Bailey, Esoteric Healing, pp 148-9

## **The Science of Approach: Approach in Theory and Practice**

Joseph Maiello

As we come together to celebrate the first of the three major festivals of the year, we have the benefit of hearing from several different students on a number of subjects. As speakers, one of the opportunities presented to us is being able to introduce new ideas, or ways of looking at things, derived from our own study and meditation. Gatherings such as this are about the open and free exchange of information, and the sharing of the results of our own experimentation. This we do with the hopes that others may take what we contribute, and expand upon it in their own work. It is important to remember that no teaching we encounter should ever remain static, and everything can be built upon.

That being said, as we focus our talks this weekend on the nature of the Will, I would like to start things off by discussing the science of approach. I will be dividing this talk into three sections: the three Laws of Approach, how meditation is used in connection with them, and why all of this matters.

What, then, do we mean when we use the word “approach” in an esoteric context, and how does this relate to the will aspect of Divinity? To begin with, we must recognize the usefulness of possessing a more technical understanding of the planes of our system.

To start, each of the seven planes of our system has seven sub-planes, and each of these sub-planes is an aspect of matter, with its own density, color, vibrancy, and methods of recognition, or approach. Approach, in this context, can be defined as the result of the application of mental sensitivity to that next sub-plane which lies just beyond reach.

As most of us recognize, the lower the sub-plane, the denser the matter and the more diverse the qualities which compose it. This process of approach, or of shedding diversity in consciousness as one progresses towards a consciousness defined by synthesis, or unity, is the hallmark of the destructive power of the 1st ray, which champions the will aspect of divinity.

There are three primary laws of approach which affect human evolution. These three main approaches are called the Law of Right Human Relations, the Law of Group Endeavor, and the Law of Spiritual Approach. Each of these three approaches take place primarily within the consciousness of the individual, or group, as they develop sensitivity to the 3rd sub-plane from the 4th sub-planes of either the mental plane, the Buddhic plane, or the Atmic plane.

One of the greatest tools we have at our disposal as we struggle to make sense of all this, is our application of the law of correspondences. This law can be summed up in that old saying, “as above, so below”. In practice, this means that through an understanding of one of these laws of approach, valuable information regarding the other two can be worked out. Keeping this in mind will help shed light on these three laws of approach which we will now discuss.

The first law of approach is called the Law of Right Human Relations, and deals with the spiritual evolution of the individual within the three worlds, or planes, of human experience. It is the Law which leads one to an understanding of the need for unity, and plants the seeds of group work, which at this point in the evolutionary process takes place mainly in the outer world of daily activity.

The principle which is this law’s method of execution is called the principle of goodwill. This principle of goodwill is seen mainly working out through the 6th, or astral plane, as that is where the consciousness of the majority of humanity is polarized.

This “feeling” of goodwill, being the manifestation of the divine Will-to-Good on the 6th plane, is largely responsible for the stimulation of the matter of the 4th sub-plane of the mental vehicles of



mankind, and for the sensitivity which is developed within it to the 3rd mental sub-plane, the sub-plane of the abstract mind, and the lowest of the three tiers of the soul.

Its culmination is achieved at the initiation of the Transfiguration, which completely unites the purified personality with the soul. Up until this initiation, the path is travelled as an individual, working towards group goals.

The second law of approach is called the Law of Group Endeavor, and its method of achievement is the principle of unanimity. This Law, as with each of these laws, can be seen to mirror the ones above and below them. As the Law of Right Human Relations sought to develop right group responsibility as an individual, this law seeks to achieve the same thing on a higher turn of the spiral.

As the consciousness of the completely integrated, soul-infused personality mentally strives up into the highest three sub-planes of the 4th or Buddhic plane, it fully recognizes its place within its own group, or ashram. That recognition of placement within the individual's group, that sense of unanimity, is the key to the method of approach called Group Endeavor. At this point, the path is travelled as a member of a group, working towards group goals.

The third law of approach is called the Law of Spiritual Approach, with its method of achievement being the principle of Essential Divinity. At this stage, the mental process as we know it has been left behind and the essence of life, rather than consciousness, is the identifying quality of the group's awareness. The working out of the Law of Spiritual Approach takes place within the matter of the 3rd or Atmic plane.

As the type of approach experienced gets closer to the unifying source of all Life, the truths veiled by their names and the names of their principles, becomes more abstract and difficult to penetrate. At this lofty and mysterious stage, it is said that individual identity exists, yet doesn't exist. The essence of the Monad, that singular yet strangely universal highest aspect of the self, expressing itself on the Atmic plane, reaches up in one final act of self-identification. Throughout this final stage, the path is travelled as a world group, working towards world goals.

In its entirety, this process of approach is about the ever-narrowing journey from personality awareness to monadic awareness, through the use of the 1st ray technique of sacrifice, or destruction, as a means of synthesis.

Now let us move on to the use of esoteric meditation within this process, and how its proper use provides the conditions needed for this inward and upward movement. Let us first ask ourselves what esoteric meditation is. Esoteric meditation is, at its core, the application of mental sensitivity to that new state of awareness which is just beyond reach. The development of mental sensitivity cannot be stressed enough, and is the key to success with regards to becoming consciously aware of more refined states of matter, or sub-planes. The development of mental sensitivity provides the meditator, over time, with the opportunity to experience points of tension.

This concept of tension is not so much a physical plane happening as it is a heightened mental state that one learns to consciously reach and then hold. Through practice and observation, the experience of these high points of mental tension are discovered to be intimately connected with the cycles of the breath. These "high points" will happen many times during any meditation because they are a result of the higher interlude of the breathing cycle. Once the connection between these high points of mental tension and the higher interlude of the breath are consciously recognized, a new opportunity is presented.

As the meditator breathes in, they slowly and unconsciously align their three personality vehicles until the higher interlude is reached. At this point, the meditator, with practice, learns that they can enter a state of focus that allows them access to those higher energies which, once mental sensitivity is properly developed, eventually become their new center of polarization. It is during this higher

interlude that the mental body and, during the first approach, the soul, are consciously brought together.

As the breath is released, we have the alignment of the soul, mind, and physical brain, at which time all those gained intuitions are brought down into waking consciousness. As one becomes more familiar with this cycle, all thoughts of the breath are eventually left behind, and the process proceeds naturally, no matter what the objective of the particular meditation being used.

This process of reaching these high points of mental tension, through the application of a mental sensitivity during the higher interlude of the breath, is the key to the practical side of the science of approach.

Each of the three main approaches discussed above are a result of this rhythmic process, each in their own way, and it is through sensing new points of tension, learning to hold those points of tension, and then using them as stepping stones towards sensing new ones, that eventually brings about success in all three stages of approach.

Now we come to the final section. Why does an understanding of these laws of approach matter? I would venture to say that everyone in this room is here because of a desire to learn, and in learning, to serve. We do not meditate for our own benefit; nor do we strive for greater understanding in order to advance ourselves. All that we do, we do in the name of service to others.

As we progress on the path, the process of approach gradually leads one from a state of separation to that of the group, and as we learn to utilize meditation, we develop the necessary sensitivity to guide us into ever-expanding states of inclusiveness.

The three methods of approach and the three centers in our planetary Logos: humanity, hierarchy, and Shamballa, are intimately connected, and it is through the interaction of these three centers that the possibility of approach exists. Why then is the science of approach important? Because it is the very essence of group cohesion at every level, and inevitably leads to the awakening of the planetary Logos and all life within it.

In conclusion, I would like to ask that, as we go forth into the world, each playing our own role in the cosmic plan, we keep in mind this science of approach, not only to make it a larger part in our lives, but in doing so, to make it a part of every life we encounter.

## Approaching Sacrifice Through Intelligent Love

Wayne Sterba

Is there a “formula of approach” to the Love that “Christ embodied so that we could understand”? Can such a formula of approach give us a clearer insight into the mind of Christ? Can it provide a substantial key to His Mind and thus bring us a little closer to understanding “[Christ’s] initial contact with the Shamballa force, [by which] means and on behalf of humanity [He] established a relationship which even after two thousand years is but a thin, frail line of connecting energy”?

DK gives two brief summations about the second point of revelation, from which our keynote is taken. It

*Involves the astral plane[and]*

*Relates to the second initiation.*

In a seeming expansion of these two points, he says,

*The Christ ... embodies within Himself the great Point of Revelation which has been expressed by me in the words: "The Will is an expression of the Law of Sacrifice." The invocation now mounting from humanity ...is, at this time, focussed in or originates upon the plane of the emotions; ... The plans for His coming are being laid in the higher correspondence of that plane, the buddhic plane, or the plane of pure reason.*

I offer that there is a key in the love petals of the Causal Body that constitutes a “formula of approach” to the Love that Christ embodied.

In A Treatise on Cosmic Fire, the Tibetan gives charts on the “Constitution of Man.” My focus today is the Egoic Lotus. For those unfamiliar with the charts, imagine a twelve-petaled lotus, with three concentric circles unfolding from the outer to the folded innermost three. The nine petals impress spiritual energies in evolutionary progression to revelation of the “jewel” hidden by the innermost petals.

These love petal energies are

*Petal 1...Higher Knowledge applied through love on the physical and astral planes.*

*Petal 2...Higher intelligent love on the physical and astral planes.*

*Petal 3...Loving intelligent sacrifice on the physical and astral planes.<sup>9</sup>*

These petals are under impression from the plane of “buddhi...[which] is the unifying principle of groups).”[added emphasis] In these simple definitions, we have an introduction to the astral plane.

However, there are two additional love petals, the knowledge petal of “love on the physical plane” and the Sacrifice petal of love, “the will to sacrifice through love on the mental plane, and thus to serve.” These two additional love petals ground that love within the physical while reaching out to will through the mind. The sacrifice petal of love introduces us to mental sacrifice, “cerebral” sacrifice in relation to Pluto, just as the love petal of sacrifice introduces us to astral or emotional sacrifice.

Will and Sacrifice are intimately related. But so are love and Sacrifice, as just indicated. Loving intelligent sacrifice on the physical and astral plane and the will to sacrifice through love on the mental plane demonstrate the relationship, especially the latter. These love qualities are certainly the minimum that the Christ embodied so that “we could understand,” even if, for us, the sacrifice petal of love is a “stretch goal.” But is there more?

If a group, through “fixed determination,” embodied these qualities, would it become a group agent in the fecundation of humanity with love?

But these energies are already here and were at the time of Christ’s last appearance. What’s the difference? Is there opportunity? Responsibility?

About love, DK counsels:

*Love is a hard thing to cultivate—such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life and its expression will demand of you the utmost you have to give and the stamping out of your selfish personal activities.*

There seems a hint of sacrifice in his words. Taking a closer look at the development of these five petals, we may see why:

*Love Petal 1: unfoldment is brought about by the conscious balancing of the pairs of opposites, and the gradual utilisation of the Law of Attraction and Repulsion. The man passes out of the Hall of Ignorance where, from the egoic point of view, he works blindly and begins to appreciate the effects of his physical plane life; by a realisation of his essential duality he begins to comprehend causes.*

*Love Petal 2: unfoldment is brought about through the process of gradually transmuting the love of the subjective nature or of the Self within. This has a dual effect and works through on to the physical plane in many lives of turmoil, of endeavour and of failure as a man strives to turn his attention to the love of the Real.*

*Love Petal 3: Loving intelligent sacrifice on the physical and astral planes. [Its] unfoldment is brought about by the attitude of man as he consciously endeavours to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment.*

*The Petal of Love for the physical plane. Unfolds through physical relationships, and the gradual growth of love from love of self to love of others.*

*The Petal of Love on the mental plane is unfolded through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.*

The love petals suggest the “natural” and even “passive,” one might say unconscious evolution of humanity. Because this is an astral/buddhic solar system, it’s just a “matter of time” before these qualities become so ingrained in humanity that “the astral plane will perfectly reflect the buddhic plane.” But Christ’s mission is something more. He “individually” embodied that love so that we could understand. What did it take?

Let’s look at the love petals under the influence of the rulers of Pisces - the planetary energies the Christ would have been dealing with according to their general qualities and, though receding, are still impressing humanity.

Constellation	Orthodox Ruler	Disciple Ruler	Hierarchical Ruler
Pisces	Jupiter Ray II Love/Wisdom	Pluto, Ray I Will/Power	Pluto, Ray I Will/Power

This might be called the ABCs of the Ray qualities. But what if we apply the will aspect of Rays I and II to this rulership and the petals? What do we have?

Constellation	Orthodox Ruler	Disciple Ruler	Hierarchical Ruler
Pisces	Jupiter Ray II Will to Unify	Pluto, Ray I Will to Initiate	Pluto, Ray I Will to Initiate

Applying the will aspects to Rays I and II to the love petals of the Egoic Lotus, we have what I call a cross of loving sacrifice:

Buddhi.  
 “wisdom, Christ force, intuition”  
 Impressing via the love petals of the egoic lotus,

**The Will-to-Initiate**

conscious balancing of the  
 pairs of opposites, and  
 utilisation of the Law of  
 Attraction and Repulsion

**The Will-to-Unify**

physical relationships  
 and grow from love of  
 self to love of others.”

**The Will-to-Initiate**

transmuting the love of  
 the subjective nature or  
 of the Self within

**The Will-to-Initiate**

conscious application of all the  
 powers of the soul to the service  
 of humanity with no thought of  
 return nor any desire for reward  
 for the immense sacrifice involved

***The Will-to-Initiate***

*consciously giving up one’s own  
 desires for the sake of one’s  
 group.”*

Are these the energies that Christ wrestled with? Would the “willful” approach to these love energies transform them? Is this transformation a formula of approach to Sacrifice through love, creating a group “harmony of similarity” with the Christ consciousness?

Is the application of the will aspects of Rays I and II to the astral plane via these love petals of the Egoic Lotus a group opportunity to "make it holy" or to "render whole" that which provides the most disturbing element in the existence of mankind?

We are told

*The Christ can and does function now upon the atomic plane and embodies within Himself the great Point of Revelation which has been expressed by me in the words: "The Will is an expression of the Law of Sacrifice."*

Would a group "fixed determination" to embody these will-qualified love petals create a Group Initiate which "on [its] tiny scale...express[es] the Law of Sacrifice through the medium of the developed, pure, reasoning will, and not simply from that of impulsive love and its activity." Would such a "fixed determination" [achieve] "a paralleling expression of the Law of Sacrifice" – becoming a group embodiment of the love that humanity can understand and thus affirming the Will as an expression of the Law of Sacrifice?

## The Way of Fire

Kathy Newburn

Hello everyone and thank you for making the effort to be here for this opportunity to work together during this time of Wesak.

The inspiration for this talk comes from the Mantram of Fire, a mantram which many of you will be familiar with as it is used in some of the later meditations of the School. This mantram is a call to the soul, a means of awakening the student's fiery aspiration and aids in the process of purification.

We say – "I seek the way; I yearn to know." It is a call for the personality to move beyond the visions and fleeting deep impressions that flit in and out of our waking consciousness and enter into our true home that lies on the other side of the veil while, at the same time, keeping our feet firmly grounded in this world—bringing the vision which was garnered under the 6th Piscean age and manifesting it and creating the needed forms to house the new light under the impress of the 7th ray .

At this fiery and stimulating time in planetary history, it is not, however, recommended that we use this mantram until such time as we feel ready to call more fire into our lives. When students first enter the School training they are asked if they have counted the cost of treading the path and people usually respond by saying they have but generally speaking we don't really know what that cost might entail until we actually find ourselves in the midst of the long journey. The fiery way comes most often into play at a later stage in the trajectory of the path, another turn of the spiral that leads to a point where the air is thinner, the way steeper, and the consequent demands upon the threefold personality more exacting.

In addition to the fiery nature of the path as we are all well aware, we're living and working within a fiery time in planetary history. Many teachings highlight this fact; for example, certain passages in the Gospel of Matthew and the Book of Revelation warn of the years of tribulation which it seems we are entering into. The Bailey teachings characterize this as an initiatory cycle, a "time of rending" when old things pass away, and the voices of men are lost in the crash and thunder of the fall. The Agni Yoga teachings characterize this as a "fiery world" with the unfolding of events which concern the planet's fate. These teachings advise people to prepare for the Fiery Baptism and "the inevitable Epoch of Fire" (Fiery World II).

Fire is central to all life; it is in fact life itself. Fire is the governing principle, the conditioning energy of our entire solar system. For even though this is a second ray system, a Love system, nonetheless the central point, our God, the great Life, is known as a "consuming fire." The sun both emits and transmits this fire – it emits its own internal fires but also serves as a transmitter of those fires which pour in from points outside our system altogether. The planetary Lives, in their turn, each stand as recipients of that fire. It's said that our planetary Life takes in a special light from the sun, a powerful stimulation certainly related to the initiatory journey through which he is passing on His way towards eventually becoming a sun Himself.

In our lesser way we mirror the journey of the Logos when we cry out – "naught in me seeks the way of peace, naught in me yearns for earth. Let the fire rage, the flames devour, let all the dross be burnt." And this cry is issued forth before all the different burning grounds along the way that lead eventually at some point to the entering of that narrow gate wherein another type of fire awaits.

This is the fire that burns away the barriers that exist between individuals, groups, races, and nations, permitting the free flow of life itself.

It's interesting to consider our fiery world from the perspective of our entry into the Aquarian age. It's said that the etheric body of the planet is always conditioned by the energy of the opposite sign to the sun. So as the sun enters Aquarius, the etheric body of the earth moves into Leo – the sign of solar fire, the sign of the triple sun. This Leo energy is responsible for the growing integration and individuality which humanity is expressing. But it is likewise true that as the Lion and the Water Bearer merge and blend, then the magic of the waters works, and the Lion ceases his roaring and starts upon his mission of world service.

During this fiery time in planetary history many people entering the School training have tried many spiritual paths and techniques – some good and others that have caused undue stimulation of the lower vehicles, awakening fires which can be difficult to subdue. Many people today are reaching the point in their journey wherein the way of fire begins to call them “with fierce appeal” as the mantram states. It is through the fires generated upon the mental plane that one is enabled to begin to free oneself from the fogs and mists of the lower planes. It's a long journey, occurring over the course of many lifetimes and this journey is sometimes called by the name the reversal of the wheel.

On this way the normal flow and the established currents and customs of the personality life are disrupted and gradually begin to lose their appeal. There is constant back and forth motion-- periods of illumination followed by periods of dissatisfaction. The auspicious thing today is that increasing numbers of people everywhere are undergoing this reversal. Of this way the Tibetan wrote, “Deglamoured and disillusioned, humanity awaits the coming revelation...” a revelation which will be brought forward by the combined efforts of the Buddha and the Christ.. This combined effort will be accomplished not only by the Buddha's overshadowing of the Christ but also by the gift of his vestures which he left for His brother – his astral-buddhic and mental bodies which it is said He left in a secret place and which the Christ will assume upon His return, enabling him to meet the need of not only the western world but also the east.

The planet Saturn, the planet ruling the path of discipleship, plays a key role in this process of the reversal. Saturn is the planet of choice, it governs those key and determining moments in our lives wherein through the use of our minds we are given opportunities to be guided by the still small voice of the soul if we choose to listen. These are the opportunities held out by this great Lord of Karma. For, as the mantram states, we have followed many ways, traveled many paths, but now, at this time, under the influence of Saturn, this way of fire enables us to carve out a new way. It aids us to no longer be so confused by the whirling forces that have for so long pulled us “up and down the land” – to quote from another ancient writing about Saturn. Eventually we reach that place wherein we are no longer conditioned by the hard knocks, the karmic blows of the unredeemed Saturn and instead come under the sacred Saturn who stands as the bestower of opportunity. Then we can declare, “I will determine for myself the way to go. Then onward I will move. I will not travel up and down the land nor turn in space. But onward I will move.” EA, p. 20.

It's interesting therefore in the light of the importance of Saturn in the life of discipleship and perhaps helpful to touch upon the planet's movements during this period of approach to 2025, the time when there will be another influx of first ray energy. It's incredibly synchronous and we know that all things are planned, all things stand within a profound cosmic order.



In March of this year, Saturn entered the sign of Pisces, the final sign of the zodiac. This powerful energy sees the discipleship group passing, therefore, through a time of endings, a reflective time for review and also a time for envisioning the next step, that which lies beyond the known and which prepares us for the new. And at this time, this visionary quality of Saturn in Pisces is being exponentially magnified by its approach to Neptune, which is also now moving through Pisces, Neptune being the most visionary of all the planets in the most visionary of signs.. This coming together aids humanity to ground the vision, to make it real and cut away those aspects of the vision which no longer serve. This is an auspicious alignment which could surely be a symbol of the approaching spiritual Hierarchy. Then at the time of the Conclave these two planets auspiciously enter together into the sign of Aries and begin a whole new cycle in this sign of new life, of Resurrection—the sign of cosmic fire.

But it's always helpful, to stand back from the foreground of life and take a long-range view when considering outer events in the recognition that even Hierarchy does not know which course humanity will choose. In our way, therefore, it is helpful to emulate the perspective of Hierarchy and cultivate the attitude of the Observer. For surely humanity has to pass through some challenging burning grounds before we work out the promise that the planets foretell.

This point was illustrated recently by an impassioned commentator who when speaking of the challenges of our world quoted the 2,500-year-old wisdom of Lao Tzu, writing of his time. Lao Tzu said, "When rich speculators prosper while farmers lose their land, when government officials spend money on weapons instead of cures, when the upper class are extravagant and irresponsible and the poor have nowhere to turn, all this is robbery and chaos." He went on to say, "Those who try to control and use force to protect their power – they take from those who don't have enough and give to those who have far too much."

Through these words the cyclic nature of all life stands clear. The inequities in Lao Tzu's China are mirrored in today's world, only now they are manifesting on a global scale. The task for those travelling on the reversing wheel is to strive to stand within the middle ground, the razor's edge wherein all things can be known, seen in the light of day. For although the challenges abound, we have many advantages that didn't exist in Lao Tzu's time. The most preeminent of which is the emergence of that growing "band of brothers," who have developed the tools with which to move effectively within the rather treacherous currents of this world. This group moves forward together on the way– out of the fire, into the cold and toward a newer tension.

## The Will in Operation

Michael Galloway

In the macrocosm, Will is the singular, active attribute of the Highest God, the One which gives rise to the many. Though Will is often used synonymously with the word Spirit, it is in fact that power by which the Unmanifested Absolute gives rise to Spirit, its vehicle Matter, and the entire universe of manifestation and consciousness. Will is that mysterious power by which all comes into being. In the highest sense, it is Eternal Ideation, the one sole principle of the Great Breath which breath persists even through cycles of pralaya when all consciousness, time and space, and life as we know it cease to be. The Will appears at the dawn of each new manvantara, and gives rise to every creative force, greater and lesser, and thereby to consciousness itself. It holds within itself the blueprints of the entire universe and guides the many creative agencies to the completion of the "Great Work". It is the Will "which breathes forth the many breaths and yet is life itself."

In manifestation, however, we are told that pure Will is an abstraction and will only be brought into full development in the next Solar System. Yet, it remains "the first of all powers" and present in all things as the dynamic life at the center of every unit of every whole, whether the chemical atom, a man, kingdom in nature, the planet, or the solar system. The will is the power which gives rise to all things, which permeates all things, and resides within them. When that hidden center of life is awakened, it becomes a dynamic force which relates the lowest to the highest, destroys every barrier, and gives impulse and direction to the creative forces of evolution.

Thus, this power of Will works simultaneously from above, but also "from the center" of every creative agent, both human and divine. One of the foremost responsibilities of every sincere disciple therefore is to develop alongside a growing moral purity, the will and thus to truly work "from the center" with power, intelligence, and love in equal measure. To this end, the disciple must first discover and awaken that will, strengthen it through its application to the conquest of every barrier, and at the same time to purify his kamic or desire nature so that he becomes a force for the highest good.

All forces meet in man, and the directing agency in all of them can be traced back to the will in one of its many manifestations. Through the operation of his own innate power of will, the man or woman is able to dominate these environing forces and to make himself their master. To this end, understanding the constitution of man is essential to distinguish between the self-will of the personality, the group conscious will of the soul, and the inspired will of the Monad.

The human being is in its sumtotal six principles, three lower and three higher, informed by a seventh, Life or Monadic essence which informs them all. The higher three work through the lower by means of the Soul or Solar Angel, who grants the spark of mind to animal man, that "garment of flesh" which the soul animates and indwells. The will of the soul, sustained through countless incarnations, produces the integration and perfectment of the lower man. This is accomplished through aeonial sacrifice wherein the soul dedicates all it has, its entire essence and being to the development of the full gamut of spiritual qualities. This leads eventually to the revelation of the central point of dynamic will deep within the soul itself. This central jewel, when awakened, blazes forth in fullest glory, marking the consummation of the purely human stage of evolution.

The aim of the soul is then to make of the personality a perfect and pure channel of its will. The soul must perforce work through the lower mind which tends towards distortion to the degree that it

remains bound and attached to its kamic or desire nature. Whether that lower self-gravitates towards its parent (the Father in Heaven) or the animal of flesh which it informs is determined by its freedom from this downward-pulling, materialistic force. Kamas, though very necessary to the physiology of the lower self, remains spiritually pernicious until purified. To this end it is necessary that the man or woman learn to purify desire. This is done via the mind which is the organ of free will in the lower man.

Such purification of course is incredibly difficult. The force of desire is so potent, and the mind at first too weak to overcome it. It is important to understand, however, that material desire is not overcome through negation or through the imposition of the mental will upon the desire nature, but rather by the lifting of one's consciousness into the mind and the soul. The higher will then supervenes through identification rather than imposition. Herein lies the secret of transmutation. When the consciousness is focused in the soul, material desire becomes spiritual aspiration.

Will is responsible for the operation of all magical work, this will being either the higher divine will producing objective forms in alignment with the Plan, or the lower will which is at the whim of material desire and environing circumstance. Both the lower and higher applications of the will are equally "absolute creators" by which means man forms himself as well as his surroundings. As the will awakens, the need for moral purity increases exponentially, for the power which it bestows if misused has dire consequences—not just to oneself but, more importantly, for one's group.

Key to ensuring that the will is not misused is, as mentioned earlier, the transmutation of one's kamic or desire nature through means of thought-power and the focusing of the consciousness in the soul. Once desire is entirely purified, manas itself is freed and lifted upwards, and buddhi, or intuition, can then supervene. The bringing in of buddhic consciousness and the Intuition is key to merging the individual soul with the Universal Soul. Such an alignment guarantees a pure heart, clear mind, and true moral righteousness, for the buddhic faculties supersede those of the mind bringing Pure Love, Perfect Sight, and therefore harmlessness.

Alignment with man's higher principles is foundational to the success of the magical work of the soul which is the name given to creative processes whereby the Plans of Deity are worked out. This is the work of thoughtform building and has fundamentally to do with the relationship between the soul and its mechanism, the personality, and the creative work that is performed once a clear channel of communication is established between soul, mind, and brain.

The Tibetan's writings on the Antahkarana offer clear guidance on how the soul can link the higher and lower principles in man. His instructions detail how to utilize the will to produce union between the soul and personality and how then to utilize that fusion to evoke the energies of the Higher Triad which in turn impresses the soul with its Will. This Triadal Will is a direct reflection of the will of the Monad itself, the closest one can approach to the Will of God. Such a comprehensive union through use of the will is key to ensuring the success of the magical work of the soul and the carrying out of the Plan on Earth.

The construction of the Antahkarana requires the unfolding and application of the will in its fullest sense. The Tibetan describes it in a six-step process. First, a stage of Intention wherein right orientation (to the soul and to the Spiritual Triad) is attained and the energies of soul and personality are brought together and held at a point of dynamic tension upon the plane of mind. This leads eventually to their fusion and at-onement. Then follows the stage of visualization wherein the imagination is employed to vision the work to be accomplished which is from one angle

the Will of the Spiritual Triad in operation through the soul-infused personality. This establishes a magnetic rapport with that higher center. Next follows the stage of Projection wherein to these two previous points of attained focus is added a third: the sustained and upward projection of the will hitherto hidden within the central jewel of the soul itself. One follows a particular method of projection according to the soul ray and employs a Word of Power. This Word becomes the agent of one's will. Once completed, the fused soul-personality becomes invocative. The response comes from above, and the Antahakarana then becomes a two-way bridge "of ascending radiance and descending illumination."

The employment of the will in such a comprehensive manner requires complete and utter sacrifice. But this sacrifice is in the truest sense a "living process" wherein all the limitations of individuality are obliterated so that Life itself, in ever greater measure, can supervene. On this path, which is the Antahkarana, the lower self becomes the group conscious self, which in turn becomes the Spiritual Self, the One Self in all selves. One awakens to the reality of a sameness of identity with all forms of life, and this because one identifies with the central point of Life and Will which reside within every unit of the Planetary whole. One then stops treading the Path and instead becomes the Path, responding to the call of those who still wander in the dark. In doing so, one participates in small measure in the same redemptive work that our Planetary Logos has undertaken on His much vaster scale. Only through such total identification and living sacrifice, can we become truly "agents of His Will". And this is key to the injunction encapsulated in this year's keynote that "the group affirm the Will as an expression of the Law of Sacrifice"—this Law of Sacrifice is the major conditioning factor of our Planet and is therefore the Purpose which guides the operation of the will, in all its many grades, upon it.

## Practical Esotericism: When soul love introduces personal will to spiritual Will

Sarah Murphy

At one of the Arcane School conferences during the pandemic, I remember Lawrence calling the meeting to order by asking how we were doing, and then laughingly answering for us: Of course, we aren't doing fine, we are Arcane School students! As the conference went on, I gathered that though we all had agreed to be "put through our paces" when we signed up for the School many of us apparently seem to forget our agreement and resist the crises we were facing. I was not alone!

I am one of those who definitely and intensely resisted the sacrifices I had to make. I recall having a joking-but-serious conversation with what I imagined was my Higher Self: She had the crook of a cane in the corner of my mouth, pulling at my cheek, saying in a Groucho Marx sort of tone: "We can do this the easy way, or the hard way." So far, it seems to be a mix of both.

The burning ground burns, indeed. The Law of Sacrifice is associated with pain – at least, this is a fact of our life here on Earth and, we are told, on Saturn and Mars, but not elsewhere in our solar system. For our solar logos, and most other logoi in our system, sacrifice and bliss are the same (DNA ii, 87-105). Can you imagine! But do imagine, because the same will eventually hold true for us, and imagining can help us through the challenges we face in the meantime.

At a certain point along the path, we turn our attention to constructing the rainbow bridge. The Tibetan tells us that when the antahkarana is successfully built, linking our brain awareness with the spiritual Self, our consciousness will be centered elsewhere, and at that point, we are released from pain (DNA ii 87-105). In the interim, as the first tiny threads of the antahkarana are built, they provide us with a temporary reprieve or "way of escape". I think we may all have experienced a strange mixture of bliss and pain that exemplifies the point – and points to a blissful future.

The Tibetan tells us that the Will is an expression of the Law of Sacrifice (DNA ii, 426), and moreover, this Law of Sacrifice is the governing principle which results in each human unit becoming a savior (TCF, 1216). Furthermore, the destroying aspect of the Law of Sacrifice dominates at the second, third, and fourth initiations. And, hey, that's us!

- At the second initiation, the Law of Sacrifice acts as destroyer when it breaks the astral body's control over the personality;
- At the third, when the personality relinquishes its control and becomes the instrument of the soul;
- At the fourth, when the causal body is destroyed, the ages-long cycle of rebirth is finished, and the soul-personality becomes an instrument and reflection of the Monad.

The Law of Sacrifice always means the death of the lower forms, whether they are the subtle bodies or the physical body. These little forms are sacrificed to the evolving Life (TCF, 596). There are human examples of this Law of Sacrifice playing out, of form being sacrificed to Life, and we can turn to some of the more famous of these examples when we need a little fortification. These exemplars include the Christ and the Buddha. The Christ demonstrated sacrifice and physical death, and the Buddha demonstrated sacrifice and death of desire (DNA ii 87-105).

Another example comes from the life of Vivekananda, who founded the Vedanta Society of New York in 1894. Some of his letters survive today. In April 1900, he wrote to one of his friends and supporters, saying that "the glamour is off life. ...Things are losing all their relative proportions to me, my body among the first..." About a year later, Vivekananda deliberately and consciously left the body, attaining the mahasamadhi (15:13).

So, as we are called to make our sacrifices, let's remember the example of those who have trod the path before us, and take heart, and keep the faith, and keep thinking things through. Once we have endured the ordeal and the burning ground has done its work, the light, love, and will of the soul, with its group focus, will shine forth, the lower giving way to the higher.

These are important points for us to remember as we tread our Path, and it is also helpful always to remember that we are parts forming a whole. Indeed, humanity as a whole is teetering on the brink of an expansion of consciousness. Clearly, just as it is difficult for the individual, so it is difficult for the collective, made up of these individuals. Many thousands of us have taken the first initiation, and this dawning soul contact engenders a group awareness.

There are examples of this everywhere. The news brings us news of upheaval and tragedy around the world. It is probably not by accident that in parallel with our increased intercommunication, the impulse to help and to alleviate suffering is strong and growing. The whole idea of human suffering becomes less theoretical and more real when we see the very faces of the suffering.

All of this is happening under the Law of Sacrifice and Death, which, as we know, brings us release from the lower forms. However, the pain engendered under this Law can also temporarily trap people in a cycle of pain and despair, and thereby hamper their spiritual progress. The aftermath of trauma can and does lead to exactly the release we are talking about, but trauma can also lead to post-traumatic stress disorder, or PTSD, which grips its sufferers in despair. As it temporarily stunts their growth, PTSD hampers not just the individuals, but also the collective of which these individuals are integral parts. Fortunately, healing is possible for this condition, though sadly it is still widely believed to be incurable.

There is a growing field of what is termed "energy psychology", which is a mixture of Western psychology and Eastern healing in various forms. Some of its techniques – notably EMDR, or eye-movement desensitization and reprocessing, and EFT, or the emotional freedom techniques – have healed PTSD. The field of energy psychology includes other, less researched but promising techniques as well. Happily, groups of dedicated practitioners are leading the charge, bucking the status quo to incorporate these techniques in their practices, traveling to areas of the world with less-developed mental health resources to teach these techniques and help heal the emotionally wounded, or dedicating their academic careers to researching and validating the techniques and trying to figure out why they are so successful.

There are two paradigms that explain the healing: on one hand, PTSD is "caused" by a disturbance in the body; traumatic experiences get "locked" into the body, and we need to involve the body in healing. This is the case that Harvard professor of psychiatry Bessel van der Kolk makes (very well) in his book *The Body Keeps the Score*. This is a paradigm that captures the attention of many modern clinicians and the public at large.

As esotericists, however, we won't resonate with such a mechanistic framework. The body, as the Tibetan has told us again and again, is simply an automaton, responding to the energies pouring into it. The physical body cannot be the point of causation. So, for us, another paradigm holds more weight: That the trouble is largely astral trauma, and the physiological symptoms are re-activation of the trauma.

Having agreed on aetiology, we turn to the question of what to do about it. The higher ever heals the lower, and the growing interest in and success of cognitive psychology points to the rapidly increasing embrace of this fact. However, in the case of PTSD, simply shining the light of the mind on the astral problem is not effective; in fact, it is often retraumatizing. On the other hand, involving the body and energy systems is helpful indeed. The tools of energy psychology involve working with the human energy field via the acupuncture meridians, the chakras, or the biofield. Energy follows

thought, and in this case, it seems that emotions and thought also follow energy in a virtuous upward healing cycle.

Trauma can be acute, like the kinds of events that we typically associate with PTSD – war, car crashes, rape, assault. However, there are many thousands walking around with the aftermath of a different kind of trauma, which is more chronic and enduring – the adverse childhood experiences, or childhood trauma. We call this aftermath complex PTSD, and it plays a role in a lot of the problems and dysfunction that drive our fellow humans to do the dysfunctional, counterproductive, and pain-inducing things they do. People with a high rates of childhood traumas (such as poverty, violence, abuse, neglect) end up more likely to have relationship problems, health problems, obesity, addiction, poverty, depression, and anxiety, and even have a higher chance of developing cancer.

Though these problems are personal, in another sense their cause is collective, and I suspect the best solutions will happen at the collective level as well. As we look for solutions, we come back to the group: humanity continues to evolve, so the problems of poverty will be eradicated, and the problems of neglect and abuse will fade away as well. In the meantime, as more people are healed from their traumatic experiences, they will be freed to progress again upon the Path, and the collective will move ahead.

On this hopeful note, let's wend our way back from the mundane to the sublime. The Will is an expression of the Law of Sacrifice, where the lower always gives way to the higher. This is the hallmark of life on Earth. During the second, third, and fourth initiations, the personal will becomes less important as it is replaced by the sacrificial will of the soul and of the group. Soul love, which is group love, is sacrificial love; it is an aspect of the Will, which is an expression of the Law of Sacrifice. It is the means by which the lower yields to the higher.

It is the Will, as an expression of the Law of Sacrifice, which breaks the thrall of the physical plane, and the initiate passes on to the Way of the higher initiations. For us, it will be the group love that allows the light of the higher initiations to stream in. This group love is based on the Egoic aspect of the will to which we give the name, sacrificial love. As we tread the Way, passing through the harrowing experiences that prepare us for the second, third, and fourth initiations, let's rely on the group's love, strength, and clear thoughts to sustain us.

## When the Group Does Things from Our Soul, We Feel a River Moving in Us, a Joy

Joanne Kutzler

I am honored and humbled to be here with all of you, including those on-line in a different place and time, as well as others tuning in. I shall preface this with Lao Tzu's wisdom:

*"He who knows does not speak, He who speaks does not know."*

Our lower mind's Words divide, separate and name ... But our higher mind, bridges and reveals. Hopefully you will find "some golden threads of truth in the illusion" of my words. If not, perhaps in paintings and photos to be shown. The poet Rumi somewhat inspired my presentation's focus of:

**"When our group does things from our soul, We feel a river moving in us, a joy."**

We picked an eye-opening time to be on planet earth. "Burning grounds" are everywhere around the world. The old is being shaken up, bringing to the surface that which is undesirable, in substance and in thought. Weaknesses, karma, and shadows are being revealed for revelation and transformation.

We are living in a material world of our own creation. Living in a dream, an illusion of separation, a prison of limitations and dichotomies, and perhaps a collective destiny of catastrophic devastation of our own making. One might say, Humanity needs to wake up, our collective dream is turning into a nightmare!

It's worth remembering that the collective of Humanity is a 4th Ray Soul, the Ray of Harmony thru Conflict. Crises help Humanity evolve and are a prelude to all initiations and expansions of consciousness. I am reminded of what Francis Bacon said,

*"In order for the light to shine so brightly, the darkness must be present."*

In this incredibly challenging period, we're transitioning out of several things in this century or so:

- out of the Age of Darkness according to Yuga cycles
- from Pisces to Aquarius
- from the 6th to 7th Ray.

We're also feeling the effects of:

- The Soul of Humanity working towards its 1st initiation. The incoming 7th Ray coinciding with Humanity's initiation relating to the 7th physical plane; and
- Shamballa's Will being in direct relation with Humanity for the 3rd time, as part of an initiation.

In the midst of this transition and stimulus.

- Part of Humanity is responding from its lower self: in fear, resistance, self-interest, and violence.
- Others, in growing numbers, are responding more from their Higher selves, w soul consciousness, selflessness, and to world need, realizing we are all One. It's time, for a new way to **BE**.

To change the World, we must change ourselves, and our many relationships (inside and out), including our relation to **IDEAS**. As Light dispels Darkness...incoming influences help us:

- 1) accelerate integration;
- 2) re-create patterns, structures, and forms; and
- 3) foster group cooperation and SHARING for the good of the Whole.



The incoming stimulations have the potential of helping us:

minimize periods of disorder, suffering, and devastating effects during this transition.

With greater Awareness, we have the opportunity to move forward on our journey to remove veils of matter and separation (within and without).

## Group

Let us take to heart Margaret Mead's statement:

*"Never doubt that a small group of thoughtful, committed citizens can change the world. It's the only thing that ever has." I'd add, "with the help of **Divine** inspiration."*

Our group is part of perhaps millions of world servers on earth today.

Our group is an internal, subjective organism with some awakening to higher consciousness and livingness as souls committed to serve.

This group stands as a point of invocation, and a group emanating point.

Threads of Light radiating from each member stimulates, attracts others, and interlaces forming a magnetic aura, a World Network of Light.

It can serve as an inner unity of vision, under stimulation and inspiration, to respond, as and how needed, to help bring forth the new Age.

Our light, as in Indra's net of jewels, illumines all others, and reflects back in interconnected-ness. A united group activity's potency can be incredibly powerful" as "Energy follows thought." The total structure can **become greater than the sum of its parts**.

Becoming sensitive to, and responding to, increasing light, and directing it wisely, we influence and change the Whole.

Ralph Waldo Emerson shared,

*"It is a vast network of interconnections in ALL directions at ALL levels. Our actions affect the whole of Life in some measure, one way or another."*

The interdependence of Humanity and the Universe is the cause of much collective karma and suffering, but also its relief. As anyone rises, one lifts, ever so slightly, the whole *of which one is an integral part*.

Our group work or "The One Work" includes:

- Working in common purpose vertically, enabling inflow of energy, and
- Horizontally transmitting impressions and light, vitalizing seeds of:
  - Oneness, truth, loving understanding, right relations, and action.

To address world illusions, and integration on a large scale, outer activities need to be first produced by inner growth within, then objectively outward. The Secret Doctrine noted, *"the universe is worked and guided from **within outwards**."*

Love and Service are inseparable qualities in our group's **SOUL** expression. Love, being magnetic, drawing from the periphery to the center, is a force leading to integration and unity. We can be centers of Divine Love, both magnetic and constructive.

We are here to: selflessly demonstrate, express, experiment, and experience group fusion and group consciousness. Each of us is needed to do our part in bridging, stimulating, and supporting ....to lift our group and Humanity to a higher level.

We, the created, are the eyes, ears, mind, hands, and feet to: tread the Path, carry out Divine Will, and become the Path.

As we thinketh in our heart from our soul level (with mind and soul fused) so are we. True magnetic radiation and a pure shining forth becomes possible. Our group's magnetic love evokes, or produces, the soul's sacrificial will which produces a burning away, a release, a consuming sacrificial fire.

A soul-infused group, in group formation, can evoke Spiritual Will. This Divine will is the spiritual will of each of us and expresses the Law of Sacrifice. This Law, IS a basic law of all our group work. It involves destroying or releasing by fire that which has been realized.

Each step up, is ever thru sacrifice. The Soul-Personality submits to the Law of Sacrifice so there's no impediment to The One Life pouring thru it.

It is said one "has nothing yet Becomes All". Sacrifice is not a "loss" but a "taking over by the soul's sacrificial will and love" and is a revelation of, and conformity to, Divine Will.

As more humans become soul conscious, more divine stimulation can be applied to matter, form, souls, and groups of souls. Thus stimulated, Souls can then do the work of release, attraction, and creative rebuilding.

### **River**

It may be said, Evolution progresses like a flowing river thru constant change. **Divine flow** is also a persistent rhythm and activity of spirit and soul towards its destiny of Oneness. Great energies symbolically flow thru Humanity's body like a river filled with streams of living Will energy, radiating love and the power of truth.

The "RIVER moving in us" carries energy to: **vitalize, stimulate, destroy, purify, and bring an ordering** of life. Shamballa streams Light of Life carrying Divine Will ...with a flowing in, vitalizing, stimulating ... and flowing out seeking expression through us.

The river, or divine Will, in time eventually transforms and frees its forms and prisoners. It wears down, or finds ways over, under, around or thru obstacles, for no power prevents it following its destined course to the **ocean, or the Whole**. The journey back to Wholeness can be like a roll coaster, or hills and valleys, or a turbulent cascading force before reaching a temporary calm and peace.

The river also nourishes seeds for growth and creates **new balance and harmony**. Balancing of forces brings order out of chaos, restores equilibrium, and enlarges our horizon. Spiritual energy, under the Law of Sacrifice, flows in rhythmic waves cleansing and eliminating all that hinders divinity from full expression. Its purification works towards oneness. Purifying one's vehicle increasing the brilliance of one's indwelling light and its effect on others.

We're electro-magnetically entangled and part of this divine **circulatory flow** - like frequency waves passing thru, rippling throughout life on earth, becoming more expansive and inclusive.

### **Joy**

We are told sorrow and agony, as a mode of saving humanity, will be replaced, with Joy and strength. The poet Rumi wrote:

*"Sorrow prepares you for joy. It violently sweeps everything out of your house, So that new joy can find space to enter.... Whatever sorrow shakes from your heart, Far better things will take their place."*

The Buddha taught, "The man whose mind is shaped by selfless thoughts, gives **joy** wherever he speaks or acts. **Joy** follows him like a shadow that never leaves him".

Working with JOY, cultivating JOYOUSNESS is a quality of soul life, a oneness with all beings. **JOY** is a powerful impulse letting in light and producing magnetism. As barriers and hindrances, we created fall away, eternal JOY of Life itself can be realized. We can reach others thru directed thought, JOY, and out-going LOVE.

In closing, the following seeds are given to plant:

- The **Power** of our Soul pours like a steady redeeming river current, sweeping through all the aspects of our nature.
- The **Purity** of our Soul acts like a cleansing flood and bathes our lower self in the “waters of purification.” We then become a cleansing force to all we meet.
- The **Light** of our Soul streams forth like a beacon light upon our way; and in that light we see the light in others.
- The **Love** of our Soul wells up within our hearts; with understanding, and self-forgetfulness, carrying love to all we meet.
- The **Will** of our Soul becomes our will; we will know no other. We raise and lift others and see Divinity in every form. AND
- The **JOY** of our Soul illumines our lives, and lightens burdens carried by those we meet. Joy is our soul’s strength and strength for others.

With patience and inner calmness, where joy and bliss have their home, we can emerge from the testing and burning grounds. Points of crises CALL IN the power of souls, so let our souls respond and sound forth in group formation, with clear high notes.

May the energy of the Divine inspire and flow thru us like a river,  
and the Light of the Soul direct and guide us.

May our group stand, and press forward in service to do our part,  
in Light, Love and great JOY.

## **Wesak 1948: The Emergence of the Second Point of Revelation Within the Group**

Maya Costley

Second Point of Revelation: "The Will is an aspect of the Law of Sacrifice."

Keynote of the conference: "Let the group affirm the Will, as an expression of the Law of Sacrifice."

Good afternoon. As we wind down the conference this year, I would like to take this opportunity to also call to your attention to and impress upon the group, the importance of the Wesak Festival of 1948. The year marked a time of great advancement for the group, because we had succeeded in strengthening our subjective influence within humanity, through the work of the trained and occult meditators. Do not underestimate the significance of this fact. The Arcane School had only been in existence for 26 years. The world was in the throes of recovery from the Great World War, of 1914-1945. Humanity, through its cataclysmic struggle with the forces of materialism, had won a great battle and had struck a tremendous blow to those regressive and dark forces. A visionary group had formed the United Nations and were moving forward quickly to create a world court at the Hague, where conflicts and disputes between nations could be managed in a more neutral and rational environment. The atomic bomb had also just been dropped, and through that humanity had experienced the single most important event in its history.

The Tibetan states that during the Wesak Festival of 1948. "The energy of the Head of Hierarchy, or the Christ Force, as it is sometimes called. This force imports into the usually available energies certain conditioning qualities which emanate from Shamballa and are therefore related to the will aspect. This type of force has not hitherto been available to working disciples, but is now available, having been released at the Wesak Festival of this year (1948)." (DINA II, p. 375) The group had achieved a new level of usefulness and this force was made available to us. Later that year, through the release of these energies, the group made another tremendous contribution to the furthering of the Plan, by the creation of the "Universal Declaration of Human Rights", at the United Nations convention in Paris, on December 10th, 1948. This is understood to be one of the most important achievements in human history to date. It suggests that this potentized Christ Force energy enabled the UN group to achieve a new level of vision and understanding, not present within humanity before. This was our success and is our potential. It is also what we are here to do, at this time leading up to the year 2025, and beyond. Each festival, and the Wesak Festival in particular, must be used to channel all available energies, including the Shamballa force, to enable the group to continue to reach the highest vision, and the greatest recognition of the Plan, possible.

We must strive to make our greatest effort at this time of supreme opportunity. It has the potential to make an incalculable impression on the consciousness of humanity. We must take this torch that has been prepared and is being passed to us from our fellow and former group members. The Tibetan said that when the Arcane School was first founded our co-workers then, were told that they were building largely for succeeding generations and that they would likely not see the results of their labor in their lifetimes. Their sacrifice should inspire our sacrifice. We must carry forward the work and fit ourselves for this service. We must make ourselves available, so that this cyclic opportunity can be realized.

Our role as the New Group of World Servers is to help humanity align with the Will of Hierarchy, and of Shamballa, where the "Will of God is Known." As World Servers, we must use our meditative training to make the necessary energetic alignments and pass along the energies contacted. to the

next and waiting, point of reception. This is the way of service in an energetic and electric universe, populated by beings of magnitudes and purposes much greater than our own. We must identify with and find our place within these greater lives, and consciously align with their purpose, so that we can know what our part is within that purpose. Can you do this my dear brothers and sisters? Can you make the needed sacrifice and align with the will of the ashram and of the Father, so that we can do our part to bring down these needed and available energies? Can you, "Seek to Love more than you have ever thought was possible?" (DINA I, p. 100)

The School and the group have been working for the last 100 years on the First Point of Revelation that, "Energy follows thought, and the Eye directs the energy." We now know that we are the "Eye of the Father." We are learning to identify the energies available to us. We have learned to think, and to meditate, and to work as a group. Now, the Second Point of Revelation is our immediate task. "The will is an aspect of the Law of Sacrifice." As the conference keynote suggests, we are being asked to affirm this as a group. Affirmation is achieved through experience, and we can affirm something because we know it to be true. We need then to affirm this Second Point of Revelation as a group, and recognize it to be true, in our own experience. We have studied and meditated upon this keynote. We listened to our group brothers and sisters share their thoughts during the conference. We have discussed and debated it. Can we now see it working out within the group, and can we see it preparing us for the immediate task ahead?

We must accept this opportunity, that the Law of Sacrifice is giving us now, to deepen our alignment with the Will of the Father and see the potentized energies that are available, and that we can transmit through the greater power of our group alignment and meditation. Do not forget the timing of this opportunity. Let us sacrifice all that we can, so that the work can go forward with the strength of this group alignment. The next 100 years of the School depend on our understanding the Second Point of Revelation, and then building on it for future generations of our fellow group members to come. The energies of Aquarius are upon us, and we must strengthen our awareness of our group purpose, and of our group service.

The Arcane School is here to train World Servers, and we are told that in the new age that service must be done in groups. As the New Group of World Servers, we have a specific role to play within our planetary life and it is our work to fit ourselves to serve that role. "It is not a matter of becoming, but of revealing-Who I Am." This affirmation is our affirmation, and the Second Point of Revelation is the next step in our process of affirming it. Will is a force of direction, synthesis, vision, and purpose. By affirming the will as an expression of the Law of Sacrifice, we are affirming that through our sacrifice, we will eliminate all that stands in the way of knowing who we are and what we are here to do. Our sacrifice will then make sacred and holy the form, function, and purpose of the group. We choose to sacrifice because we will no longer allow anything to stand in the way of a more beautiful and sacred expression of our group life and service.

We now know ourselves to be an aspect of the One Life, the One Soul and an expression of the One Work of our creator. We serve that part with selflessness, harmlessness and right speech and we enable that life to express itself through group work and service throughout the world. We are the eye of the bull of Taurus. It is our work to impress upon humanity the will of Shamballa, through the agency of the Christ Force energy, to hasten the manifestation of the Plan within the human kingdom and throughout the world. It is also a year of crisis and consolidation for our group. We must use this time of crisis. as an opportunity to consolidate our efforts, by gathering all available energies and forces into one united act of transmission and service at this crucial time of the Wesak Festival. Let us not lose this opportunity by failing to recognize it. Alignment is an expression of the dual process, of an inner recognition and an outer act, of service. Alignment is achieved when the outer activities of the group vehicle and the inner energies seeking expression through that vehicle, are united. Let

us make the necessary alignment and give ourselves in service to Hierarchy and to the Plan, so that these needed energies can be distributed to do the work of planetary redemption.

Lastly, the Tibetan also wrote during the Wesak Festival of 1948, that the most important work for our group in the coming decades would be to make known the existence of the New Group of World Servers and our preparations for the Reappearance of the Christ. He then said, "all else that I have done in the service of the Hierarchy is of secondary importance to these two statements of spiritual fact." (EH, p. 632) This was the last Wesak message he gave. His "Teachings on Initiation," which included the First and Second Points of Revelation, then followed. He also stated that, "The will is that divine aspect in man that puts him in rapport with, and then controlled by divine purpose, intelligently understood in time-and-space, and implemented by the soul as an expression of loving application. The mode par excellence by which the will can be developed is the cultivation of the recognition of the divine Plan down the ages." (DINA II, p. 298)

Let us now recognize our purpose within the Plan, and realize that purpose as a group, during this Wesak Festival and all future Wesak Festivals to come.

## **From egoic will to Sacrificial Love: A story of Gayatri Mantra from Hindu Mythology**

Thomas Koshy

First of all, I want to thank the NYHQ for giving me this privilege of speaking to you.

All expressions in the universe proceed from the One, pure potential or spirit, and everything returns to it. Spirit, pure potential, the Monad is primarily the expression of the energy of Will, of which universal purpose is expressed from the plane of the Monad. Love and intelligence evolve as secondary principles—love being the energy of the soul, and intelligence the quality of the soul manifested through bodily forms. Consciousness or the soul is the fundamental essence of living substance in all manifestations. Interestingly, modern science is beginning to agree with this as a fact. Max Plank who pioneered quantum theory considered consciousness as the starting point of all manifestations.

Tao Te Ching, written around 400 BC says that anything that can be named, is not Tao. Esoterically, Tao is Agni, fire, which is none other than pure Love in our current Solar System. We know that in the present Solar System, all the seven rays are sub-rays of Love-Wisdom. Its expression is itself a thought in the mind of the Planetary Logos.

To quote Master D. K., “The Will is not, as so many believe, a forceful expression of intension, it is not a fixed determination to do thus and so, or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice. Under this law, the unit recognizes responsibility, identifies itself with the whole, and learns the esoteric significance of the words “Having nothing and yet possessing all things.” It is that monadic essence identified with the will or purpose of the Planetary Logos”.

The soul is activated under this sacrificial will into the life episodes of each incarnation. Eventually, the will of the soul becomes the personality’s will, and thus the personality is sacrificed through sacrificial love, and brought into higher consciousness. Just like fire is needed to light the wick of a lamp, sacrificial love is needed to light up sacrificial will.

The significance of sacrifice for disciples is that of identification with the Hierarchy’s plan, that of revitalizing, transforming, and guiding humanity on to the Return Path, which is the path of redemption or freedom. For the probationary disciple, the lower aspect of identification which holds deeper spiritual significance is that of perfect alignment. The Will-to-Love is expressed in progressive stages of alignment and identification in man’s evolutionary process, reaching higher and higher unfoldment of consciousness or initiations. Each of these initiations is a process of abstraction from the lower to the higher which includes the spiritual essence of the lower. This process, in the final analysis, is a process of sacrificial love. The lower is sacrificed or “made sacred” and its true essence is incorporated into the higher spiritual energies. When we consider sacrifice from this perspective, we find that sacrifice in reality is joyous freedom.

Now, let me tell you the Gayatri story and how it is related to sacrificial love.

The story comes from the Indian legends of old, the Puranas. It is believed that the Gayatri was presented to the world by BrahmaRishi Viswamitra, the first Rishi among the 24 Rishis. Before

becoming a Rishi, he was King Kaushika, the ruler of a very prosperous kingdom in India. Once while touring his kingdom with the entourage of his great army, he came across the remote hermitage of the great sage, Vasishta. It was the most harmonious and peaceful place in all his kingdom he had ever visited. There the sage treated him and his entourage to a sumptuous feast. The king asked the sage how he managed to feed all of them in the jungle without any perceivable effort. The sage pointed to a calf grazing nearby as the source from whom all food and dishes came out. It is said that everything came out of the calf’s belly. The king thought that the small animal

would be of great value for himself, and he wanted to own it. He offered the sage large amounts of wealth and land for the calf. The sage declined the offer stating that the calf was a gift from Lord Indra himself, and he would not part with it.

Enraged by the refusal, the king ordered his army to capture the calf and take it to his kingdom. (You do not dare to refuse a king's request!) The sage using his great yogic powers or siddhis brought forth a powerful army which defeated the king's army in no time, and the king was brought to the sage as a prisoner. The sage looked at the king with a smile, blessed him, and told him to go in peace.

This humiliating defeat was the greatest crisis in the king's life. He realized that strength, beauty, peace, and freedom of spiritual attainment is of much greater value than all the authority, wealth and power in the physical world.

Soon he renounced his throne and kingdom and took on a long spiritual journey of purification and meditation—what is called “tapas” in Sanskrit. After many long years of tapas, he became a realized being, a yogi himself, and saw himself as “a point of sacrificial fire focused within the fiery will of God”. He entered the “inner world divine” and his egoic will was transformed into sacrificial love. His one overwhelming desire turned into making his knowledge available to all. As he gained this realization, he heard a feeble but celestial sound in his inner ear. The sound slowly became louder, and it transformed into 24 Sanskrit syllables in three lines, each containing 8 syllables, in his mind's eye, and he chanted them with humble joy. These 24 syllables constitute the Gayatri Mantra. He recognized its spiritual power of purification, and joyfully decided to reveal the mantra to humanity. Then, Lord Brahma himself came down and bestowed him with the title BrahmaRishi Vishwamitra. Vishwamitra means universal friend.

The Gayatri is considered the most important and potent of all the Vedic mantrams. The word mantram literally means instrument of the mind. A Vedic mantram and its effects may be experienced in three different ways:

1. Its literal meaning of the words
2. Its inner meaning and interpretation depending on the person's spiritual unfoldment and understanding
3. The sensitivity to the effect of the sound on the three bodies of the chanter and the listener. More importantly, the sound of a powerful mantram, such as the Gayatri or The Great Invocation, contains creative force, and under the Law of Attraction precipitates the intent visioned, especially if the chanter is mentally focused on the intent of the mantram and is in isolated unity.

Master D.K. has given us a most profound inner meaning of Gayatri in his translation.

“O Thou Who givest sustenance to the universe  
From Whom all things proceed, to whom all things return  
Unveil to us the face of the true spiritual Sun  
Hidden by a disc of golden light that we may know the Truth  
And do our duty, as we journey to Thy sacred feet”.

There are three things in the Gaytri Mantram to ponder on:

- a. It is a group prayer or invocation—the words, “unveil to us”, “we may know the Truth” and “do our duty as we journey to Thy sacred feet” indicate this.



b. In the old days, and even now in India in rare cases, the guru-shishya or master-disciple relationship is expressed by the disciple prostrating himself and touching the feet of the guru when he meets his guru. It is an act of humble devotion, an act of joyous sacrifice of personality ego. It is, in fact, an act of transforming egoic will into sacrificial love. Note the words in Master D. K's translation, "as we journey to Thy sacred feet".

c. The guru is also a symbol of the One Absolute, Boundless, Immutable Being, the ParaBrahman.

Now, if you all are willing, we would like to do an experiment as I chant of the Gayatri in Sanskrit. Let us sit relaxed, coming into alignment. You may close your eyes if you wish. Keep a beginner's mind—a mind which is without fear or prejudice, fully open and present to all impressions and sensations which may come through.

(Chant Gayatri three times)

Om bhur bhuva swaha

tat savitur varenyam

Bhargo devasya dheemahi

Dhiyo yo nah prachodayat

OM OM OM