

Arcane School Conference

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Keynote:

“Let the Group Express the Quality of the Hidden Vision.”



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SATURDAY PUBLIC SESSION

Welcome and Introduction

Christine Morgan

Hello and a warm welcome to those of you joining us now for the open session of our three-fold Arcane School conference which always begins here in New York, before moving on later in the month to Geneva and London. We so appreciate the effort many of you have made to travel, some from quite a distance, to be with us this weekend. And we are also joined by many students and coworkers from around the world through the online broadcast, including the simultaneous broadcast in Spanish for our Spanish students who work through the New York centre.

Many of you will know that this year is a significant one as the Alice Bailey writings indicate that a Hierarchical conclave was due to take place in 2025 which may well decide the extent and the timing of the next phase of the externalisation of the spiritual hierarchy of our planet.

It seems as though anything could happen in the coming months and years, for international affairs are moving at a breakneck speed at the moment and the new norm seems to be "Expect the unexpected." This includes dynamic spiritual events so we should be alert and prepared. And our keynote this year is a good way of further preparing human consciousness for the reappearance of the Christ: "*Let the group **express** the quality of the Hidden Vision*". We have an outstanding example of a hidden vision and its wonderful qualities in the story of the Wesak festival, and the forces of enlightenment that are at play during this great festival at which the Buddha himself is said to appear to give his blessing. 2025 is also an ending of the current phase of work of the NGWS - those servers over the years who have sensed and upheld a vision for humanity of a truer Reality, the Glory of the One. Moving forward we might expect that the group will play an even more significant role in preparing humanity for what lies ahead. Enlightened public opinion is needed more than ever today, and a strong vision of what is true and real in terms of the well-known qualities of Love, compassion, peace, harmony and beauty, must be upheld.

The goal of the Arcane School discipleship training is very much tied up with "Expressing the quality of the Hidden Vision" and although the vision lies ever on ahead, we can begin to sense the qualities emerging and dedicate our lives to further invoking and precipitating them into manifestation. To work in this way as a group is a great joy. The Arcane School exists to train those who are ready to move off the probationary path into a life of discipleship, but it is also a great experiment in the new way of working – group discipleship through which the group works as a living organism, and one which can play a significant role in bringing the higher qualities of the soul realm down to earth.

Esoteric training today, more than ever, is the work of contacting qualities and expressing ideas which will make a difference for human evolution as a whole. The sheer weight of change, of crisis, but also of unprecedented opportunity lies before us if we can prioritise our daily lives to contact and express the higher vision. This vision will not be something disconnected and spiritually nebulous, it will build on the positive aspects of human relationships in a logical fashion – for evolution is a logical and sequential process. Through a revelation of the deeper meaning of those simple and familiar qualities and attributes with which we are already familiar, such as love, wisdom, reason and compassion, they can take on a new dynamic and more powerful meaning for humanity.

The Use of Spiritual Will in Service

Emily Doan

It is a great joy to be here today to speak about the use of spiritual will in service at this year's school conference.

As we journey through 2025, we witness profound global changes unfolding—ranging from economic and monetary disruptions to shifts in political movements and geopolitical structures. Alongside these developments, there is a growing sense of renewal and movement toward a more interconnected and unified world. We recognize these outer transformations as reflections of deeper spiritual energies and creative forces at work, guiding purposeful change in alignment with the unfolding of the divine Plan.

Right Human Relationships through Spiritual Will

The use of the spiritual will in service, as it relates to the energies of Shamballa, gives rise to a dynamic, active force that manifests as synthesis in action through right relations. When we reflect on the divine will, it may be helpful to return to its source—the 'original intent'—to remind ourselves of its nature, which lies in the consciousness of the Planetary Logos. The Tibetan tells us that “The basic purpose of Sanat Kumara is to bring about right relations in every field of His manifested life.” (R&I, p. 394) As we enter this period of opportunity and adjustment, aware that we are each a fragment of the manifested life, we stand together as a group, working with divine energies to consciously establish right relations in all areas of life through the focused use of the spiritual will.

The spiritual will – technically called “the atmic plane”, emanates from the Shamballic force of the Will-to-Good. It serves as a transformative power in the shaping of right human relationships. When aligned in group formation, the Shamballic force acts both as a purifying agent and a unifying power capable of dissolving barriers of separateness. The Tibetan says, “The Will is the destroyer of illusion, of glamour, and of all that hinders.” Spiritual will is a destroying agent. It is not passive energy—it is a dynamic, active force, manifesting as synthesis in action. It empowers disciples and groups to transcend division, fostering unity and peace amidst the diversity of human experience. Through alignment with the soul, the energies of the spiritual will can be effectively invoked and expressed, transforming human relationships from personal and emotional engagements into reflections of divine purpose and unity. The Tibetan expressed that “The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the personality.” (EA, p. 581)

Shamballic energies, through right human relations, are working out as we witness powerful energies such as the first ray playing out across the world, bringing about civil unrest, wars, and conflicts, as well as the dismantling of long-standing institutions and outdated modes of thought and living. Relationships between governments are being reshaped, and geopolitical structures are undergoing profound transformation. At the same time, institutions and organizations that no longer reflect higher values, or spiritual principles are being dissolved. The turbulence within global economies and monetary systems is sending ripples through every layer of society. Taken together, these events point to a deeper truth: the current systems are no longer sustainable, nor are they aligned with the higher spiritual purpose seeking expression during this time.

Invoking the Spiritual Will in Service

We may not often recognize it, but we frequently invoke spiritual will through our service activities—such as the Triangles work, World Goodwill, and the School's meditative practices. These

are clear expressions of spiritual will in action. Each month, during the full moon, we consciously align with incoming energies, using spiritual will as a channel for deeper alignment and purposeful service. The full moon is a particularly potent time for spiritual work, especially for invoking the spiritual will—or 'Will-to-Good'—which directs and sustains the inflow of higher energies into the hearts and minds of humanity. We also invoke spiritual will when reciting the Great Invocation, a powerful prayer that summons spiritual energies to support humanity's alignment with the divine Plan. Beyond meditation and prayer, the energy of Shamballa finds expression in the world through right human relations—manifesting in acts of global cooperation and humanitarian effort. Movements for climate action, peacebuilding, and disaster relief, which transcend national, religious, and economic boundaries, are all living examples of the Will-to-Good in action.

What is the Role of the Spiritual Will in the Externalization Process?

The spiritual will play a critical role in supporting the 'Great Approach' as it propels the externalization process forward, enabling the Hierarchy to manifest more fully within human consciousness. Signs of this externalization may already be emerging in human affairs, and its presence will become increasingly prominent, active, and visible as humanity consciously aligns with and invokes spiritual energies. In this unfolding process, the New Group of World Servers carries a significant responsibility, serving as the intermediary between the Hierarchy and humanity to help anchor this divine manifestation. We can only surmise and speculate what goes on in the Centennial Conclave of the Council Chamber and what implications this may have for humanity. Are the groups and Ashrams ready and prepared to help facilitate the externalization process through the divine Will? Can the group express the divine Will with soul control to align and withstand the reciprocal force? Is humanity ready to receive, respond and embody the principles of divine Will?

What if the true event we await is not an outward occurrence easily recognized, but an inner transformation—subtle yet profound—taking place within ourselves and within humanity as a whole? Invoking the divine Will is a reciprocal process, carried out in group formation with clear understanding and conscious intent, which evokes a response from higher spiritual forces. This transformation may reveal itself through a clearer spiritual vision, widespread realizations of a divine purpose, or collective awakenings that propel humanity toward a fuller expression of right human relations, oneness, and unity. We are told that humanity's purpose is to receive and express force. The

question then arises: will the inflow of energy through the group antahkarana increase in accordance with humanity's capacity to receive and wield it wisely?

With that in mind, how can we prepare ourselves—both individually and collectively—for such a profound process? Perhaps the answer lies in steadfastly continuing along the path of discipleship. Years of training in meditation, spiritual living, selfless service, group work, inner awakenings, expansions, and transformation have led us to this moment. Through persistent effort and disciplined practice—including the invocation of spiritual will through the recitation of the Great Invocation—we prepare ourselves. And so, we continue the sacred work of treading the path. The journey of discipleship becomes a continuum spanning lifetimes, where past, present, and future converge in a steady, unwavering center of inner peace – guiding us back to the greater whole our planetary center.

As we journey together striving toward the next revelation and vision, we move ever closer to unity and oneness. We are reminded that 'it is alignment that holds the clue or the key to all these deeply spiritual events.' By aligning with spiritual will, we elevate our vibration and contribute consciously and meaningfully to the unfolding of the divine Plan.

As we ponder on this year's keynote: *"Let the group express the quality of the hidden vision."*

Let us align and invoke the spiritual will that leads us “to see that which is to be revealed and to accept revelation, transmuting it into realisation, which will enable him (us) to live by means of its light.” (R&I, p. 652)

Reflections on Invocation and Evocation: The Science of Magnetic Rapport

Emmanuel Sackeyfio

“There is a human desire for God; and there is also a Divine desire for man. God is the supreme idea, the supreme concern and the supreme desire of man. Man is the supreme idea, the supreme concern and the supreme desire of God. The problem of God is a human problem. The problem of man is a Divine problem. ...”

Wrestlers with Christ, by Karl Pflieger, p.236.
From Bethlehem to Calvary, p. 2.

The esoteric statements that “The Science of Invocation is in reality the intelligent organization of spiritual energy and the forces of love” and that “Through the focusing of invocative demand, the disciples of the world can generate an energy which can bring about a closer rapport between Hierarchy and humanity and make a true impact upon the world of human living” describe a major preoccupation of, and a “work to be done” by, disciples in the world today. And that work, simply stated, is to implement the Plan in the three-fold world, so that “Thy will be done on earth, as it is in heaven.” Let us explore some of the implications and explanations.

Do we see our meditation work, our studies of the fundamentals of esoteric and occult literature, the constitution of man, the reflection and written work on the Problems of Humanity, the monthly submission of work, as constituting an organizing of spiritual energy and the forces of love and therefore invocative and evocative? For that is what they are.

We have been told that “energy is all that there is...” and a basic definition of energy being “the capacity or ability to do work”, and this is what we do in all the above cases/activities, we work—we think, meditate, read, write, change our minds, change our desires into aspiration, act responsibly, do something responsible--and in all of these activities we are organizing energies and forces, bringing about transformation: vitally, sentiently, mentally, and as a result, spiritually.

The practice of invocation and evocation underlies all the work done at the school, and by design all the meditation work culminates with the sounding of the Great Invocation, itself a potent means/tool for Invocation and Evocation. The Great Invocation summarizes human need and acutely focusses human appeal to Divinity, in terms of the Plan. The Great Invocation is one of the most potent formulas and instruments for Invocation and Evocation given by the Hierarchy and it is said that the Christ Himself employs it daily in His work. The present world aspirants and disciples may count themselves most privileged to be using the Great Invocation in world service activity.

The School, as well as other groups, is constantly finding ways and means to spread the use of the Great Invocation, this effort is also a major endeavor of all students in the school. Through this constant effort to widely distribute and facilitate the use of Invocation, the knowledge of Invocation and Evocation is increasingly being brought to the awareness of humanity and thus contributes to the foundational work for the coming new world religion, in which Invocation and Evocation will be emphasized and play a major role.

The words Invocation and Evocation are rooted in the Latin words vocare and evocare— Vocare: a call, a voicing, a sounding, and even a way of addressing or of speaking to; and evocare: a response to a call, a sounding. They relate to vibration, linking them to sound, the voice, words, mantrams, magical word formulas, light, etc.

In many of the world religions emphasis is laid on 'the word', for instance, the word of scripture, the word of deity, the word of God, making the 'word' sacred and of immense importance, both symbolically and literally. This is even more so for the esoteric/occult student and in discipleship training.

As in masonry, all aspirants and disciples are searching for the meaning and significance of 'the lost word,' the lost word of the soul, the words of Invocation and Evocation, the word which will facilitate the magical work of the soul and relate the form to the spirit. This search was greatly aided and accelerated by the giving out, by the Tibetan, of the Great Invocation. And all the work we do in the school is intimately related esoterically to the 'word', the 'voice', the 'OM', the 'sound' and the Great Invocation.

In view of these consideration, we may characterize discipleship work "as the practice of Invocation and Evocation, the Science of establishing Magnetic Rapport, leading to "the great and ultimate service which all true aspirants [and disciples] can render" (*The Rays and The Initiations*, p. 497).

This "great and ultimate service" is brought about through the construction of the antahkarana. The antahkarana is being built by the students in all true esoteric schools and all true servers. The first three processes of the construction of the antahkarana, based on Intention, Visualization and Projection, constitutes "the task of Invocation" which renders the student, or the group invocative. (*The Rays and the Initiations*, p. 493) These processes are followed by three other stages that may be considered as the processes of Evocation, and which constitutes the response to the invocative appeal.

When built, or in process of construction, the antahkarana bridges in consciousness, between Hierarchy and humanity, the kingdom of God and the three-fold world of humanity, establishing a magnetic rapport between the two kingdoms; this rapport is increasingly proceeding and becoming ever more serviceable/useful, for "All ashrams are found upon the Antahkarana" (*Discipleship in the New Age II*, p. 417). Through this magnetic rapport spiritual energies are becoming available for the institution of the new dispensation under "the jurisdiction of the Christ".

Some of the energies that the Christ is bringing, we are told, are the "fire of love" and "the life more abundantly" and the unceasing cry and prayer of suffering humanity are constantly appealing to these energies.

A significant impulse to this appeal is the efforts of thinkers, aspirants and disciples throughout the world who, through invocation and evocation, are increasingly contributing to the building of the world antahakarana bridge and thus stabilizing, strengthening and facilitating rapport between these waiting energies of the Christ and the three-fold world for the salvation and redemption of humanity.

The above considerations of invocation and evocation as 'a process in combination with energies and forces and the establishing of relationship', the work done in all true esoteric schools, and by the students in the School—from the earlier stages, all the way to the latter stages and beyond--may be seen as preparing and progressively leading the students towards a practical understanding of the process of invocation and evocation. Through this means a 'channel of contact' is created, establishing a magnetic rapport between the inner and the outer, the higher and the lower, the subjective and objective, between the above and below, between Hierarchy and humanity and between God and man.

In Rule Three for disciples and initiates (*The Rays and the Initiations*, pp. 67-68), the world discipleship group offers advanced teaching and service opportunity, to understand and penetrate further into the processes of invocation and evocation, the science of magnetic rapport. This time the teaching on invocation and evocation is expanded to include the process of establishing rapport with Shamballa Itself, “the bright centre lying far ahead”.

The “intelligent organization of spiritual energy and of the forces of love ...”, have increased the group’s vibratory quality, achieving the state of becoming a “point of invocative tension”, the group is exhorted to “... *Let the cry of invocation issue forth from the deep center of the group’s clear cold light.* [And]

Let it evoke response from the bright centre lying far ahead.” (*The Rays and the Initiations*, pp. 67-68). And thus establish a rapport between the centre where the Will of God is known, Shamballa, and the centre which we call the race of men, Humanity.

The Tibetan indicated the possibility for future teaching, connected with the understanding of the Will, around the year 2025. And in this connection, the importance and relevance of invocation and evocation, as the science of establishing magnetic rapport between the above and below, cannot be overstated.

Detachment and the Art of Compromise

Isha Emley Strasser

The word “compromise” originates in Latin: *compromissum*. It translates more directly as *mutual promise*. The art of compromise, the skill required to fulfill the mutual promise of our unity, depends upon skillful decentralized service to give and give again, and the willingness to stand in the “redeeming courage of despair” (Heart 208). This is a way of Will to fulfill our part in the one work: in, with, and through the fires of Life.

“The future of humanity is redeemed through poison. The phoenix is resurrected only out of its own ashes. The pelican nurtures its young with the blood of its own heart. Thus is transmuted the highest energy, which lies at the base of the birth of the worlds...[A highest energy] created in tension [and through] the redeeming courage of despair...” (quote adapted from Heart, 208).

There is a hint given about how trained occultists and disciples in all Ashrams can contribute value by seeing *with* the Ashram that activity, technique, mode, or way of bringing about the next development within the Plan *through* modifying, qualifying, and adapting—*simultaneously* (DINA II, 388-391).

Let’s explore a way to modify, qualify, and adapt, not by defining the terms, rather by pulling our chairs up to an imaginary table, square and already set, with supper prepared. Our field of service is here and just on time: the 2025 Conclave, when past and future, *simultaneously*, braided up in this time, place, and space. Preparations are complete.

Over our imaginary table, see a painting by Nicholas Roerich: *The Signs of the Christ*. In cascading shadowy colors, golds, greens, and blues, we observe a moonlit night in the desert. In the sand, see the sign He etched of a human foot enclosed in a square. Then, see a hand He etched and again enclosed it in a square. Between the hand and foot, He traced what appears like a pillar crowned with an arc (Morya’s Garden II, 153).

Our Teachers, in wisdom ageless, have demonstrated many ways. They've shown us how to wash each other's feet and bind each other's wounds. They've broken their bodies like bread to serve, to heal, to center those on the margins. They've etched hints all around.

Let's turn back to our table, and I'll tell you a story. A rabbinic parable comes to mind. An angel guides a visitor on a tour of two places known in Hebrew as GeHinnom and Olam HaBa. For the sake of brevity, we'll simply call one place heaven and the other hell. The parable goes like this¹:

An angel guides a visitor through the gates to a place of incomprehensible beauty. There are luminous vistas of flowers and rivers of sonorous sounds. The visitor smells delicious food, and the angel guides him toward a banquet hall, abundant with mouth-watering delicacies spread upon a table as far as they can see.

Hundreds of people are sitting at this table. All of them, emaciated and starving. This horrifies the visitor. Wide-eyed, he stares, never having seen such agony and suffering. Suddenly, he notices something strange. Long-handled spoons are chained to each person's hand. He watches as they desperately try to reach their mouths with heaping spoonfuls, but the long-handled spoons spill every morsel out of reach. Each person tries again and again, trapped in an infinite pattern of painful starvation, with more than they could ever eat just out of reach.

The visitor is overwhelmed and demands to leave. The angel complies, guiding the visitor through another set of gates to a place of incomprehensible beauty. Luminous vistas of flowers, rivers of sonorous sounds, and once again, the visitor smells delicious food. Once again, the angel guides him into a banquet hall. Hundreds of people, and the scene is alike in every way to the place they'd just fled, but these people are nourished and filled with the solemnity of joy in their togetherness.

As you may well have guessed, despite the exact circumstances, alike in every way, each person at this table decided to stretch their long-handled spoon across the table to feed another, and by reaching toward each other, in group formation, all were nourished and vitalized.

Through the principle of sharing, we reach and radiate to eradicate the illusion of our separateness and generate the electrifying glory of our unity. The highest energy lies at the base of the birth of the worlds, and now we work where *the highest and the lowest* meet, knowing that pain clears a way. Our fearlessness is required. We remain stable in our seats. Present to the pain. Bearing in tension and love with one another as suffering ensues². We won't turn away. We will turn toward a new motion: revolving on our pedestals of light, attuning and entraining, reaching in group formation until the return is complete and the mutual promise fulfilled. *Even to the end of the age*³.

We bear witness at this time, refusing to turn away from each other at the table of these painful patterns of selfishness and materialism. Profit-driven perversions are the long-handled spoons held in insatiable hands, which not only starve themselves but deprive all others. It systematically divides, evicts, erases, ignores, and fragments our field of humanity. This way only leads to suffering. It is a

¹ Adapted by author

² Ephesians 4:2

³ Matthew 28:20

dark distortion wedged overlong in our civilizations, leaving open a gap for twisted ideas of supremacy and superiority to fester.

Many world servers have struck a blow to these distortions, from the Satyagrahas to the Freedom Riders, to countless other nonviolent, noncompliant peace movements across the world who refuse to turn away or participate in systems that perpetuate harm.

The poison of selfishness and self-absorption evokes the redeeming courage of despair. A courage that reaches, like the pistil of a flower, bearing the full weight of a future blossom and nourishing it into bloom. A courage that reaches like the pillar in Roerich's painting, through hands and feet to an arc above. And through our labor, we build the arc below *on earth as it is in heaven*⁴.

The redemptive current of despair carves the circle complete. We face the fullness of time and space together, because we face the fullness of each other in space and time. Where divisions are found, when polarization is intractable, we build, we reach, we serve. Just as the mycorrhizal network underground nourishes all of the forest, so too must our inclusive love above ground nourish the revelation of our inextricable interconnectedness. Aligned and activated as triangles-divine, we work out that Will within the square to serve our fellowmen—this is our way.

The artful braiding of the Triad requires our dexterity with each exquisite thread of light and love and will in our hands. The many threads, like many lives, woven into One. We recognize the sacred imagery of this symbol, the braid, as do the Lenape, the Indigenous people of this place, who relied on the practical purpose of braiding to keep hair out of their eyes and the spiritual significance to keep their vision clear. Where there was once a sequential progression, now we must work in simultaneity. There is no more separation of past, present and future; now all must be redeemed at once. A straight line of contact.

This work cannot be done with any trace of superiority, inferiority, or debilitating criticism of any other. "We have all—disciples and initiates of all degrees—to enter the secret place of initiation with a sense of blindness (or loss of direction) and with a feeling of complete destitution. The disciple needs to bear in mind that he has to become 'a moving point and hence a line;' ascend[ing] towards the Hierarchy and assume[ing] the correct spiritual attitude but, at the same time, descend[ing] into what he erroneously regards as the depth of human difficulty and iniquity (if necessary), preserving always spiritual integrity..." (DINA I, 708-709).

The art of compromise is a liberatory freedom to the initiated and initiating life through the redemptive courage of despair. Through pain, selfishness can be transfigured, shattered in a current of alignment which naturally sweeps up the little wills with the One Life, braided beautifully and simultaneously. Once fused, the energies "synchronise and vibrate in union" like a cypher key granting access beyond the obstructing force. The circuit is complete. The line, so above/so below, is drawn. We remain, giving and giving again, until just as we once discovered that our earth was not flat but a sphere, we discover the table is not square but a spherical fire, that we may truly see with the Ashram that our God is a fire, that the waters of Life are ablaze, a healing conflagration.

⁴ Matthew 6:10

Express: A Hierarchical Injunction

Kathy Newburn

Hello everyone. Thank you so much for being here with us for this conference at this auspicious time, as the higher interlude of the spiritual year overlaps with the higher interlude of the century. In this section of the conference, we are pleased to have presentations by Nazanin Zohdi, from Canada and Iran who will be joining us on Zoom, Mintze van der Velde, the director of the Geneva center and a member of the board of Trustees, who coordinates the work in six languages, and Maya Costley from the New York center. After the presentations we will be working together for a discussion period.

Today I'd like to share a few thoughts on the word express, an ability found among all kingdoms in nature, from the most miniscule up to and including the Great Lives who inform the planet. All are reaching out to that which lies as yet beyond their grasp. Yet it is within the human kingdom that this reaching out becomes of real moment. Through the capabilities of the illumined mind the veils that have previously blocked access to the inner vision begin to thin and the way opens up to a new reality.

Express is the second of five words that together constitute the final, or 14th rule for Disciples and Initiates—these words being know, express, reveal, destroy, resurrect. These words have clear reference to each of the five human initiations and they deserve our considered attention. We're urged to retreat within ourselves when considering them and think and feel and perceive at our highest possible level of understanding. We will meet these words again and again at each turn of the spiral of life, as we move from point to point upon the Way. The *Old Commentary* frames the journey of this ascent, "upward all the time—out of the dark into the light, from the jungle to the open space, from night to dawn."

The words of this final rule find correspondence in the earlier words given out to applicants and in the case of express that earlier word is touch. To touch is understood here as a growing sensitivity to the inner planes which eventually results in the birth of the Christ within—a joyous, life-altering experience yet one which is also accompanied by challenges. This growing sensitivity to the subtle realms opens one not only to the soul but also to the delusions and distortions of the astral plane as they are touched and easily entrap us.

The five words in rule 14 are known as *monadic signatures*. In Biblical terms signatures were understood as "signs" of divine authority, demonstrations of something brought down and imprinted on the fabric of the world by the will of God. We can imagine a type of thunderbolt imbued with a particular combination of energies breaking forth into the world. The challenge becomes for the group to preserve as much of the vision as it works its way through the fires on its way to manifestation.

It's helpful in this regard to be mindful of the fiery intensity of the energy pouring in at this time of the Conclave. Although we have no real knowledge of what these energies might be, if we consider the magnitude of the extra-systemic alignment that takes place at the Capricorn Festival Week every seven years, we can only imagine what is available now at this once in a hundred-year alignment when major determinations are being undertaken within Hierarchy.

As part of the collective body of the new group of world servers, we are charged with "holding the vision before the eyes of men" in such a manner that it will meet the need of people today for, as the well-known saying goes, "without vision, the people perish." And many people today are perishing –

disillusioned with the present systems and succumbing to despair as the vision fades from view. This is particularly tragic in relation to the young, for they are needed to keep the Plan progressing. They were born with a plasticity within consciousness that makes them more responsive to the new energies, and they need to be presented with a vision of the Plan that restores faith in the future and helps them to look beneath the confines of the outer world.

Creativity and the ability to tune into that which is seeking expression from the inner realms can often flourish in small experimental groups. The coming groups will be a natural outgrowth of individuals who have built or are in the process of building the Antahkarana, the inner bridge of light.

There are many different avenues of expression for these new groups, reflected in the Tibetan's anchoring of the ten seed groups. These groups can provide opportunities for "inaugurating certain new techniques of work and modes of communication." Their work will create networks of relationships that extend horizontally through networks of groups linked with a common purpose, as well as vertically to include those who are working on the inner planes, seeking outlet for that which is awaiting precipitation into the three worlds.

Wesak brings to mind the Buddha's life, and I wanted to highlight a few points about his journey that attempt to illustrate in words the magnitude of the monadic signature with which He blessed the planet, and which is still reverberating today.

For some time preceding His enlightenment the Buddha had been following the path of asceticism which almost led to his death. During his recovery in reflecting on his life he recalled a childhood experience when he received a spontaneous touch of enlightenment. That spontaneous awakening came as the result of a welling up of compassion for the suffering of insects being ploughed up in a field. This seemingly innocuous event led him to understand that liberation is found not in denial of his humanity but rather by following the path of compassion.

He then and there began to cultivate a huge, expansive and immeasurable expression of love that knew no hatred--a love which He sent forth to all the four corners of the earth. He cultivated empathy with the suffering and pain of others and relinquished gain. He replaced the residues of self-love that He found within His heart with a sympathetic joy which rejoiced in the happiness of others. (Armstrong, Karen, *Buddha*, pp. 77-79).

This practice led in time to that consummating moment when he sat down beneath the bodhi tree and reached out to touch the Earth. He turned His back upon the light and sent it forth in the service of the world. At that moment, the cosmos convulsed, the heavens and hells shook, and the bodhi tree rained down red florets.... The ocean lost its salty taste, the blind and the deaf were able to see and hear; cripples could walk, and the fetters of prisoners fell to the ground. Everything suddenly glimpsed new freedom and potency; for a few moments, each form of life was able to become more fully itself." (Armstrong, Karen, *Buddha*, pp. 92-93). The Buddha brought a touch of enlightenment to the world, but he could not save it. Each living being would have to find their own way back to the Father's house, but He dedicated His life to doing what He could to help expedite that process.

Today, all these centuries later, people on many different paths are responding to the way of compassion and turning away from lives of self-interest and taking up the path of service. As a consequence, humanity is demonstrating readiness for the coming revelation, reaping the benefit of those who have paved the way before.

That which is seeking expression today will be the result of the collective striving and synthesis that is being established and will be “of so great an importance, beauty and revelatory strength that all the happenings of all time, up to the present emerging Aquarian Age, have been only the initial and the initiatory preparation. (Bailey, Alice, *The Rays and the Initiations*, p. 258).

So let it be and help us to do our part.

A Great Redemptive Experiment

Mintze Van Der Velde

Talking about the great redemptive experiment is really a challenge. The subject is so vast that it is not easy to bring it down to a ten-minute talk. Perhaps we can focus on, or zoom into, what the

Tibetan names the *science of redemption*. There are two concepts here: science and redemption. In my coming Geneva talk, I will go into the science part in more detail, and perhaps we can address this in the discussion too. Let me just summarise here that the word ‘science’ evokes to many people something serious, something structured and well thought through. The Tibetan calls this a science because it follows laws of energy, vibration, and soul contact. Our view on, or vision of science, however, can change. As I am here in very esoteric (or occult) company, let me just say that when I was a student of physics and astronomy at the Free University of Amsterdam, I really thought that astrology was sheer nonsense, or at best fantasy – simply because I was taught so. Now, a good fifty years later, I would agree with the Tibetan when he says that it is the greatest and oldest of all the sciences. So far as for science – and more of that in Geneva.

How about redemption? Redemption transcends its traditional religious framing and is to be understood as a technical, evolutionary process tied to the spiritual advancement of both the individual and humanity as a whole – and even the whole planet. Here we rely on the law of correspondence. Redemption is not merely a matter of moral salvation but involves the scientific transmutation of un-principled matter and consciousness. It can be seen as the liberation of consciousness from form through the progressive infusion of spirit into matter. The method chosen for that process is the path of initiation. Note that matter is not evil: As H.P. Blavatsky states: “matter is spirit at the lowest point of its cyclic activity” and “spirit is matter on the seventh plane,” or the highest. We should also not forget, however, that H.P.B. said, in connection with our physical plane (the lowest subplane of the cosmic physical plane), that it is not a *principle*.

The dense physical plane is matter conditioned by a previous solar system and is almost automatic in its response to etheric energies; these constitute the etheric bodies of all forms created out of this “unprincipled substance,” as it is occultly called. Many of these rather abstruse things you can find in *A Treatise on Cosmic Fire*. Regarding that magnificent book, it is a pleasure to announce that – with the help of several co-workers in Geneva – a new print edition has just been published in Dutch and in Spanish! It is a book that keeps fascinating many readers. In the English language, the Lucis Trust has produced a new compilation: *Science and the Ageless Wisdom*, which contains many inspiring and often thought-provoking quotes from the Bailey books for readers with an interest in science as well as the Ageless Wisdom.

The *human being* plays a pivotal role as the point of synthesis between spirit and matter. Through initiatory experiences and conscious alignment with the soul, the personality undergoes purification and illumination. Redemption here is a shift: the lower nature is transformed by the consistent presence and activity of the soul. Redemption, however, is not limited to individuals.

Humanity as a collective has a redemptive function. Positioned midway between the kingdoms of nature and the spiritual hierarchy, humanity is uniquely tasked with redeeming the lower kingdoms (mineral, vegetable and animal) by spiritualising matter. This is achieved primarily through conscious living, right relationships, service, and group work. For most students of the Arcane School this is of course nothing new. As humanity advances along the Path of Initiation, it lifts the substance of the lower kingdoms with it, fulfilling its role as the “world saviour”—not in mystical terms but as a technical, initiatory process. The path of initiation is not to be seen as an escape from the world, but as a redemptive *engagement* with it. The true initiate is not the one who withdraws, but the one who stands at the heart of human suffering, radiating light, love, and power—redeeming not just the self, but the world. Thus, in the Arcane School we also have a line of study called the Problems of Humanity. In *The Secret Doctrine*, H.P. Blavatsky introduces the *Manasaputras*, or *sons of mind*, as spiritual intelligences who descended from higher planes during the Lemurian times to bestow the fire of mind upon nascent humanity. Before their descent, early humans were – in the terminology of H.P.B. – physical and etheric shells—lacking the self-awareness that defines true humanhood. Simplifying a much more complex story from *A Treatise on Cosmic Fire*, we can consider *Manasaputras* as solar angels—divine beings from the heart of the solar Logos. They incarnated not through karmic necessity but through *sacrificial love*. Their mission was to implant the spark of higher mind, creating the bridge between animal-man and spiritual man. In other (and again simplified) words: These solar Angels, of Their own free will, chose to enter into relation with the animal men, and to confer on them the gift of mind, thus ‘individualising’ them. This was not an act of punishment or fall, as the religious teachings refer to it. It was a profound spiritual generosity—an offering of divine consciousness into the limitations of form. We are told that the Hierarchy itself is the outer and inner manifestation of the sacrifice of these divine *Manasaputras*, and its members respond to Their sensed vision of the Plan for the whole.

Why are we talking about an experiment? A critical role is played by the way in which the mind is used. Having reached a certain threshold, humanity now stands at a crisis of choice—a test of whether it will fulfill its redemptive role or be overwhelmed by materialism, separateness, and misuse of the mind. The mind can either be used as:

- A bridge to the soul, leading to liberation and service, or
- A weapon of isolation, leading to destruction and karmic delay.

The redemptive experiment hangs in the balance, awaiting the awakening of enough Sons of Mind to their true function as planetary builders and redeemers. Of course, the role of the New Group of World Servers – as an interface between Hierarchy and humanity – is in this respect crucial.

Ashramic Sharing and the Revelation of the Hidden Vision

Nazanin Zohdi

Welcome, dear companions and aspirants of the Path, to this sacred gathering where our hearts and minds unite in the shared pursuit of Light, Love, and Service. Across the world, in every land and under every sky, we stand together as a group, striving to express the divine quality that seeks manifestation through us. May this moment be one of deep reflection, inner attunement, and collective purpose as we explore the profound interplay between “Ashramic Sharing” and “the Revelation of the Hidden Vision”.

Ashramic Sharing, as revealed in the Tibetan teachings of Discipleship in the New Age, is far more than an esoteric concept; it is the very life-force that sustains the Ashram and enables its work. Within the Ashram, all is shared—not merely knowledge, but the very substance of spiritual energy, responsibility, and light. The sharing encompasses all reactions, all attitudes, all wisdom, and even all limitations. Nothing remains hidden, for the Ashram is a place of transparency and mutual support. Each disciple's strengths become the group's assets, while each limitation becomes a collective challenge to be overcome. This sacred interchange is the foundation upon which the Ashram functions, weaving individual strands of consciousness into a luminous field of group awareness.

This Ashramic sharing is one of the great compensations of discipleship. By means of it, added light can be "occultly endured." This endurance is not passive but an active assimilation of spiritual energy, allowing for the inflow of higher frequencies without distortion. Great united strength can be brought to the service of the Plan, and the occult significance of the Tibetan words: "My strength is as the strength of ten, because my heart is pure" can be grasped. The perfected strength of the Ashram, symbolized by the number 10, becomes available to the disciple whose purity of heart has enabled him to penetrate into the Ashram. The number 10 is of deep esoteric significance, composed of 1 and 0—1 representing unity and synthesis, and 0 signifying the infinite and higher states of consciousness. To move from 1 to 10 is to transition from individual realization to complete integration within the divine order, where the disciple not only perceives the vision but becomes its living expression.

The heart, in esoteric understanding, is the great circulatory center of life, and purity of heart is the key to accessing the Ashramic field. The Hierarchy itself is the planetary heart, the living reservoir of divine Love and Wisdom, through which the pulse of planetary evolution flows. Just as the physical heart sustains the body, the Hierarchy sustains the soul of humanity, transmitting the life-giving energy of spiritual purpose. When a disciple enters the Ashram, their own heart becomes attuned to this planetary heartbeat, and the rhythm of their being aligns with the greater Will. In this alignment, knowledge is more rapidly transmuted into wisdom, and the mind becomes receptive to the higher understanding of Those with Whom they are associated. Gradually, the disciple contributes their own quota of light and understanding, supporting those just entering and standing alongside those who are their equals in service.

Ashramic Sharing is not only a privilege but a responsibility. To participate in this sacred interchange requires a level of self-surrender that few are prepared to embrace. It is not merely about receiving light but learning how to hold it and radiate it in a way that benefits the whole. Each disciple carries the weight of the group's vision, and in turn, the group carries the weight of each disciple's unfoldment. This mutual exchange ensures that no one walks the path alone. The strength of the Ashram is derived from this unity, for it is through collective realization that higher truths are anchored into the world of form.

Ashramic Sharing is also a safeguard against illusion and personal ambition. The individual disciple, if left to their own devices, might misinterpret the inflowing energies or distort the vision according to personal bias. But within the Ashram, the clarity of the shared vision serves as a corrective lens, ensuring that each fragment of truth finds its rightful place in the greater synthesis. The group serves as both a mirror and a stabilizing force, reflecting back to the disciple their strengths and weaknesses while maintaining the steady rhythm of hierarchical alignment.

This principle is inseparable from our conference keynote: "Let the Group Express the Quality of the Hidden Vision." The Hidden Vision is not an abstract idea, nor is it the possession of any single individual. It is a living reality that emerges through the collective striving of a spiritually attuned group. The Ashram serves as a conduit for this vision, refining and clarifying it so that it may be precipitated into human consciousness. Just as light refracts through a crystal, so too does the vision become manifested when the group is properly aligned, purified, and in rhythmic harmony with the divine Plan.

The year 2025 marks a significant moment in planetary evolution. We are gathered at this time as fellow companions in a period of great transition, where the externalization of hierarchical energies is accelerating. Our role in Ashramic sharing takes on new meaning, for we are not only recipients of this vision but active participants in its revelation. The energies of synthesis are pressing upon humanity, calling for a new level of responsiveness. Our place within the Ashramic field is to stand as points of reception and distribution, anchoring the inflowing currents and ensuring their proper expression in the world. The more we engage in Ashramic Sharing, the more transparent we become to the higher energy-seeking expression. In this transparency, the hidden vision ceases to be hidden—it emerges as the guiding light that directs our work in the world.

To share in the Ashramic life is to stand in the radiance of a greater truth, one that calls us to externalize what has been inwardly revealed. The strength of the Ashram lies not in the power of one, but in the unity of many. Each disciple, by offering their light, their service, and their understanding, contributes to the revelation of the vision. It is through this shared effort that the Ashram functions as a bridge between the Hierarchy and humanity, ensuring that the divine purpose is not merely perceived but actively embodied.

Thus, as we reflect upon our role as bearers of the hidden vision, let us recognize that it is not ours to keep but ours to give. The Ashram is a living mandala of forces, and within it, we each hold a point of radiance. As we merge our lights, the vision clarifies, and its quality shines forth, illuminating the path ahead. May we stand as one, as a group consciousness, unwavering in our commitment to

express the highest that is seeking entrance into the world. And in this expression, may the hidden vision at last become a revealed reality.

“THAT, which is Beauty, Goodness and Truth.”

Maya Costley

As we enter the Aquarian Age, humanity is reaching for those streams of consciousness and those thoughts and ideas, which have been perennially called “the mysteries.” By doing this humanity can restore its cosmic perspective of itself within the universe. This will also, once again, align human minds with the will of our Cosmic Father, and remember our place within a living and energetic universe in which great cosmic beings are seeking to express their will. The mysteries have been the guiding principles for humanity that have acted as beacons of God’s cosmic light and life so that man could understand his purpose within a greater whole. They have been universally preserved and articulated through all religions, philosophies and spiritual paths. They have assisted humanity for millennia in the perennial task of seeking the answer to the spiritual injunction: “know thyself.” As the New Group of World Servers advances spiritually and as humanity increases in its ability to

respond to these perennial and spiritual principles, our efforts can become more potent in expressing them more effectively.

The cosmic spiritual principles known as Beauty, Goodness and Truth have been a part of man's universal search for meaning since the beginning of his perception of God and His will for him on Earth. These qualities of the soul can also be seen as representing as much of the Spiritual Triad, or the mind of God, as man has been able to conceptualize, understand and express in his time on this planet. At a much higher level of perception, the initiate can also see them as the purpose of the O.A.W.N.M.B.S. seeking expression through His personality vehicles, of which our planet and the human kingdom are a small yet important part. They are, therefore, important for us as they help us to simplify our work to manifest God's will in the human kingdom and on earth.

The Tibetan says in POH, p. 39: "Will cultured people realize their opportunity? Will our civilized citizens embrace the chance to build afresh—not a material civilization this time but a world of beauty and of right human relations, a world in which children can indeed grow into the likeness of the One Father and in which man can return to the simplicity of the spiritual values of beauty, truth and goodness?"

Krishna spoke of these principles in the Bhagavad-Gita, and the philosophers Plato and Aristotle placed them at the heart of humanity's purpose for being. We also find them mentioned by the Tibetan in Rule 14 for Group Initiation, where the group is instructed to build the Antahkarana through alignment with these principles, so that they can be expressed through our group life and activity. When constructed, this channel of cosmic energies enables us to help humanity express its potential at a more profound level, hastening the Plan's manifestation on Earth. The purpose of the New Group of World Servers is to assist Christ's return through the widening and strengthening of this channel of divine energy, so His light and love can reach humanity to achieve its evolutionary goals.

This "hidden vision" mentioned in our conference keynote is the Plan and the energies of the Spiritual Triad are understood and being expressed as the qualities of Beauty, Goodness and Truth. Truth is the energy of God's will, which gives humanity a vision of its purpose as held within Shamballa, or the head center of the Planetary Logos, "where the will of God is Known." Goodness is the energy of God's love and gives humanity the ability to express group consciousness. As the New Group of World Servers, we are demonstrating group love for humanity, as a promise for the coming age. Beauty is the energy of God's light, which gives humanity the ability to express His creative intelligence on the material plane of human and planetary life.

As the Ajna center of the Lord of the World our group holds this hidden vision for humanity, and as a petal in the heart center of the O.A.W.N.M.B.S. Earth is destined to demonstrate God's love through the manifestation of a myriad of forms to express that love. As the New Group of World servers we are John the Baptist, heralding the return of this cosmic energy as an expression of His love. We are also like John the Evangelist, proclaiming and attempting to demonstrate the perfect expression of that love through our group consciousness. The coming cyclic return of Christ will bring this energy of life and love, and channeled through our group Sutratma and Antahkarana, this Monadic consciousness will renew our group purpose to express the Will of God within humanity. As we channel these energies within the human kingdom, we will also help to restore man to his cosmic relationship with God.

The power of sound, color and vibration are also being used by the group to hasten the expression of these cosmic energies through our use of mantras, invocations and affirmations. The Great

Invocation with its 7th Ray power to manifest has been given to the group to condition matter to realize its future destiny. The Mantram of the “New Group of World Servers” is an example of the group’s invocation of these Triadic and cosmic energies, and each use of its carefully chosen and constructed words of power, helps the us to express these divine qualities of Goodness, Beauty and Truth within humanity. By using them daily we are contributing to the group’s building of the group Antahkarana to act as a channel for these energies to reach earth and humanity.

We have hastened our evolution through the development of the concrete mind and in the process temporarily lost our ability to contact these higher energies and forgotten our cosmic relationships. We are now rediscovering these higher aspects of the mind, helping us to reestablish our connection with God Will’s for our kingdom. As the New Group of World Servers we are, therefore, the forerunners in this work of building the Antahkarana for humanity. The result of this is being demonstrated through the group’s work of Triangles, World Goodwill and the Arcane School. They are expressions of our building a channel for these higher and cosmic energies so that they can enter the human kingdom. Through this Hierarchically inspired effort, we are bringing awareness of the One Life, the One Heart and the One Work of God back to humanity and assisting in Christ’s return. Through the power of One Life, and our identification with it, a new era of spiritual and hierarchical leadership will be restored. Through the establishing of a New World Religion, the One Heart of God will manifest within humanity and true group consciousness will result. And, finally, through the restoration of the mysteries, a universal education of the soul will be reestablished, and the One Work of Humanity will again guide us towards our spiritual and evolutionary destiny.

SUNDAY PUBLIC SESSION

Seeing Divinity on Every Hand

Michael Galloway

As many of you know, this year’s keynote is “Let the group express the quality of the Hidden Vision”.

At first glance it seems like a straightforward injunction to make objective and express the quality and purpose of the soul. Of course this is one interpretation, and a very useful one, for the manifestation of the soul through the medium of the human is one of the immediate objectives of the Plan in the present cycle.

However, this keynote also carries a far deeper meaning, one which, as a discipleship group, it is incumbent upon us to try to understand.

The ‘quality of the Hidden Vision’ is one of seven rules for inducing soul control which the Tibetan outlines in the second volume of His *Treatise on the Seven Rays*. These seven rules have to do with planetary objectives, objectives which are Hierarchy’s task to bring about, though Humanity is fast becoming an active partner in this work.

The Hidden Vision referred to here is “God’s own Vision of His Purpose”—the quality of this Vision, we might say, is the Ray of the Planetary Soul. Like the human being, every planet is the incarnation of a life or entity, and therefore the expression of two ray forces which remain in a state of conflict or tension throughout the cycle of incarnation. On the planes of Logoic manifestation, these two fundamental forces work out through the dynamic relationship between the three major Planetary Centers: Shamballa, Hierarchy, and Humanity. These seven rules therefore reveal a great deal about the direction of planetary evolution in the coming age.

The rules themselves serve a different function for each of the three centers:

- For Shamballa, these seven rules constitute a sevenfold intention, a product of the directing eye of the Lord of the World.
- For Hierarchy they are seven factors which determine the mode of their work.
- For Humanity, they are the major rules governing the evolving life of God as it pertains to the human family.

These rules therefore are less about humanity, and more about that which Hierarchy and Humanity together bring about, in service to Planetary Purpose.

2025 marks a turning point in the progress of our planetary life. It is the end of the Age of the Forerunner and this year, at the Centennial Conclave of the Hierarchy, the date with all probability will be set for the first stages of the Externalization of the Hierarchy.

This re-unification of Hierarchy and Humanity upon the physical plane is the culmination of millions of years of spiritual labor on the part of Humanity, and 600 years of planning and preparation by Hierarchy itself. This event, when it occurs, will set the stage for a totally new cycle of human civilization, one which will see the mysteries restored, and in time the Reappearance of the Christ Himself—the fulfillment of the ‘desire of all nations’.

The world discipleship group has a key role to play in this great planetary event. Disciples stand within the ring-pass-not of both planetary centers and thus serve as links, conduits, or bridges whereby Ashramic energy can be externalized and given a living, human form.

There is a tendency to think of Hierarchy as the Masters of the Wisdom or the senior initiates, but we must recall that Hierarchy includes all accepted disciples. We can imagine all sincerely pledged disciples standing on the periphery, learning through their experience on this periphery the fundamentals of Hierarchical service: self-sufficiency, group consciousness, and obedience to the will or desire of one’s own soul.

But accepted disciples definitely stand within the periphery of the Ashram and can directly receive and transmit Ashramic force. The requirements for acceptance therefore are necessarily severe. In the Tibetan’s own words, we read that:

“A disciple becomes an Accepted Disciple [not only] when he starts climbing towards the vision, towards the mountain top; [but when] he can also register consciously what he has seen and then begins to do something constructive towards materialising it.”

One only becomes an accepted disciple when they have proven themselves through service and can be trusted and depended upon to register the Ashramic note and transmit that note in alignment with the Plan.

Discipleship service is spontaneous; it is the result of soul contact; it arises from a love of the whole and all its parts; it is free from selfishness, ambition, and personal desire. It is motivated only by the will and desire of the soul. This will of the soul, which is the will to serve, acts as the fuel which generates that light that illumines the way for others; that love bridges, draws together, and heals; and that spirit of sacrifice which serves as a basis for selflessness, impersonality, and group consciousness upon which an unimpeded group rapport is based.

Above all, disciples are servants—servants of the Plan and servants of Humanity. This is why the Arcane School’s emphasis on the development of the will is preceded by an even stronger emphasis on service—and why a study of the Problems of Humanity runs parallel to all other occult work.

But we must not forget that on the discipleship path, the cultivation of the ability to arrive at inner, subjective recognitions is just as much a part of one’s service life as the study of world affairs. True

esoteric growth occurs through the medium of recognition. These are revelatory in their effects, especially when interpreted in terms of their group significance. In this way, one arrives at a subjective knowledge of the sort that cannot be attained through study or instruction alone.

In the pursuit of these recognitions, one learns how to employ the vision and perception of the soul with a directedness that spans both his inner and outer life. Such focusing of the directing eye of the soul leads to that important ability to 'penetrate to the point of precipitation'. The disciple thus learns the meaning of the Tibetan's statement that he must become "a moving point and hence a line". He is a bridge between Hierarchy and Humanity, because he himself is also a reservoir of energy, a point of tension from which truth, illumination, and love pour forth as strength to others.

To become this moving point is no easy task. But it is made easier if we recall the simple fact that everything that can possibly be revealed already exists within us and all around us in a state of potentiality, awaiting an invoking agent or will to sound it forth. The disciple who has unified the inner and outer life holds a major key to the creative expression of divinity. He unifies the two ways into one Way which is himself, the soul-infused personality. As the moving point along this way, he contacts that which lies latent in the Mind of God (the raincloud of knowable things) and transforms it into an active, manifested power and light which can be seen and known by all. Thus, the serving disciple (really the discipleship group) functions as the third divine aspect, the light-bearer, and embodies the very essence of what it means to be human.

The ultimate consummation of Planetary Purpose will see all three aspects of divinity find expression in Man. Once Humanity can intelligently precipitate its own karma and learns to truly lift the three subhuman kingdoms, the Highest also will be lifted up.

Though this final point of planetary consummation lies far ahead, the time is now when Humanity can begin to share in the work of Hierarchy—what the Tibetan refers to as "the great hierarchical task of illuminating, precipitating and lifting." This will prepare the way for a karmic interplay and cooperation between the three planetary centers which will one day make humanity a focal point of power and an outpost of the consciousness of God in the Solar System—an expression truly of the quality of the Hidden Vision.

The Mystery of Sound and the Vision of a New World

Eduardo Gramaglia

Around the time when the Buddha walked the earth, Asia Minor was home to an enlightened generation of thinkers whose words would later echo through the writings of the early Church Fathers. Though commonly referred to as *philosophers*, they were in truth scientific seekers—impersonal observers of the hidden causes behind nature. Like all esoteric students! Among them was Heraclitus of Ephesus, who declared that "***the most powerful harmony is the one that is hidden.***"

From its earliest origins, the word *harmony* carried a weight not to be taken lightly. It pointed to the reality of the Cosmos as One Life, One Consciousness, articulated through the ordered interplay of its parts, sustaining the grand mechanism of the universe. For the ancient thinkers—particularly those initiated into the Mystery Schools—the Delphic injunction '*Know thyself*' did not refer to introspective psychological analysis, but to the understanding of one's role within the Whole. If we reflect on what it means to align with an inner group, we may begin to grasp the deeper significance of that ancient and mysterious word *harmony*, derived from the verb meaning 'to fit together, to align, and to adjust.

Rudolf Steiner, who saw music as “the sensory revelation of the supersensible world,” described how planetary motions and their interrelations resonate as musical processes. In this view, the “harmony of the spheres” envisions the cosmos as a vast musical instrument, where each part must sound its unique note—perceptible only in relation to the whole. It is the right relationship between sounds, rather than the sounds themselves, that constitutes music. As a microcosm, the human being was described by Steiner as “a living lyre,” the ancient instrument of Apollo, and by Annie Besant as “an Aeolian harp”—a delicate instrument vibrating to the breath of the All.

We need little reminding of the power of sound. From ancient myths and legends whispering of scales that could unmake empires, to modern esoteric claims like those of H. P. Blavatsky, who spoke of tones so potent that they might lift the Great Pyramid into the air or breathe life back into the fading body of a dying man. From this ancient and esoteric perspective, music, like Esoteric Astrology, “deals with those conditioning and governing energies and forces which play through and upon the whole field of space”, as the Tibetan defines it.

However, what really concerns us now is that sound leaves a very powerful impression in space, if we could but realise it. In *Isis Unveiled*, the author claimed to have mentally heard the din of the Battle of Marathon in Greece which took place centuries before our era. In a world increasingly burdened by sound contamination, the task of reconciling the prevailing dissonances with the vision of the soul controlling “form, life and all events” is a challenging one. The word *vision* – as used here, and in this year’s keynote - does not refer to wishful imagining, but to a clear intuition of the Plan within the Divine Mind; in other words, “God’s own vision of His Purpose”. It is “the evidence of things not yet seen,” as Paul defined *faith*: something that already vibrates as an archetype, and which will eventually manifest—with or without the dissonances and delays caused by us, learning aspirants and disciples. This Plan, “held in solution by the Spiritual Hierarchy”—the Watchers on the Other Side—is destined for inevitable realization. The Vision never disappears; it is only our personality bound to time that steps aside.

Perhaps it may seem curious that—in the technicalities of musical harmony—dissonance plays an important and distinctive role, without which music itself would not be possible. Consonance is perceived as the resolution of a dissonance that “announces and prepares it”. Observing the great musical masterpieces of history suggests that dissonance is used with the purpose of creating the necessary tension, a kind of “crisis,” so to speak, leading to a healing moment when it resolves into consonance. Even composers who dramatically prolonged dissonances and kept audiences on edge—such as Wagner—ultimately sought to proclaim a final redemption, as seen in *Tristan and Isolde*—the most revolutionary work of its time. Wagner first forces the listener to fully experience the dissonance of human anguish, leading to a final grand consonance of a transcendental immersion into the All, and redemption by Love, in a dramatic representation of Harmony through conflict.

The restoring power of harmony had already been hinted at by Plato, who, in the *Timaeus*, states that *the movements of music are similar to those of the soul*, therefore having a healing function. More than one student becomes fascinated by external healing techniques, forgetting that it is the consonant energy of the soul that constitutes the most effective restoring power. History shows that when this restoring nature is denied, and the balance between dissonance and consonance is disrupted, materialism begins to prevail, and some significant crisis approaches. As the Great War was taking shape, major composers like Igor Stravinsky and Arnold Schoenberg ventured into an experimental use of dissonance, claiming that it was a cultural construct. As Florian Illies observes in the book *1913*: this shift reflected the inner tearing and the frantic dynamism of an age whose noise had already begun during the Industrial Revolution.

In turn, Max Heindel once remarked that the great works of art produced prior to the 20th century had imprinted a deliberate vibratory pattern upon the planet, intended to counteract in advance the effects of the imminent “Age of Catastrophes,” as the eminent historian Eric Hobsbawm called the 20th century.

We may wonder how the great dissonances of our time can be resolved into a new world and era when true harmony prevails, and the lower self becomes an instrument of the soul. It is quite reasonable to think that we must first and foremost begin the process within ourselves, through the redemption of a dissonant personality and its progressive attunement to the note of the soul. This repolarization process will lead the disciple – we are told in DINA– into a more constructive and happier phase of life, “*if he permits music to play a major part in his life rhythm.*” This was no vague promise: anyone who subjects himself to musical impact, will see “great and significant changes take place in life”. Words dictated by a Master who never indulged in mere poetical statements.

This is because the soul, on its tiny scale (let us note this adjective), **creates the new human being through the power of sound**. The Tibetan’s statement is pretty clear: music is *necessary* in life—both literally and figuratively. By the latter, we understand that it is not only about listening to music that we consider uplifting, but of *transforming the entire process of soul infusion into a gradual tuning to a higher perceived note*. As we notice, only hints can be given, not full explanations—one of the most evocative being the suggestion, agreed upon by Steiner and the Tibetan Master, that the relationship between the lower self and the spiritual world is represented by the interval of the fifth: that very interval upon which the musical system is built. Is it a coincidence that it began to be challenged at the time of the Great War? As abstract as these thoughts may still sound to us, they will become increasingly familiar as the energy of the Fourth Ray grows stronger from this year onward.

As Murray Schafer observed, all inquiry into sound necessarily ends in silence: that sacred space which allows “the” Sound, the Voice of the silence, to vibrate along the *sutratma* and flood the consciousness. This is the beginning of true Yoga. When the glamour behind chaotic communication is dispelled, the magical value and use of Word and sound will reemerge. The opening of the Gnostic Gospel, “In the Beginning was the Word” not only portrays the dawn of the Cosmos, but also the intimate work of the Ashram, where a Master, after meditating and visualizing, “*speaks, and that which he seeks to create takes form.*” The magical power – and responsibility - of **nam^{ing}** has been sufficiently dealt with in the *Secret Doctrine*; but this is our future as human beings. Let us not be disheartened by present circumstances. The dissonance of the modern world will ultimately resolve into a new and enlightened civilisation. The disciple is not misled by the immediate perspective.

Therefore, particularly in this year of great spiritual import, let the crisis of the times not shake our resolve, for **we seed, work and plan for the future**.

Identity, Expression, Becoming

Zed James

I am so happy to be here together today.

I’d like to talk a moment about Identity, Expression, and Becoming. It may be that this transformative triangle is central to all evolution within the human kingdom. Together, we might see

these three angles as guiding our journey as personalities from limited, fragmented self-awareness to the profound realization of our inherent unity with higher, more expansive states of consciousness - such as what we call soul-consciousness or even monadic consciousness. It can be inspiring to consider that through conscious exploration and intentional effort, we can transition from a state of fragmentation toward intentional expression, ultimately, in one life or another, becoming the fullness that is our Infinite Self.

But what is our identity made of? What energy forms its subjective, inner contour? Imagine, if you will, a ritual of introspection and creative imagination much like our school practice of the 'evening review.' As we make our physical bodies comfortable, lying or sitting with eyes gently closed, we might envision beside us a small, intimate bedside table. Within its single drawer lies a small notebook—beside this notebook is a small pencil, long worn down from regular use. Each evening, we can open this notebook and observe an evolving record of our inner self, written in varying scripts reflective of different stages in our life.

All the entries in this notebook begin with two simple words: "I am..." The notebook is filled with statements capturing energetic patterns that we've 'accepted' over time. Some entries, etched in a child's hesitant handwriting, reflect patterns embraced in innocence: "I am shy," "I am uncertain," "I am afraid." Other entries might be formed with more confidence and clarity: "I am capable," "I am determined," "I am brave," etc. As we review these inscriptions and reflect on the energetic patterns that they point toward it can become clear that their significance isn't in the *words* themselves but in the quality of the energy each word-pattern carries and the effects of these patterns on our identities. Words like "weakness," "smallness," or "unworthiness" aren't inherently negative, but they can entrain into the physical brain and nervous system forces which impose unnecessary limitation and density. When such energies wholly define our identity as personalities, they inevitably calibrate and condition the inclusion potential of our six senses, effectively filtering out other patterns and streams of information that we are now 'out' of sympathy with.

As a personality works their way onto the Path, we inevitably will consider a deeper examination of our 'notebook and its entries' as part of our probationary process. Within this examination we may discover entries we've unconsciously adopted from 'others.' Labels cast upon us by 'other' personalities to which we have some karma that needs working out. No matter what these labels are, when we believe them, when we allow these energetic patterns into our hearts, they may cast a shadow within this sacred space which can affect this inner environment, even disrupting, for a moment, the sanctity of this otherwise soul-ful space.

Identification on the Path is more than passive acceptance; it must develop into an active, creative endeavor. By consciously engaging with this practice, we learn to harness the power to choose what energy and forces we will use to formalize our identities. Rather than passively adopting imposed patterns, we can with intention and discernment, choose to write into being patterns of energy that authentically reflect our souls' selfless intention.

We can experiment with this today by using our creative imagination. Take a moment and envision intentionally inscribing transformative word-patterns such as: "I am Joy," "I am Love," "I am Wisdom," "I am Freedom," "I am Power," "I am Illumination," "I am the Light of all Awareness," "I am discernment," "I am grace," "I am truth," "I am the heart in which we strive," "I am the love in which we thrive." Notice the difference in energy these word-patterns carry. They point to expansive, vibrant, elevating pools of energy circulating within the world of Ideas. They uplift not only our local inner state but ripple outward radiantly, positively influencing our environment and interactions.

Conscious identification leads naturally into expression—the second vital angle in our triangle. Expression is the bridge that translates our chosen identities as patterns of energy into tangible, visible activated forms. It is through expression that we actively embody the energies we claim.

How might we express "Joy," for instance? What would joy look like if expressed vibrantly through one's appearance, words, and actions? If joy were personified, how would it speak? What would joy wear? Vibrant colors, flowing fabrics, playful styles? By creatively exploring these questions, we, as personalities, can become a living expression of the energy we call 'joy'. Expression, therefore, is not only artistic and creative—it is fundamentally practical and transformative.

With this in mind, we may find that expression can be seen as the dynamic interplay between the circulating inner energy of our patterned identifications and our 'outer worlds.' Through intentional expression, we clarify and reinforce circulation through the energy channels of our etheric body which further conditions the activities and effectual behaviors of our physical geographies. In this way we can find that each moment becomes an opportunity to embody and consciously manifest our chosen states - something we may simply refer to in our training in the Arcane School under the occult term of 'service.'

This continuous interplay between identification and expression naturally unfolds into becoming—the final, culminating stage of this fiery triangle. Becoming may be seen as the integration and synthesis of our identities and expressions into a fully lived reality - the realization of potential, the crystallization of energies previously held in thought and imagination made active, alert and lucid. In-Becoming we enter the transformative state wherein our chosen identities no longer exist solely as entries in our imaginary notebook or as intentional 'as-if' expressions; rather, they become integral, undeniable parts of who we are as living breathing aspects of Life Itself. They in-form as interdependent behavior(s), in-fuse above to below, and in fact dictate the terms and conditions of our burgeoning creative agency in service to our group and our group's collective progress.

As we engage with this practice of intentional identification and expression, we can gradually become, etherically and physically speaking, the very energies we have consciously chosen. We can move beyond temporary states of joy or wisdom into a permanent embodiment of these qualities. We can evolve from merely practicing kindness or compassion into becoming an incarnation of kindness, compassion and/or Love Itself.

In this state of becoming, we can find our self-standing, not just metaphorically, at the very center of our own life—fully aware, empowered, and aligned. Our personality life, now an undistorted reflection of our highest aspirations, our deepest truths, and our most radiant potentials.

As we continue this group effort, we can remember that limitations are always self, or soul imposed. The identities we choose, the energies we express, and the states we embody are entirely within our power to select and cultivate. We are not bound by past identities or external impositions. Instead, we have the inherent freedom to write new entries, create new expressions, and manifest new realities as it best serves the needs of our group and the time. Ultimately, we can each of us, in our own unique way and in our own appropriate time come to embody a truth once spoken profoundly and simply by the Christ: "I and my Father are One."

Thank you for sharing this time together today - may the energies of abundance, prosperity, and generous love circulate freely through the interwoven triangles of our group environment, resolving all karma, all accumulation and all harmful magnetic conditions.

May light, love and power restore the Plan on Earth.

Wesak Festival 2025: The Spiritualisation of Desire

Christine Morgan

Welcome everyone to the Taurus full moon meeting and the celebration of the Wesak Festival, more about which will be said a little later on. The peak time of the full moon is tomorrow at 12.55 EDT. The power of group meditation is enhanced at the time of the full moon due to the energies that are flowing freely between the sun and the earth, and this alignment allows individuals and groups to intensify their approach to the Spiritual Hierarchy – the centre of Love on our planet, as well as to Shamballa – the centre where the will of God is known.

The higher interlude of 2025 that we are now in, sees the ending of one stage of endeavour by the Spiritual Hierarchy and the beginning of another. The closing cycle, referred to as “The Stage of the Forerunner,” aimed to establish a path of resonant interplay between the human and spiritual kingdoms in preparation for the first stage of the Hierarchy’s externalisation. Group sensitivity to the energetic rhythms of this next stage and its expression through group radiation is a goal worthy of our most ardent efforts. While any new dynamic can undoubtedly take much time to establish itself, a fresh impetus may be detectable at a relatively early stage.

Added to this, we are told in *The Externalisation of the Hierarchy*, that “the great General Assembly of the Hierarchy” is due to take place in 2025.¹ It is indicated that at this Assembly “the date in all probability will be set for the first stage of the externalisation of the Hierarchy.” In the years following this Assembly, discipleship groups will no doubt work diligently to become extra-sensitive

to Hierarchical impression in order to formulate new ideas and ways of preparing contemporary minds for the reappearance. Now is the perfect time to begin this work – with the forces of enlightenment that are now streaming forth from the constellation of Taurus. As they charge the earth’s inner atmosphere, a thinning of the veils occurs between the spiritual and human kingdoms bringing a sense of fusion and unity. This is the high point of the spiritual calendar, and the joyful anticipation of this occasion is captured perfectly in the keynote of Taurus: “*I see and when the eye is opened, all is light.*” Let’s pause now and then say together the Gayatri:

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 whole duty
As we journey to thy sacred feet.

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Many of us will be familiar with the Festival of Wesak and the annual ceremony that is said to take place in a Himalayan valley attended by the Christ and members of the spiritual Hierarchy. Through this ceremony and ritual, the Christ and His disciples magnetise the planetary ethers in preparation for the energies to be received, which they then duly absorb and radiate throughout the planet. At the climax of this festival, the Buddha is said to appear and give His blessing. In the book, *The Externalisation of the Hierarchy*, we read:

“...The annual return of the Buddha to bless His people everywhere and to convey the message of wisdom, light and love to humanity—coming as He does from the very Heart of Deity Itself—is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. Year by year He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion, and that man is not alone. To bring this recognition about and to make this appearance possible, a living Triangle of Energy is created and focussed through three great spiritual Individuals, Who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek.

The Buddha, the Illumined One, the Revealer of the light and the wisdom which come to us from sources far greater than our planetary Life.

The Christ, the Son of the Father, the World Saviour, the Redeemer, The Lord of Love.

...Their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy They wield and seek to transmit. It is this stepping down process which takes place at the time of the May Full Moon, and it is brought to a ‘focus of transmission’ by the massed intent of the Hierarchy and the massed demand of the world aspirants and disciples—itsself drawn forth by the massed need of the people of all lands.”²

These words illustrate not only the eternal presence of Divinity but also the level of cooperation that takes place between the Christ and the Buddha, both of whom we will be holding in our thoughts during meditation. Together, they are perfect representations of Love-Wisdom, and their

close working relationship as Brothers of Revelation has brought increasing levels of Light, Love and Purpose into human consciousness down the ages. It is a poignant truth that down the ages much blood has been spilt through religious conflicts, given the close relationship between their respective origins. Esoteric writings inform us that Krishna was, in fact, an earlier incarnation of the Christ before He inaugurated the Christian epoch by overshadowing the Master Jesus. The Master Jesus, in turn, later overshadowed the great initiate Mahomet giving rise to the Muslim faith. It is not surprising then, that a golden thread of truth runs through these and other world religions, as they are ultimately all linked to the same source.

Working with this all-encompassing sense of religious truth and unity are those who are either consciously or subconsciously sensitive to the energies released by the Lord of the World, the Buddha and the Christ. The new group of world servers are people from all backgrounds, religions and philosophies, who are responsive *as souls* in varying degrees to the higher influences that are pouring into human consciousness at this time. Collectively, they act as an organ of vision for humanity and upon them the illuminating rays of Taurus constantly shine. Taurus is said to hide the entire secret of divine purpose and reveals it by touching and opening the eye of light in those who are ready to use that which it conveys for the greater good. The group is symbolised by the bull of Taurus rushing forward towards divinity and leaving a trail of light in its wake to illumine the way for those who follow. Together this group of servers, like their elder brothers, are “agents of revelation” and all who serve and love their fellowmen *as souls* are part of this group process, helping to create the path of return for the Christ.

The Wesak Festival is a great reminder that eventually, the whole of humanity will realise its glorious destiny to become a receiving and transmitting station between the higher and lower kingdoms of nature. Perhaps we could say that for most of history, it is the human being that has been the real “missing link” in the evolutionary chain. It seems that humanity is starting to realize this as millions of people are searching for greater truth and meaning while at the same time showing a

sense of concern and responsibility for the welfare of others, as well as the animal and plant kingdoms. There is a fierce conflict occurring in the inner lives of many people at present as they are turning to face themselves and realising some of the darkness within. This is a “lesser revelation” that precedes the path of illumination. As the darkness within the human psyche is realised, a great cleansing and purifying takes place and the struggle to shift identity from an intense individualism to a more group-oriented spirit has begun. It is at this stage when the Buddha’s great truth is realised – that desire is the root of all suffering.

Most students of the Ageless Wisdom will be familiar with the Buddha’s Four Noble Truths that arose from His enlightenment; simply stated they concern: the truth of suffering, the cause of suffering, the end of suffering, and the path that leads to the end of suffering. Together, they reveal that the energy of Desire enables us to be active in the world, but without right direction, it degenerates into a craving for the sensations arising from interactions with matter. This craving is the cause of suffering.

The relationship between desire and suffering operates under the great universal Law of Cause and Effect. In Buddhist philosophy it is called “The Law of Dependent Origination,” and is based on Buddha’s simple yet profound formula:

When this is, that is. From the arising of this comes the arising of that. When this isn’t, that isn’t. From the cessation of this comes the cessation of that.³

The central agency at work in this formula might be called the *germ of desire*, the word ‘germ’ variously described as “the origin of something that develops,” and the “rudiment of a new organism in an existing one”. In the book, *Esoteric Healing*, a germ is described as “the first effect of an original cause.” [pp 320-1] With this understanding we can apply the Buddha’s formula to two of the great needs cited in the Alice Bailey writings during the second World War, which sheds some light on how national germs of desire have developed into the global problems of today. She wrote:

“The Axis nations need to grasp the teaching of the Buddha as He enunciated it in the Four Noble Truths; they need to realise that the cause of all sorrow and woe is desire—desire for that which is material. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that ‘no man liveth unto himself’ and no nation either, and that the goal of all human effort is loving understanding, prompted by a programme of love for the whole.”⁴

From the perspective of the “germ of desire,” we might regard nations as cells of light struggling to grow into a worldwide social organism but contaminated by a virus that lives within each cell – a parasite that encodes the cell’s proteins with its own desires replacing the synthesis which is essential for the structure, function and regulation of the social organism. While each cell displays a measure of group aspiration and growth towards the light, the virus thrives in darkness, replicating itself within the host to further its own separative desires. This viral materialism is evident in most, if not all, nations today. This is likely to have been one of the reasons behind the recent pandemic, for pandemics are the anarchic rampage of involuntarily lives in the etheric body of the planet, which are indiscriminative and take little note of personal karma.

Pandemics are in large part, the result of the misuse of the building energy of love-wisdom that nations should be using to create the new world organism in the light of the Christ principle. The time of the pandemic momentarily reignited the vision of world unity, but this opportunity was not seized, and the glimmers of wealth and status diverted the vision once again. Somehow the germ of the Christ Light has to be revitalized in the nations that they may grow vigorously towards international synthesis. This is the meaning of the enigmatic biblical phrase “The Desire of All Nations”. The Alice Bailey writings inform us that a germ of desire lies in the emotional nature of every nation, but it is

“a basis for progress...” It is “the subtle force behind the ‘flags of all nations’... behind the flag is a point of power which is the point of inspiration to the soul of the people.” As it germinates, “we shall then have a nation, galvanized into activity by interior spiritual energy... the nation will then be linked up—through the point at the centre—with the source of divine inspiration, which is one for all types, all nations and all races in time and space.”⁵

This process is the same for individuals as it is for nations. The spiritualisation of desire into aspiration and love has to take place throughout the peoples of all nations and inaugurate an era where human relationships are elevated to an entirely new level outside of the distorting forces of time and space, and into the realm of pure energy. Here relationships are direct and undistorted. Krishnamurti wrote that it is only when we can see without any preconception, that we are able to be in direct contact with anything or anyone in life. People know each other through the images they form of one another by thought, not through direct experience. Images create space between us and what we observe, and in that space, there is conflict. When we are single-minded, however, and completely attentive, there is no observer or thing observed. There is no separation, only the state of attention, which is total energy.

“When there is space between you and the object observed,” he writes, “you will know there is no love, and without love, it is not possible to reform the world or improve it no matter how hard we try. When there is space there is conflict, when there is true silence, not based on the stopping of thought... but on something indescribable – a timeless state, a wide expansive ocean – only then in this presence, do we become a living mind which has “no centre and therefore no space and time. Such a mind is limitless and that is the only truth, the only reality.” *Freedom from the Known*. p110 (adapted).

These words provide a vision of the mind that is in both the Christ and the Buddha, a supreme state of enlightenment in a boundless field of universal relationships, the foundation of which is love. To materialise this vision of the future and help make of it a reality, we have to act whole-heartedly in the present without calculation or reservation, making sure that the only light that guides our vision is the light of love, wholeness and unity. This is the spiritualisation of desire to the extent that all thought of the self and its endless ‘bucket list’ is obliterated by the light of a greater vision. Desire is not wrong in itself, but constantly needs refocusing throughout the evolutionary journey until, on the path of return, it becomes the overwhelming desire to cooperate with the Divine Plan of God. The planetary rulers of Taurus come to humanity’s assistance here, Venus, the exoteric ruler and Vulcan the esoteric ruler. The combined energy of these planets can help to stimulate the will-to-love in human consciousness, eventually to the degree that it can *fire the entire world with the spirit of relationship*. While Venus facilitates the emergence of the love principle through the directing power of the mind, Vulcan is “the god of beneficial fire”. Together these influences have much to contribute to the blazing spirit of relationship we envision permeating the world.

This is a vision to hold in mind in connection with the Wesak Festival as an alignment takes place between ourselves and the spiritual Hierarchy, the Christ, the Buddha and the Lord of the World. We approach the higher sources of truth, tapping into the bountiful, redeeming light that surrounds us. Holding our minds open to these forces of enlightenment, we work to spiritually rejuvenate our world. We visualise the energies of Wesak building and the Christ and the Buddha preparing to transmit those potencies that will condition the planet throughout the year ahead. As brothers of revelation, their work continues to lift a ravaged world up towards the realm of truth and beauty. Our co-operation in meditation forms an essential part of the hierarchical chain, and through transmuted desire and a silent, fiery aspiration, the light of Wesak is shed abroad, in our hearts through our group, and throughout the world.

References:

1. *The Externalisation of the Hierarchy*, p. 530.
2. *Ibid*, pp 286-7.
3. *Dependent Origination*, Rigpa Shedra. Rigpawiki.org
4. *Glamour: A World Problem*, pp 165-6.
5. *Discipleship in the New Age, Vol II*, p. 273.