

# Arcane School Conference

New York  
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Keynote:

*“Let the group dedicate itself anew to the service of the Coming One and do all it can to prepare human hearts and minds for that event. We have no other life intention.”*



# Table of Contents



## **SATURDAY PUBLIC SESSION**

### **Welcome and Introduction**

Christine Morgan .....3

### **The Coming of the World Teacher and the Restoration of the Mysteries**

Eduardo Gramaglia .....5

### **Invocation and the New Commandment: Humanity’s Work in the Emerging Kingdom**

Catherine Crews.....8

### **The Doctrine of Avatars**

Kathy Newburn ..... 12

## **SUNDAY PUBLIC SESSION**

### **The Living Substance of Service**

Michael Galloway ..... 15

### **Organizing, Vitalizing, and Opening the Will Petals of the Group Egoic Lotus**

Maya Costley..... 19

### **Preparation for the Return: World Requirements and Individual Contributions**

Frank Jones .....21

## Welcome and Introduction

Christine Morgan

Good afternoon, everyone, and a warm welcome to you all at our venue here in New York, as well as to our Zoom participants who are even now logging in from all around the world. The Arcane School conference takes place annually in 3 phases and always starts off here in New York within the lighted and purposeful energies of the Wesak Festival. We are now working within the building energies of that Festival towards the time of the full moon of Taurus on Tuesday, the 23rd. So, as well as reflecting on our responsibilities of preparing human minds and hearts for the Reappearance of the Christ, we have another great spiritual Teacher to hold in mind – the Buddha who is central to the ceremonial ritual of this festival. The Wesak Festival is a reminder of the spiritual leadership of both Sons of God and their close relationship, the Buddha with his message of Light, and the Christ with his revelation that “God is Love”.

The keynote that we are working with this year at our three conferences is: “Let the group dedicate itself anew to the service of the Coming One and do all it can to prepare human minds and hearts for that event. We have no other life intention”. This flows on from last year’s keynote and the affirmation of the Will as an expression of the Law of Sacrifice – for the Christ made the supreme sacrifice of Himself last time He appeared, culminating in his stupendous utterance, “Father, not my will but Thine be done.” In the book, *The Reappearance of the Christ*, we read that “He has today no personal will but only the will of His Father animates Him and the ability to make decisions which are a full expression of that divine Will.”

As we seek to follow the Christ, our focus is on the direction of our own spiritual Will, our “life intention”, which is to stimulate the Christ consciousness in humanity, to energise the sense of humanity’s common destiny, to build right relationships with each other and with that Greater all-encompassing Life which we call God. The world of the intellect and outer living revels in complexity, in analysis, and in consequent difficulty. In contrast, what we need to emphasise is the essential simplicity of spiritual living.

Many of us now live in very secular and agnostic environments. And although some are worried by this, it is good to look at it in a more positive way, for it is actually providing a clean slate so that the incoming new understandings won’t be so limited by the old wineskins of crystalised thought and belief systems.

It must be remembered that, by the term, the Christ, we are simultaneously referring to a great individuality as well as a spiritual principle that lies at the heart of every human being – one that characterizes the fifth kingdom in nature. The reappearance must involve and express all these truths. We need to recognise that without the awakening of the heart of humanity, the reappearance is not really a possibility. For our encouragement, there is so much evidence already that this awakening is occurring everywhere in the world, as increasing numbers are inspired to follow in the footsteps of the NGWS. If we restrict our focus to an individuality without the full picture of those who will accompany him or the awakening humanity that will welcome him, the reality of the event may well escape us.

Preparation for the reappearance requires that we recognise the Christ principle in all human hearts as a living and experienced reality free of doctrine and dogma. We must roll the stone of

crystallised thinking away from the mouth of the cave and allow the resurrection of the hidden truth to transform our lives and the life of humanity as a whole.

To end on quite an ordinary note, I watched a TV programme recently on a spiritual pilgrimage that some celebrities went on in Northern Wales – a Jain, a Buddhist, a Catholic, a pantheist, a Muslim, and an agnostic among them. It was fascinating to hear how heartened and uplifted they became from their collective journey and shared personal difficulties. As they became open to each other's thoughts and spiritual perspectives they each underwent an interesting process of revelation and enlightenment suitable to their various states of consciousness. They experienced some degree of transformation through their group reflection on just what divinity really means. Over this conference period, we can hope and trust that each of us will also experience another small step forward on the path – the revelation of a deeper truth, a new perspective, from all the contributions that will be made over the weekend.

Together we will aim to experience the Christ force directly and remove any remaining barriers in consciousness to experiencing the full power of His reality in our hearts. So let us now affirm this reality at the centre of all our work together this weekend, by unitedly saying the adapted Mantram of Unification.

The souls of all are one and I am one with them.

I seek to love, not hate.

I seek to serve and not exact due service.

I seek to heal, not hurt.

Let pain bring due reward of light and love.

Let the soul control the outer form and life and all events,

And bring to light the love which underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be gone.

Let love prevail.

Let all people love.

OM

We Look forward to hearing now from Eduardo Gramaglia. Eduardo has joined the Spanish desk in New York, and he'll be speaking on "The Coming of the World Teacher and the Restoration of the Mysteries". Some of you may know him as he and our next speaker, Catherine Crews who is joining us via Zoom, are both regularly published in our spiritual journal, the Beacon.

After this we will have a panel discussion to discuss the role of invocation in the Reappearance and in the new era of divine relationship., followed by a visualisation which Michael Galloway from NY HQ will lead us through. After the break Kathy Newburn will be sharing her thoughts on "The Doctrine of the Avatars" and again this will be followed by a panel discussion.

## The Coming of the World Teacher and the Restoration of the Mysteries

Eduardo Gramaglia

The existence of ancient schools that imparted secret knowledge and initiations has stirred the imagination of thinkers for centuries, and academia has invested significant effort in documenting it. But the scholarly approach relies solely on material testimonies, which leaves out a deeper and more intuitive understanding.

Divine Thought can only make an impact on the human mind through successive revelations. From time to time, when deep crises come upon mankind, spiritual messengers embodying divine purpose come forth from the secret place of the Most High to inspire and reveal. They present seed ideas which are eventually developed into whole civilizations and cultures. Each time a messenger descends, a tip of the veil of Isis is lifted, disclosing another small part of the Divine Plan. Why can't the entire truth be conveyed in one go? Because the essential fact of the One Life, the spiritual identity, origin and goal of all beings, and the reason for this long pilgrimage in matter, are a deep mystery that can only gradually be presented to the human mind through a patient and loving unveiling of the truth. This has always been there, pulsating within, waiting to be found and 'externalized.' In other words, the Kingdom of God is in itself an established fact in Nature, as is a universal brotherhood, yet it requires substantial hierarchical and human effort, timing, and planning to manifest on earth. Therefore, a continuity of revelation is necessary, each chapter of the imparting of truth being one in a long series of rhythmic drops that will gradually wear away the stone.

In daily life, when a glimmer of insight floods into our minds, it may prompt us to exclaim with joy, akin to Archimedes' "*eureka!*" ("*I have found*" in Greek). Yet, as we revel in the newfound light, we soon realize that it discloses another stretch to go through, in an endless sequence. What we have stumbled upon is not the Eternal Flame but merely a spark. Indeed, consciousness expands through gradual recognition. This inability to grasp the ultimate truth is the very essence of the Greek word "Mystery," derived from a verb signifying the act of closing one's eyes, as when confronted with a glaring light. The attitude of awe and wonder inherent in this word is found in the statement from Colossians 1:27, where Paul announces the "Mystery of Christ in you, the hope of glory." The name "Paul" in Latin means "the little one" and was applied to initiates. In 1 Corinthians 13:12, the apostle holds out the promise of seeing face to face, saying: "Now we see through a mirror, in a riddle (enigma in Greek); but then we shall see face to face." *Seeing face-to-face* is what the Mysteries and their initiations are said to enable. Meanwhile, we are compelled to unravel the riddle of the Sphinx.

The existence of those ancient schools of discipleship training is based on the same principle of the continuity of revelation, except that they were meant for those few who were willing to make the necessary adjustments in order to be able to "see face to face", thus becoming conscious workers of the Plan. The Mystery Schools have existed for millions of years and were extended into the outer world as branches of the Great Brotherhood when human minds and hearts showed the proper openings for the implanting of the seeds of truth, and the right receptivity among at least a sufficient few to entertain, cherish and foster the Light of the World. At other times, when what Plato called periods of spiritual barrenness came upon mankind during the course of the revolving ages, then were these schools withdrawn from public knowledge, becoming secret. It was then that only those were accepted as disciples, who listened with earnest and yearning ears to the whisperings of the soul, whose inner eye had opened, and whose heart had become less stony than that of the crowds. Myths like Hercules keep records of those great and ancient disciples. These schools had the sacred

mission of stimulating the Kingdom of God within the human atom, and of carrying the revelation from one root-race into another, an endless task of torch-passing.

It is in those periods of decay, and “decline in ***dharmā***” that a messenger comes forth to usher in another cycle, as the verse of the Gita promises. An Avatar is a central piece in this continuity of revelation: he is in charge of anchoring a nucleus or “vortex” of persistent energy which will configure the direction of the energy for millennia to come. “***Avatarah***” is literally “the descending one”. ***Avatarati***, as a Sanskrit verb, means “to descend”, to become incarnate, to be in the right place at the right time, to conform to a plan, and, curiously, *to make an appearance*, in the way stars do. It is also found in the root for the noun “star” in most modern languages. Like the stars, an Avatar is the bringer of illumination to Earth and a cyclic appearance. An inscrutable cause prompts an Avatar to come forth in response to the invocation of humanity: it is only through a united appeal with vibrant invoking energy, that the spiritual magnetism of a Teacher is reached. Such a “descending star” is the Christ, who—for the first time in planetary history— could transmit the divine energy of love directly to our planet and in a most definite sense to humanity. Throughout the centuries, prophecy and faith have consistently offered humanity the promise of His return, especially during times of dire need. This is, again, a deep mystery; but, on a concrete level, His descent will entail, as we are told, the reinstatement of the Mysteries of Initiation, which will serve as the inner core or group of a unified world religion.

In ancient times, the banning of those schools (Plato’s Academy included) and the consequent abandonment of their formal initiations occurred in the 6<sup>th</sup> century by reason of a decree of the Christian emperor Justinian, perhaps a consequence of a petition by true philosophers who felt that the Mysteries had become only shadows, and it was better to shut them down. But the situation that the Christ will find with a ruling Seventh Ray will be quite different from the conditions of humanity during the increasing influence of the 6<sup>th</sup> Ray at the time of the Roman conquest. Humanity has now reached an unprecedented mental development, though the lower mind is preventing the inflow of intuition and shutting out the abstract mind, this critical point being reached even before technology broke into our lives. This time, the keynote of His mission will be to evoke from humanity a response to spiritual influence and an awakening of intuitive perception.

So we can assume that the teachings of these future schools will be focused on what we may confidently call a method of true occult development, based on the awakening of intuition, service, meditation, and a new approach to study. In esoteric schools, long instructions are never given, at least not a loading of the brain with more or less useless facts all-too-soon forgotten. Putting the students in the way of finding out for themselves the needed knowledge by developing the intuition, and by the attainment of mental control has always been the method employed by the instructors. Even in the already decaying schools of the Mediterranean, the students were given only hints, never explanations, as attested by certain philosophers, like Heraclitus. These “***akousmata***”, from the verb “***akouo***”, to listen, were sometimes just a seed-thought from which the aspirants should extract a whole teaching by themselves, and thus arrive at a comprehension only possible as a result of the light of the Spiritual Triad being poured into the physical brain. In some way, W. Q. Judge summarized this method in a few words, when he said: “*You have within the same guide that the Masters possess. By obeying it, they have become what they are*”. It is good for us to face this truth, that no one can truly learn anything, except by *becoming*, if we want our failing educational methods to truly be useful someday. The scholar Antoine Faivre, a professor at La Sorbonne, in an attempt to define “esotericism”, wrote that knowledge cannot be considered “esoteric” unless it leads to an inner

transmutation. As an age-old inscription reads, the student must “*visit the interior of the earth, and rectifying, find the hidden stone.*”

We can use our creative imagination to visualize human affairs when these schools are working with the Christ at their heart, with public recognition, and human thought is colored by their subjective emphasis, thus producing workers, politicians, scientists, and educational leaders who can truly uplift their environment. As we are told, the restored Mysteries will reveal the nature of religion, and the purpose of science and education, as they are not what we think today. We can naturally anticipate that the New Group of World Servers, mediating between the Hierarchy and humanity, will play a vital role in restoring the Mysteries under Christ. This expectation arises from the necessity for disciples to manifest, under the influence of the 7th ray, and Aquarian energies, group consciousness and initiation on the physical plane.

The question may arise as to whether we, as humanity, are ready for it. Before the Mysteries can be restored, and the Hierarchy can work more openly and with fuller recognition by mankind, there must be the elimination of all hate and sense of separateness, and the evocation of goodwill and right human relations. As disciples in training, we have an additional task. To provide bridging ideas, and to demonstrate in our lives that the Arcane School group is a bridge to those future Mysteries, knowing that by dedicating ourselves anew to the Service of the Coming One, the Descending Star, we are also helping in their restoration.

May this higher Interlude and Conference cycle make us more deeply aware of our part in the weaving of the lighted path for the Coming of the World Teacher, by whatever name he is known in different beliefs, and the consequent reinstatement of the Mysteries on earth.

## Invocation and the New Commandment: Humanity's Work in the Emerging Kingdom

Catherine Crews

Do you ever look into a mirror and see there the reflection of the image and likeness of God? Do you remember that God looked upon your ancestors and saw that what He had created was indeed very good? If you're willing to try an experiment, do this for several days and notice how your experience of daily life may be changed.

Having a curious mind, I did this and began also to wonder exactly what the "image and likeness of God" could be. Surely it allows for a great diversity of divine expressions. Scholars seem to agree that "image and likeness" includes objective and subjective components but disagree on which is the outer form, and which is the inner essence. If we remember that these stories of creation were oral transmissions long before they were written down, we need also to consider the distinction of image and likeness as it was understood in ancient Semitic languages, particularly Biblical Hebrew and Aramaic.

Language determines our way of viewing the world. The Aramaic scholar, Neil Douglas-Klotz, has brought much to our understanding of the meaning of Jesus' words and actions in his time and culture. Here, we discover a very thin boundary between the outside and inside. Opposites are differentiated but not separated; they are embedded within a larger field that contains both, always in relationship. Time too is linked: past, present, and future moving together through a greater, unified reality. Even the word, *Alaha*, usually translated as "God" is derived from Semitic roots meaning both "yes" and "no."

In a beautiful re-telling of the first creation story in Genesis, as it might be heard through this understanding, Douglas-Klotz writes:

Once upon a time, longer ago than time existed, two forces arose from a prior Mystery: One force wanted to extend itself, spreading without limit. This force became space, which allows for movement from one place to another.

The other force wanted to find its *self*. It disengaged from the whole, but only with the desire to reconnect with a different self, ultimately a different part of the whole. This force became time, which allows for individuation.

We could call the first of these forces, in an Aramaic sense, *shmaya* (heaven), not as a place, but as an activity. The second is, again an activity and not a place, we could call *ar'ah* (earth). This is the overture to the symphony presented in the Semitic creation stories, sung by the storyteller in Genesis chapter one.

From these two forces, all other linked polarities arose: wave and particle, light and darkness, day and night, self and other, I and You. Each of these is linked with their seeming opposites, held within one field like the North and South poles within the earth's magnetic field. ...

As an offshoot of the first force, *shmaya*, (the spreading, always connected one), we also have consciousness, the awareness of awareness itself. On the other pole, as an offshoot of *ar'ah* (the individuating force), we have knowing: the desire to perceive, imagine, and understand individual things, including our individual self. 1

Today we think of these forces as opposing dualities, yet when Jesus lived and taught this great separation of heaven and earth had not yet begun.

In the two thousand years since Jesus' time, our Western culture has developed a strong focus on the separation of opposites, seeing them increasingly in conflict. Even our word for God is derived from a German word meaning "good," as opposed to the not-good we call evil. Much of the upheaval and chaos of our current world experience is blamed on whatever we identify as the other

side. Yet this is a way of thinking that cannot bring us to any resolution, and most devastatingly does not birth in us the capacity to assist in preparation for the reappearance of the Christ.

In Jesus' life and teaching the forces of heaven and earth are interwoven; it is impossible to have one without the other. For those who understand these forces as opposing, this presents a dilemma; many of us may have been taught that the goal of religious practice is to overcome the earthy, the flesh. Yet in Alice Bailey's writings it becomes clear that in the emerging kingdom, the Kingdom of God, we are to reunite what has been separated, to discover that "There is only Christ: he is everything and he is in everything" (Colossians 3:11). For this we are working at developing "the Christ consciousness and at the bringing in of the rule or law of Christ which is Love."<sup>2</sup>

When we look for the roots of Jesus' teachings in sacred scriptures, we find they are conveyed in symbols that likely would have been easily understood by the mostly poor and traumatized seekers who came to him for healing. Even the disciples struggled to see beyond the form to the spiritual perception conveyed in his words and actions. How much greater can be our own struggle, so many years later, in such greatly changed circumstances of daily life, and with such a different worldview. In recent years we have had help for this through the work of Neil Douglas-Klotz. Returning to the original scriptures as they are recorded in Aramaic, still used by the Syriac Christians, he has provided expanded understandings based on the meaning conveyed at the time they were spoken.

And so, with this in mind, let's explore some of the teachings in Jesus' farewell message to his disciples, recorded in the Gospel of John. These speak to us of the reappearance of the Christ and of the emerging Kingdom of God, addressing our understanding of right human relations, the significance of invocation, and the nature of relationship in the emerging kingdom. These speak to us of astounding love.

As the story is told, when the time of the Passover drew near Jesus and his disciples, who had been staying in the town of Ephraim, planned to go to Jerusalem as was the custom. On the way, they stopped in Bethany where Martha, Mary, and Lazarus gave a dinner for them. Here Mary anointed Jesus' feet with the sweet-smelling and costly nard, and Judas began to show his disloyalty. The next day they traveled to Jerusalem where Jesus was greeted enthusiastically by crowds as he entered the city riding on a young donkey. Later, at supper, Jesus washed the disciple's feet, saying they also should wash each other's feet. Judas was identified as the betrayer and went out into the night. Jesus began his farewell message to the remaining eleven with a warning that he was going away, that they could not come, and then he gave them a new commandment to love.

Surely the disciples were well aware of the earlier commandments, to love God and neighbor, identified as the summation of all the Law and the Prophets. Yet the new commandment requires even more and must have seemed confusing to those who did not yet have awareness of the Christ consciousness, the foundation of Jesus' love.

Jesus said.

I give you a new commandment:  
to love one another.  
Just as I have loved you.

John 13:34

These words, heard with Aramaic understanding:

*I am creating an extreme example for you:  
Love each other's individual self,  
kindle one another with and in  
the fire of love that began the world.  
I have loved and kindled you this way,  
do the same for each other. 3*

We have been told Christ's coming is largely dependent on our establishing right human relations. 4 In Aramaic, to kindle is to inspire. We are to inspire one another with and in the fire of love, the fire that began the world. In these beautiful words, we find the guiding intention for human relations in the emerging Kingdom of God.

Although Jesus has earlier given teachings on two types of prayer, one to pray "in secret," and the other in the form of the Lord's Prayer (Matthew 6:6-13), he now tells his disciples to pray "in my name."

Whatever you ask for in my name I will do,  
so that the Father may be glorified in the Son.  
If you ask for anything in my name,  
I will do it. John 14:13-14

The Aramaic listener would hear "name" not as an identifier that separated one person from others, but as an experience of the person's spiritual atmosphere. "In my name" pointed to the Middle Eastern practice of prayer through attunement to the essence of a holy person. 5 Prayer in Jesus' name is an expression of relationship and community, the foundation of the invocative appeal of humanity necessary to evoke Christ's return. 6

Another expression of Jesus' extraordinary love is given in his teaching on the vine and branches, a deep vision of interbeing that awaits us in the coming Kingdom. Without these relationships to God and each other at our very core, we will not bear fruit in the world to come.

I am the true vine,  
and my father is the vinedresser.  
Every branch in me that bears no fruit,  
and every branch that does bear fruit he prunes,  
to make it bear even more.  
Make your home in me, as I make mine in you.  
As a branch cannot bear fruit all by itself,  
but must remain part of the vine,  
neither can you unless you remain in me.  
Anyone who does not remain in me,  
is like a branch that has been thrown away,  
he withers;  
these branches are collected and thrown on the fire,  
and they are burned. John 15: 1-2, 4, 6

With Aramaic understanding this becomes

*I-I is the vine—rooted, giving, opening to life,  
the out-flow of sacred creation.  
I-You are the branches—connected, receiving, absorbing life, and in this we live  
the natural receivers and channels for that flow.  
Pursuing the self's goal—connecting self to the only Self—gives life.  
Entering the depth of relationship—connecting "I" to "you"—passes it on.  
Realizing "I Am" grows the vine of interiority.  
Actualizing "You Are" creates the branches of communion. 7*

Thus, we cannot heal, nor teach, nor create anything from our individual sense of self, our isolated “I,” without being connected to Wholeness with love and desire. Through this true interbeing, we find life in the Kingdom of God. 8

And finally, in the reappearance of the Christ we will find peace.

Peace, I bequeath to you,  
my own peace I give you,  
a peace the world cannot give.  
This is my gift to you.

John 14:27

These words carried the ancient Semitic mind back to the great mystery that preceded creation, long before human beings existed. Peace points to the potential for anything to happen next, even something unpredictable. 9 It is “the full potential of creation that the Holy One envisioned at the beginning of time on the seventh day. Anything was possible.”<sup>10</sup>

And in the words of the Ageless Wisdom

“When the Christ, the Avatar of Love, makes His reappearance, ...peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding and understanding blossom as goodwill in men.

## References

- 1 Neil Douglas Klotz, *Revelations of the Aramaic Jesus*, p. 11
- 2 *Esoteric Psychology, Vol. 1*, p. 95
- 3 Neil Douglas Klotz, *Revelations of the Aramaic Jesus*, p. 163
- 4 *The Reappearance of the Christ*, p.12
- 5 Neil Douglas Klotz, *The Hidden Gospel*, p. 71.
- 6 *The Reappearance of the Christ*, p.13
- 7 Neil Douglas Klotz, *Revelations of the Aramaic Jesus*, p. 184
- 8 Neil Douglas Klotz, *Revelations of the Aramaic Jesus*, pp. 184-5
- 9 Neil Douglas Klotz, *Revelations of the Aramaic Jesus*, p. 179
- 10 Neil Douglas Klotz, *The Genesis Meditations*, p. 92.
- 11 *The Reappearance of the Christ*, pp.

## The Doctrine of Avatars

Kathy Newburn

Good afternoon, everyone. It's always a great opportunity to come together each year and provide a group channel through which the energies available at the Wesak Festival can be grounded and distributed in service to our planetary life.

Our work today falls under an auspicious planetary alignment in the sign of Taurus, an exact conjunction between Jupiter and Uranus, the two planetary rulers of Aquarius. This conjunction brings a heightened sense of expectancy to this year's conference and Wesak preparations during a time of considerable global tension. The last time this alignment occurred in Taurus was in 1941, at the height of the Second World War, when the race was on for nuclear fission, a crucial moment in the fate of the planet and when the discipleship group was charged with helping turn the tide of events.

In this brief talk, I'll share a few points related to the theme of Avatars: how they are defined, who they are, and their different work. The talk will be followed by a panel discussion which will focalize this theme around the reappearance of the Christ.

It's always helpful to consider the definition of a term in order to come to an understanding of its essential meaning. Google's response when I asked for the best definition of avatar was "an electronic image (as in a video game) that represents and may be manipulated by a computer user." That shows where the collective consciousness finds itself today! But clearly, there is truth in that definition for we can imagine that one day an electronic image will be broadcast far and wide, controlled by the computer user who will be the Christ Himself.

In Sanskrit, Avatar is translated as "coming down from far away" or "the descending one, the one who incarnates." The Tibetan quoted a Sanskrit dictionary which defined the term as, "Coming down with the approval of the higher source from which it came and with benefit to the place at which it arrives." In *Cosmic Fire* the Tibetan defined an Avatar as "a Ray of effulgent and perfected glory, clothing itself in matter for the purpose of service."

An Avatar is understood as a spiritual event, an embodiment of great streams of energy which create a rending of the veils, which allows for the subsequent influx and permeation of light when the time is right.

Avatars are instruments aimed at bridging past and future, endings, and beginnings. They don't negate the past, but rather serve to restore its essence. Avatars are extraordinary. They change the world. They come in times of crisis, when evil is rampant, and they create crises in their wake. And if for no other reason, this is why we can expect an avatar at this time.

Many people today are considering the events going on within the planet in astrological terms. Astrology is, after all, a tool that aids us in getting a sense of that which may be upon the horizon. And there are many powerful planetary alignments that *are* governing this period and conditioning events. Those who study the Ageless Wisdom have another tool for understanding events, the science of the seven rays. Ray energies are more powerful than astrological energies. They work through the signs and planets, hence the tremendous potency of an avatar who is the embodiment of a ray essence.

There are different magnitudes of avatars, reflective of their different points of evolutionary development. There are lesser human avatars who emerge out of humanity itself as embodiments of particular soul ray energies – such as Luther, Leonardo, and Shakespeare. Avatars along the first ray line are called Racial Avatars who they step forward near the founding of a nation, such as Abraham Lincoln, individuals who may be expressing monadic ray energies. They embody the soul of a nation and reflect its strengths as well as its weaknesses. A more contemporary Racial Avatar may have been Nelson Mandela, who lit a spark not only in South Africa but in the world. Greater avatars, called Teaching Avatars, step forward along the second ray line such as Plato, Patanjali, and Sankaracharya whose teachings have impacted the world for thousands of years.

The Tibetan makes the prediction that from Russia a teacher will step forward who will usher in a new and magical religion. When this occurs it will fulfill an ancient Russian legend which prophesied a teacher who would bring the Light of the East and irradiate it throughout the West. The Tibetan says that through this means the whole world will be flooded with “the Sun of Righteousness” (DN, p. 61). The Sun of Righteousness is a name for an Avatar from Shamballa who it’s said will bring the healing of the nations in his wings. So here we have the instance of what seems like a human avatar who will be overshadowed by an avatar of awesome power.

Because the seventh ray is coming into manifestation it’s said a seventh *Ray Avatar* will appear to anchor this energy, perhaps this is a reference to a seventh ray Master who will be part of the externalisation. We don’t know. Of course, the two greatest Avatars to have emerged on our planet are the Buddha and the Christ. They are called Transmitting Avatars. They come in response to demand and influence the whole of humanity with their energy.

There are also even greater avatars that are called Divine Embodiments Who only step forward at rare intervals. They issue forth into manifestation via the center Shamballa. They are expressions of the Will aspect of Deity and are focalized by the Hierarchy. They can only be reached by the united demand of Hierarchy and Humanity and only come when those who are evoking them have done all they can to arrest the forces of evil. One such Divine Embodiment is now cooperating with the Christ in preparation for the externalisation. This Avatar, known as the Avatar of Synthesis, was evoked by the collective efforts of Humanity, Hierarchy, and Shamballa at the close of the Second World War. The Avatar descended on the Christ at the Gemini full moon in 1945 which also coincided with the first public sounding of the Great Invocation in New York. He is known as the Silent Avatar and His energies only descend as far as the cosmic mental plane.

This Avatar is instrumental in linking Venus and the Earth through the antahkarana bridge connecting the two. Venus and the Earth are the planetary twins, Venus representing the soul to the Earth’s personality. This Avatar’s relationship with the Christ is such that He is said to “keep His eye upon Him, His hand beneath Him and His heart in unison with His” (ROC 79). We cannot really fathom the impact the coming reappearance will have and is having in our world. For, in reality, the Christ cannot reappear for as the Tibetan states, He has never left. He is here, He has simply not yet appeared outwardly. Nonetheless, the Christ energy that is flooding the planetary etheric. The expected externalization will be exponentially greater than 2,000 years ago in Palestine when Jesus was overshadowed by the Christ. Now the Christ Himself is being overshadowed by Avatar of Synthesis, an alignment of tremendous potency.

Of course, all the many avatars also have their parallels amongst counter forces embodying the Dweller aspect. The physical confrontation with the Dweller on the Threshold occurred during the wars in the past century. Now we are facing the confrontation with the Dweller on the astral plane, a subtle and more insidious challenge, one which calls for the development and fine-tuning of our

discrimination. There is, however, nothing that can defeat the Christ. The victory in the past century assured this.

Those who have allied themselves with the Christ and His army of brothers which includes these overshadowing avatars, are preparing to strike a powerful blow at the world glamour just as the Buddha with his arhats did many centuries ago. All workers aligned with the Forces of Light have a role to play in this effort by keeping the bridge of light between Hierarchy and Humanity open. As the Tibetan told us, "Spiritual impression has been interrupted [on the planet] and [as a result] there has been interference with the divine circulatory flow." This interference has been created by humanity itself and it "It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time" (DINA II, p. 48), and it is through the appropriation of the available avataric force by the group that this task can be realized.

## The Living Substance of Service

Michael Galloway

Hello everyone and welcome to the Sunday session of the Arcane School Conference in New York.

Yesterday was a full and very fruitful day. We heard talks on the restoration of the mysteries, on Invocation, and on the Doctrine of the Avatars. There were panels, discussions, and group meditations, all addressing this year's very important keynote:

“Let the group dedicate itself anew to the service of the Coming One and do all it can to prepare human minds and hearts for that event. We have no other life intention.”

These rich thoughts and discussions all contribute to a group thoughtform which helps to clarify, in a practical and living sense, what it really means to prepare human consciousness for the reappearance of the Christ. Arcane School students have also given special attention to this theme throughout the last several months—and of course, this thoughtform of preparation is one which all disciples contribute to every Thursday through the use of the Thursday redemptive meditation.

Group meditation on this task of preparation builds a reservoir which can be drawn upon in times of need and for service rendered by and on behalf of the group. This group reservoir is a thoughtform, but it is more than just concrete information about what the reappearance is and how we can aid—it is a reservoir of spiritual substance—of light, of aspiration, of joy, devotion, expectancy, hope, courage, and determination. Preparing hearts and minds is a living activity—and it requires that the entire shrine of human living be brought into right operation. This is not limited to our institutions and paradigms but extends to the livingness which makes us human beings—incarnated souls—alive and bestowed with the full gamut of divine qualities which are humanity's special task to see worked out.

Of course, the greatest of these divine qualities is love—a quality so multi-faceted we could devote weeks of talks and discussions to it, and still the theme would be totally unexhausted. Love has to do with relationship, with unification, and leads eventually to synthesis and at-onement. In an occult sense, love is simply a response to contact. In the human being, this means understanding, inclusiveness, and identification. In our solar system, it is the synthesizing Ray and the very force of evolution itself. Love literally builds the worlds, holds them into cohesion, and eventually perfects all things. One of the revelations which the Christ will bring when He reappears (being that he is an embodiment of this basic quality) is how to wield this great Law of Love in fuller measure than is now known.

Perhaps the multifaceted nature of this great principle of love has something to do with the multifaceted nature of His reappearance. As we heard yesterday, He will come as a world savior, as the Head of Hierarchy, as a great teacher of men, but also as the very principle of the soul itself, as the Son of God with all the macrocosmic implications that this entails.

But for today, we refocus on our keynote, which is useful for it outlines the scope of our service as working disciples which is first and foremost with the hearts and minds of humanity.

For humanity, He will come as a great leader and spiritual teacher who will guide us into a golden age wherein the inculcation of true spiritual values will put an end to the materialism so prevalent today. This will bring about transformations on many fronts—a new diplomacy which will see the beginning of an era of true peace on Earth; the restoration of ancient mysteries initiating a new era

in Scientific enquiry unburdened by materialistic ontologies; the remaking of the religious institutions of the world and renewal of the living spirit of the religious impulse in man; it will remake the global economy to be organized around a new understanding of supply and demand, one which upholds the great principle of sharing—a very consequential principle whose beneficence is today greatly underestimated.

Humanity itself is already laying the groundwork for many of these systemic changes, aided by that great band of spiritual thinkers and intermediaries which we call the New Group of World Servers. Christ, like any great teacher, comes to aid Humanity, to point the way, and to create an energetic environment in which humanity's progress upon the path might be hastened. Humanity must still choose the right and move each step upon the Path of its own volition. The NGWS exist to uphold this vision of the way forward, to wield the law of love, to be humanity's conscience, and perhaps above all to discern the path of righteousness and thereby navigate the sea of glamour in which humanity is gradually extricating itself.

I would like now to invite my colleague, Eduardo Gramaglia, to come up to sound a mantram which embodies this imperative of service and that reminds us that the serving group is of greater consequence than any single individual server.

The New York office serves all of the Americas, the Caribbean, and East Asia and works in two languages, Spanish and English. Eduardo will speak the mantram first in Spanish, then in English.

*May the Power of the One Life pour through the group of all true servers.  
May the Love of the One Soul characterize the lives of all who seek to aid the Great Ones.  
May we fulfill our part in the One Work through self-forgetfulness, harmlessness, and right speech.*

This year's keynote really strikes to the heart of the core purposes of the Arcane School which aim above all to increase the capacity of its students to serve.

The School is a discipleship school and therefore the type of service which it supports has less to do with the form side of life and more to do with the consciousness or soul which informs it. The path of discipleship positions the student to work with the underlying energies of soul and of the Plan—these energies are more powerful than the forces of the lower planes, but only when they have an adequate vehicle. Therefore, in order for subtle energies to have more-than-subtle effects, they must be anchored, and this requires that we remain creatively active in the world of human living—but not in any way beholden to it.

As we know, the soul is the middle point between spirit and matter. It is the bridging principle and enables the light, love, and power of divinity to act in and upon form. The soul exists in the individual unit—but at the same time, every soul is one with the soul of all. The identity of all souls with the oversoul is one of the fundamentals of the Esoteric Philosophy and is the basis of the spiritual mysteries surrounding the Christ principle. It is also key to understanding the relation between microcosm and macrocosm.

On the Discipleship Path, students are charged with the difficult task of becoming the soul, becoming the divine intermediary, and by virtue of this newfound identity, re-establishing the divine circulatory flow between the higher and lower kingdoms in nature. One of the first steps in this great adventure of becoming is to learn to impose the will of the soul upon the lower nature.

This leads to a total reorientation of the psyche as this higher will gradually become the motivating impulse behind all one's thoughts and actions.

This alignment with the will of the soul gives direction to one's life and newfound purpose—one develops a greater capacity to love, heightened intelligence and creativity, and a power of agency which we call sacrificial will. This sacrificing will is the quintessence of soul consciousness; it grants freedom from the limitations, the selfishness, of the lower or personal life. It is also the basis of the will-to-serve and as such when awakened, bestows invocative capacity, but also a special responsibility—one which cannot be avoided. This responsibility of service is not truly fulfilled until one finds their place within their group (their soul group) and consequently, the great chain of Life and spiritual energies which comprise our planetary whole.

In its purest sense, service on the discipleship path is to the Purpose of the Great Life Who brought all into being. This is essentially the Will of God—something which philosophically we know exists, but which we are wholly inadequate to comprehend. We can, however, strive to cooperate with those evolutionary forces and agencies which are closer in the divine chain of Hierarchy to this source. By doing so, we assume essentially a mediating role, subjectively en rapport with the higher worlds, while remaining anchored in the world of human living, right where we are, devoting our talents, and our capacities to the highest good we can.

The formal requirements for discipleship are well-known and laid out clearly in the Tibetan's books. Suffice it to say that when we have developed the requisite purity of motive, a measure of freedom from glamour, and proven skill in service, we earn the right, as souls, to take part formally in the life of Hierarchy and to serve within one of its major ashrams.

We are advised to approach Hierarchical affiliation and initiatory status with utter humility. For the working disciple, the personalities of the Masters and the prestige of rank are of absolutely no importance whatsoever. The Masters are known only as Custodians of the Plan and centers of great spiritual potency which the serving group seeks to invoke at any cost—it has no other life intention. This life dedication, one made by the soul, is incorporated into this year's keynote.

The Arcane School exists to help students aid Hierarchy; its original aim was and continues to be to provide a body of suitable disciples who can be called upon for Hierarchical service whenever there is a need. Though naturally, some students will become accepted disciples and thereby take their place formally within the Ashram of a Master, the true aim is not, nor has it ever been to teach students how to become accepted disciples. Students who come to the Arcane School do not seek to be taught or told what to do—nor do they need to be. They are mature souls and intelligent free agents. The school simply supports students to live and work as disciples live and work. This means that service is the primary intention in their life, and—just as important—this service is self-directed, self-chosen, and self-imposed. No one ever steps onto the discipleship path except under pressure from their own soul. This is the only authority which the School asks students to respect.

We must remember that not even the Masters directly tell disciples how to serve or what to do. Disciples therefore must train themselves to perceive Hierarchical need, formulate their own program of service, and either join with or attract those servers who will make the implementation of their plans possible.

This requires, among other things, a sense of right proportion, self-knowledge, and a developed mind in both its higher and lower aspects. Training in occult meditation is essential for it develops the esoteric sense and the capacity for higher vision and Hierarchical contact. Training in the

conscious use of the Antahkarana naturally grows out of all previous esoteric work and is what brings in a measure of Triadal energy making group invocation in the higher sense possible. At every stage of the training, meditation, and service are inextricably interlinked, but through the conscious use of the Antahkarana, they become one, as the disciple at last becomes the Path.

Today, the discipleship being developed has as its main objective the development not of serving individuals, but of serving groups. Shortly before her death Alice Bailey addressed the Headquarters group of the Arcane School and asked them, "How can we change the Arcane School from a group of students into a group that the Hierarchy can more effectively use?" I'd like to challenge school students especially to reflect on this question throughout the remainder of our conference period. This serving imperative should be the orientation of all work.

## **Organizing, Vitalizing, and Opening the Will Petals of the Group Egoic Lotus**

Maya Costley

In the Reappearance of the Christ meditation, where the conference keynote was derived, we are given a formula to help us prepare human minds and hearts for His return. This formula consists of the techniques of identification, reflection, visualization, invocation, realization, and service. As the esoteric heart center of the New Group of World Servers, this is how we can work to organize the group mind, vitalize the inner link with the group heart, and open the will petals of the group egoic lotus to assist in His reappearance. As esotericists, by practicing and using these techniques, we can also create thoughtforms of solution that will help to reveal Christ's consciousness within humanity. For truly, "It is not a matter of becoming, but revealing Who I Am."

The 14th Rule for Group Initiation for Disciples and Initiates states that, for the group to reveal Christ's consciousness within ourselves and the world, we must: "Know. Express. Reveal. Destroy. Resurrect." (R & I, p. 286) To "Know" is to remove all doubt within the mind of God's identity as the One Life, and the One Heart, and through this certainty express this knowing within humanity. This will allow us to reveal Christ's consciousness through a selflessness that destroys all hindrances, and through this act of group service, Christ will be resurrected. These are the techniques that we must now use, as a group, as we have never been more prepared, esoterically, or exoterically, to aid in His Reappearance and we are "adequate to meet the need."

In this year of tension and expansion for the group, we must also strive to overcome our glamour and illusion of separation from the O.A.W.N.M.B.S. We can do this by building the group Antahkarana and realizing this newer identification with the One Life. This will set the note for the Aquarian Age. In the Agni Yoga books, it is said that we need to keep reaching toward "far-off worlds," This need for a continual striving towards our highest conception of Self, draws us forward towards a synthesis with that Life. A new paradigm is emerging that will be world-shattering in its implications, and it is as important to the future of humanity as when humanity first realized that the sun was at the center of our solar system.

The Great Invocation states: "Let light descend on Earth. May Christ return to Earth. Let light and love and power restore the Plan on Earth." Why must light descend, and where is it coming from? Why does Christ need to return to Earth, and why does the Plan need to be restored on Earth? The restoration of the mysteries is at the heart of this restoring humanity's knowledge of Earth's relationship to the cosmos and of our purpose within a greater life. We are standing at the very edge of restoring this knowledge of who we are, and by vitalizing this link through our meditation upon the life, energy, and Will of God, we will restore the Plan on Earth. Our awareness of this greater life in which we live, move and have our being will also be restored.

Our relationship to the constellations of the Great Bear, of Sirius, and of the Pleiades, is like that of the head center to the heart center. These are the points of light, love, and power within the head centers of the O.A.W.N.M.B.S and are the true origin of all life on Earth. This Great Being, whose will give life to our solar system, must be restored to His rightful place within our minds and hearts so that we can restore the divine circulatory flow of His Will and His Love on this planet. Recognition of our life within His will aid in Christ's reappearance. We are that love because we are a petal within His heart center lotus. The Spirit of Peace, the Avatar of Synthesis, and the Buddha are all aspects of His life force, and it is our link to His vital energy that was lost during the Fall.

The Blazing Star of Masonic lore also represents the star Sirius, the love aspect of His triadic force, where most of us are destined to be initiated into that great ashram and brotherhood someday. We must now seek to know Earth's purpose as a petal in His heart center lotus and fulfill His will within our collective life. This is the great mystery of Masonry, that must be restored within the hearts and minds of humanity. The future world religion will be based on these great truths. It starts with our recognition of "He in Whom we live, and move, and have our being." Concentrating our thoughts upon this new paradigm of our identity, and vitalizing our link with His will, as we visualize the origin of the "group lifeline" in our meditations, will invoke His life force and energy through this alignment. Through this, we will, "know, express, reveal, destroy, and resurrect," the Cosmic Christ on Earth.

The Mantra of the New Group of World Servers, is, "May the power of the One Life pour through the group of all true servers," "May the love of the One Soul characterize the lives of all who seek to aid the Great Ones." "May we fulfill our part in the One Work, through Self-Forgetfulness, Harmlessness, and Right Speech." This is the group's goal for the Aquarian Age, of Right Human Relations and Group Consciousness. As the Ajna center of our planetary logos, we can restore this awareness of our greater cosmic being and fulfill our part in His great work. This demands the sacrifice of all previous identifications of self, to allow His greater Self to emerge within our consciousness. What petal in the heart center lotus of the O.A.W.N.M.B.S, does Earth represent? What then, is Earth's purpose, within His greater life? How can we then know this purpose, and play our part in His greater work?

The will petals of the heart center lotus are the will to sacrifice through knowledge, the will to sacrifice through service, and the will to sacrifice through "the utter sacrifice of all forever." (TCF, p. 824) Invoking this Will, will take, "the strenuous and abnormal efforts men." Through this the group will become radioactive and heat radiation will be produced. Etheric webs will then be destroyed, and higher head centers will increase in their activity. Various triangles can then become vivified. By doing this we will build the group Antahkarana and aid in realizing our purpose within the cosmos. This will bring forth the new yoga. This yoga, fiery in nature, will vivify, clarify, burn up, and destroy all thoughtforms that no longer serve the Plan. It will demand that we "dedicate ourselves anew," and sacrifice all that stands in the way of our purpose. This is the next stage for the group and humanity.

The Reappearance could be seen as not only the return of one, but three Christs or Avatars; the planetary, the systemic, and the cosmic. Each is an aspect of the O.A.W.N.M.B. S's Life, as He expresses it on all three of these levels of His being. Through identification with His Life, a synthesis with His Will can be the result for the group, and for the world. The Gayatri describes this perfectly:

"Oh though, who givest sustenance to the universe, from whom all things proceed and to whom all things return, unveil to us the face of the true spiritual sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to thy sacred feet."

Let us strive now to realize this higher spiritual possibility of our service to the Coming One, and to God in which we are truly but a part. First within ourselves, then throughout the world, the solar system, and then the cosmos.

## **Preparation for the Return: World Requirements and Individual Contributions**

Frank Jones

We know that Christ has never left us and has always been working for us through the spiritual hierarchy. He is overshadowing us, stimulating our spiritual consciousness and humanity's spiritual demands. But how and when will Christ reappear in physical form, in the consciousness of the masses? According to the Tibetan's writings, Christ came to a great decision around April of 1945, in which he announced that he decided to emerge again into physical contact with humanity, and it was at that time that Christ provided the Great Invocation to the world. The events of that year, including the end of WWII, the dropping of the atomic bomb, and the forming of the United Nations indicate that 1945 was indeed a significant year in human history and a response to energy that was released at that time. Yet this was 80 years ago, and we are still waiting for a physical reappearance.

According to the Tibetan, there are two primary factors which will determine the timing of the Christ's reappearance. First, the timing of the reappearance will be influenced by higher spiritual cycles, by the will of God, and the impact of energies that we cannot possibly comprehend. Second, however, and of most importance to us, the timing of the reappearance will be largely influenced by humanity itself.

The idea that the timing of Christ's return will be determined by both the will of God and by humanity indicates that this will be a process of invocation and evocation, much like the process of spiritual development that each of us undergoes as an individual. The Will aspect is the driving and purifying force; it is evocative and works downward, shaping the physical world to divine purpose. Spiritual desire is invocative, working from the material world upward.

We, as individuals, experience cycles of tension and confrontation with our material desires. We are responsible for invoking our higher selves. The same goes for humanity; it is the mass, magnetic appeal of humanity which produces our evolution on a higher turn of the spiral. Just as a disciple experiences a major conflict between the Dweller on the Threshold and the solar angel, so does humanity. Perhaps the Return of Christ is like the building of the antahkarana. The building of the antahkarana requires invocation from the soul-infused personality and an evocative response from the Spiritual Triad. The process of the return of the Christ is similar; humanity must be in the proper state of invocation in order for the Christ and Hierarchy to respond.

So, what can we do as individuals to facilitate Christ's return? If you read much of the Tibetan's writings about the return of the Christ and the approach of the hierarchy, you will be struck by the emphasis on two things: First, the responsibility placed on humanity to lay the groundwork; and second, the emphasis on the practical and group nature of the immediate work that must be done. He cites three hindrances to the reappearance of Christ: the inertia of the average aspirant; a lack of courage; and third, individual materialism.

The problem of inertia originates in a kind of depression, a sense that we are surrounded by a failing humanity. We are bombarded by negative news media and polarizing social media that sometimes make it seem as though humanity's future is hopeless. We all desire to do good and contribute to a better future for humanity, but it often seems that our individual contribution is minuscule and futile. So instead, we focus on our families and our work, perhaps make a financial contribution here and there, or participate in a volunteer opportunity.

This inertia has to be transformed into activity. We must each find a way to translate our spiritual desire into action. We can use meditation to focus our energies, raise our consciousness, and strengthen our sense of optimism and love for humanity. Through individual and group meditation we can vitalize thoughtforms that aid humanity's evolution. We can assess our daily living and look to eliminate those activities and habits that impede our spiritual progress.

It is sometimes a lack of courage that feeds this inertia. The quality of courage is cited by the Tibetan as a quality that must be developed in all of us. The book, *Externalization of the Hierarchy*, is a compilation of writings from the late 1930s to the late 1940's, during the onset and resolution of the Second World War. If you have read this book, you might have been struck, as I was, by the tone of the Tibetan's writing during the peak of the war; his writing became somewhat emotional as the war dragged on. He emphasized the need for action and criticized the tendency of spiritually minded people to sit on the sidelines.

The basic message was that we cannot sit and meditate on a mountaintop while humanity goes through the conflicts and crises that are part of our evolutionary process. While meditation, as a thoughtform-building exercise, has real power, we still need to get involved and take action on the physical plane. Sometimes this takes us out of our comfort zone and requires courage. Perhaps we might need to say some things that might jeopardize a friendship or get involved in an activity that is contrary to our introverted nature.

The Tibetan also describes money and individual materialism as a key obstacle to Christ's return. This, of course, is the reason behind our Sunday meditation on attracting money for hierarchical purposes. Money is energy; our individual and group materialism diverts this energy away from hierarchical priorities. Consider a few statistics: In the U.S., we spend over 37 billion dollars each year on candy, \$250 billion on alcohol, and approximately \$731 billion on leisure travel, or 1.0 trillion dollars for these three things. Individual charitable donations in the U.S. are approximately \$320 billion, which, while significant, seems somewhat small in comparison.

So, there are actions that we can take as individuals, but perhaps the most important thing is to realize that we are not alone. We, as individuals, can work through groups of like-minded people to transform our individual efforts into a powerful force. There is strength in numbers, and we leverage our individual spiritual intention by working through groups. You may have heard of the Intention Experiment, which, in collaboration with a team of scientists, demonstrated the power of group thought. Multiple experiments revealed demonstrable results in the ability of groups, using focused thought, to influence physical life. The experiments demonstrated the power of group thought to impact things such as speeding up seed growth in plants, facilitating the healing of PTSD patients, and reducing rates of violence in war-torn areas.

Thought is energy, and many of the obstacles which impede the reappearance of the Christ are group thoughtforms that feed the separatism and materialism of our modern world. Attitudes of nationalism, racism, and political polarization are powerful group thoughtforms that must be mitigated through group thinking and group meditation of spiritually minded individuals. The Masters work through the united group thinking of their ashram. It is this integrated group thought that affects changes in human consciousness.

Collective thought is part of the work of the New Group of World Servers to intensify the will of humanity to create a world condition that is conducive to the return of the Christ. While we each have individual responsibility for right thought and action, we cannot do it in isolation. We must

stand with others who have similar goals and develop conscious group work which aids Christ's return. We can work within a network of other disciples and aspirants, and with groups that educate and prepare the public for the reappearance.

We all stand in a difficult position, at the center of the cross. We try to maintain contact with the vertical view, the vision of the Plan, while working in the horizontal world of our fellow humans. But we must not be discouraged by the difficulty of the task. We will be successful through right thinking and right action that is based on our faith that good will always triumph. The Will aspect works through love, and by working together in a spirit of love, we can create that magnetic force that will invoke the Christ and his co-workers to bring this great approach to fruition.

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