

Arcane School Conference

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Keynote:

*“Let the fires of the group life destroy the veils hiding the
Father’s Face.”*



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SATURDAY PUBLIC SESSION

The Arcane School – New York Saturday afternoon opening

Christine Morgan

Good afternoon everyone and a warm welcome to you all at the 3 West Club here in New York, as well as to our online participants from around the world. This afternoon's sessions are being broadcast in Spanish as well as English.

The annual Arcane School conference season always starts here in New York within the lighted energies of Wesak, the Buddha's Festival, which we celebrated yesterday. Working within its energetic influence, we are mindful that the distribution of these potent energies needs to impress human consciousness both locally and far beyond our immediate environment.

The keynote that we are working with this year at our three conferences is: *"Let the fires of the group life destroy the veil that hides the Father's Face."* It is inspired by the following text from what the Tibetan refers to as "the Old Commentary" and is entitled, "Discipleship and Pain:"

"Use pain. Call for the fire, O Pilgrim, in a strange and foreign land. The waters wash away the mud and slime of nature's growth. The fires burn the hindering forms which seek to hold the pilgrim back and so bring release. The living waters, as a river, sweep the pilgrim to the Father's Heart. The fires destroy the veil, hiding the Father's Face."

In this passage, "the Father" is the planetary Logos, Sanat Kumara, God. And we have put the keynote into the context of group work, group progress and group service to humanity. The keynote can be interpreted in many ways and at many levels. We won't, therefore, interpret "the veil" as a singular phenomenon, but will discuss it as a generic term covering the many different veils that are referred to in the Ageless Wisdom teachings and are encountered at various stages on the spiritual path. We will also discuss them in terms of the forces of illusion, glamour and maya which are obscuring the light of reality from humanity, and how the work of a discipleship group can help to progressively destroy them and, in the words of the Great Invocation, "Let light and love and power restore the Plan on Earth."

Hopefully, our work with the keynote this weekend will also deepen our understanding of what it means to live and serve in the aura of the school group and how we can intensify its energy so that it serves ever more efficiently as a beacon of light in human consciousness. Our aim is to strengthen the bridge of communication between the inner and outer realms, and in the words of the Mantram of Unification:

Let pain bring due reward of light and love.
Let the soul control the outer form,
And life, and all events,
And bring to light the Love
That underlies the happenings of the time.

In the spirit of this mantram, and as part of our work to act as a bridge between the spiritual hierarchy and humanity and evoke the conditioning energies of the new era, we are now going to work with a New Age Symbol that was given to Foster Bailey. It is a symbol that provides a succinct but potent representation of some of the energies that are available at this time to help usher in the new age.

Holding a point of spiritual tension at the centre of the symbol, the equal armed cross, our task is to sensitise ourselves to the energies flowing from the Christ and the Divine Lives that stand behind Him. It is a powerful means of occult service, of assisting in the inauguration of an era of peace, enlightenment, and goodwill.

At this time, the world's problems seem overwhelming, but we know that there have long been prophecies and forecasts of the disruption that will precede the approach of the Christ and the Hierarchy. Old patterns of thinking are being rapidly broken down of necessity, but there are also those spiritual patterns of thinking that developed which are the achievement of the passing Piscean age and which are to be kept and fused with the new potencies of the Aquarian age. Foster Bailey noted that "It is the perfecting of this blend which is the supreme task of the Christ at this time. A blend which must be achieved which is suitable to the condition of humanity as it is now".

So let us proceed to reflect together on this symbol and open ourselves up to the potencies they represent:

Let the fires of the group life destroy the veil hiding the Father's Face

Curtis Hoffman

I'd like to begin this talk with a challenging quote from the 20th Century Cretan mystic, Nikos Kazantzakis, from his book *The Saviors of God: Spiritual Exercises*:

"Fire will surely come one day to purify the earth. Fire will surely come one day to obliterate the earth. This is the Second Coming. One day the entire Universe will become a single conflagration. Fire is the first and final mask of my God."

In order to explore this theme of fire, I am going to take you on a journey through the macrocosm and the microcosm, similar to the way in which the Tibetan deals with the subject in His *Treatise on Cosmic Fire*, but brought up to date with more recent scientific discoveries. The main principle to keep in mind is the Law of Analogy: "The things which are above are as the things which are below, and the things that are below are as the things which are above, for the working of the miracles of the One." This Law of Analogy is fundamental to all esoteric teachings, and even though the correspondences may not be exact, there are general similarities at every scale. The analogy I will ask you to consider is one in which a spherical outer form contains within its core a zone of potent energy creation and destruction, or what esotericists refer to as "life." We may think of the outer form as the "veil" which hides the face of the Life principle within.

Where science and esotericism currently do not yet see eye to eye is in the attribution of consciousness, or life, to the great macrocosmic beings esotericism posits in our teachings. As meditators we know this "life more abundant" because we experience it in our meditation work. Science insists upon concrete proof, governed as it is by the Fifth Ray, which concentrates upon the study of the "garment of God". However, there is considerable scientific interest nowadays in consciousness (or "information") as an inherent property of the universe, along with matter and energy. And esotericism also posits that consciousness is the product of the interaction between these two qualities.

We begin with our planet Earth, which we understand is the body of a Planetary Logos, Sanat Kumara. The outer surface of the Earth with which we are familiar conceals numerous layers, down to its core. While the core used to be thought of as solid iron/nickel under great heat and pressure,

recent scientific discoveries are suggesting that it acts more like an ionized gas, or plasma, with carbon atoms whizzing across it at great speeds. Plasmas are a higher state of matter than gases, and they may be the fourth etheric subplane which the Tibetan predicted would be identified by science by the end of the 20th century. This more fiery description is in line with the First Ray quality of energy and will. In our solar system, this Ray is attributed to the planet Vulcan. Astronomers have searched for this planet for almost 200 years, without success, but the ancient Romans knew just where Vulcan's forge was: beneath our feet. They also regarded the same location as the home of the deity representing the other First Ray planet in our system, Pluto. One possibility to consider is that every planet veils an aspect of Vulcan/Pluto, or First Ray energy, at its core. Perhaps the recent revelation of this energetic center is to be associated with the evolution of our Planetary Logos towards Earth becoming a Sacred Planet?

When we think of fire, we most often think of our Sun. Esoteric doctrine states that there are three layers of the Sun: the outer layer, characterized by Fire by Friction, a middle layer, characterized by Solar Fire, and an inner core, characterized by Electric Fire. Modern solar science confirms this, and as the Sun is entirely made of plasma we may think of these layers as the 5th, 6th, and 7th subplans of the etheric. It is in the core that fusion takes place, where hydrogen fuel is transformed into helium, resulting in a huge radiation of heat, on the order of 15 million degrees C. Esoteric doctrine associates the outer layer with the Third Ray, the middle layer with the Second Ray of Love-Wisdom, and the core with the First Ray of Will or Power - but also in the role of the destroyer.

Our Sun is only one of between 100 million and 400 million in our galaxy, the Milky Way. Many of these stars are now known to have families of planets like ours does, and more are being discovered every year. Our solar system is part of a "local group". In esoteric literature, these include the Pleiades, Sirius, and the 7 stars of the Great Bear. Sirius, associated with the Second Ray, is indeed a very near neighbor, being only 8.6 light years away. The stars of the Great Bear are associated with the First Ray, are about 80 light-years away, and move together as a group. The Pleiades are much further away, a cluster at a distance of about 440 light years, and they are associated with the Third Ray. Typically, they are said to be 7 in number, but in actuality this is a birthplace of stars with more than 1,000 identified to date. These three groups are still "local" in the sense that the entire galaxy is estimated to be about 87,400 light-years in diameter. The Tibetan suggests that the 7 "local" solar systems are part of a larger group of 7 groups, which in turn are part of 7 yet larger groups, making a total of 343, or 7 cubed. However, to achieve the number of stars now estimated to make up the Milky Way, one would need to raise 7 to the 10th power!

One peculiarity of the Tibetan's writings is that He never explicitly mentions the Galaxy. At its center is a supermassive Black Hole, which has the potential to swallow light. It is now thought that every one of the trillions of galaxies in the universe may have such a black hole at its core, and we may speculate that not only does this function in the role of the fiery destroyer of form, but also as its creator. If you have read many of the Tibetan's works you may have observed that He has quite a lot to say about the entity known as "The one about whom naught may be said." Perhaps this is an oblique reference to the nothingness which is to be found at the center of a galaxy -- the event horizon of a Black Hole is literally on the margin between existence and non-existence. It is not that one cannot say anything about this, but rather that its fundamental nature is a naught. Some black holes are apparently the result of the fiery explosion of very large stars, but perhaps what is being witnessed here is the initiation of an advanced Solar Logos into a Cosmic Logos?

Turning our perspective from the very large to the very small, we know that an atom is also a spherical entity with a nucleus at its center, and that the transformation of protons into neutrons in that nucleus is capable of releasing a huge amount of fiery atomic energy, called the "weak

force", which can be used either for peaceful or warlike purposes: to create or to destroy. But each of the elementary particles in the atom is itself made up of yet smaller particles, called quarks, which lie on the border between existence and non-existence. Physicists distinguish 6 types or "flavors" of quarks: top, bottom, left, right, charm, and strange. One has to wonder whether, in accordance with the Law of Analogy, there might be a seventh quark of which they are all composed, which likewise transcends the boundary between existence and non-existence.

Atoms join, following the Law of Attraction, to form molecules which are the building blocks of matter: in the mineral kingdom, they form crystals; in the other three kingdoms they form cells. Each of these cells, likewise, has a nucleus which directs the functions of the cell. In addition, there are special bodies called mitochondria which are responsible for the heat energy of the cell. It is notable that the Tibetan also uses the word "cell" to describe the relationship of the human and deva lives within the body of the Planetary Logos, or of the Heavenly Men within the body of the Solar Logos, or of the Solar Logos and His opposite within the body of the One about Whom Naught May Be Said.

Our physical bodies are made up of trillions of cells, all generated from a single fertilized ovum and differentiated into their functions. According to the testimony of clairvoyants, our personality sheaths appear as a sphere, with their seven energy centers, described by the Tibetan as flaming 4-dimensional spheres. At their center is the Heart, which when awakened flames forth with Love for all creatures, and which impels us to express its fire as service in the world. Eventually, as the kundalini fire is safely raised, these centers will be superseded by the seven centers in the head.

As more advanced members of Humanity awaken to Soul influence, we are drawn into the periphery of the Ashrams of the Masters. This transforms the individual aspiration of the Heart into group fusion. Each of these Ashrams is likewise a sphere with a Master at its radiant center. A Master is one who has transcended the necessity of a material vehicle and thus symbolically stands on the margin between what we call physical existence and non-existence. As we move closer to the center of the Ashram, we, too experience the "flaming, drenching life that floods the fourth when the fifth is known."

Finally, the Hierarchy of Masters itself is itself such a sphere, with the Christ at its center. We should recall that He advised his disciples not to touch Him after His resurrection, due to the amount of spiritual fire He embodied, and that they were touched by "tongues of fire" at Pentecost. The Christ, in turn, expresses the will of the Planetary Logos, and this brings us full circle back to where we began. In this New Age, it is the groups of disciples working in cooperation with the Hierarchy whose fiery aspiration will blaze a trail for the Reappearance of the Christ. To that goal, let us rededicate ourselves as a group!

God is Love and God is a Consuming Fire: The Burning Ground Experience

Daniel Lumanauw

There is a familiar esoteric statement that "God is Love" and that "God is a Consuming Fire." At first, these can feel like two very different ideas, one pointing toward unity, inclusiveness, and harmony, and the other toward intensity, pressure, and even destruction. But in my experience, and in reflecting on daily life, it seems possible to approach them not as opposites, but as two aspects of a single process within the development of consciousness. The consuming fire may be understood as the activity of life bringing into awareness those areas where we are still limited or identified, while love appears more as the capacity to remain present with what is revealed, allowing it to be understood and gradually integrated.

In the current environment, both individually and collectively, there seems to be an increase in pressure, polarization, and reactivity. Situations arise more quickly, and differences of perspective can more easily lead to tension. In my own experience, especially within a demanding work environment, I notice how quickly reaction can take over, how the impulse to respond, correct, or defend can arise almost immediately. From an esoteric point of view, this condition can be approached as a kind of “burning ground,” where patterns within the lower vehicles, physical, emotional, and mental, are more exposed. These patterns, which may be understood in terms of glamour and illusion, tend to shape perception in ways that are partial and often reactive. We may find ourselves responding from past impressions, projecting into future outcomes, or reinforcing separation through subtle forms of comparison.

In everyday experience, I notice that much of our response is shaped by partial perception. We tend to react from past impressions, project into future outcomes, or position ourselves through comparison, better or worse, right or wrong. Each of these carries a fragment of truth, but rarely the whole. What becomes more apparent over time is that without some form of conflict or tension, these partial views often remain unchallenged. Each individual can stay within their own interpretation, and there is little movement toward a more complete understanding. In that sense, conflict is not only disruptive, it is also revealing. It brings attention to the limits of our perception and creates the pressure that makes us question our certainty.

A simple analogy that helps me reflect on this is the familiar story of several individuals encountering an elephant while limited in perception. Each touches a different part and arrives at a conclusion that is not entirely incorrect, but incomplete. One, feeling the leg, concludes that the elephant is like a pillar, solid and stable. Another, touching the side, experiences it as a wall, broad and encompassing. Another, encountering the tusk, perceives it as a spear, sharp and precise. Another, holding the trunk, finds it to be like a snake, moving and responsive. And one, touching the ear, describes it as a fan, subtle and shifting. Each perception reflects a real contact, yet difficulty arises when that contact is held as the whole.

What seems important in this analogy is not that any one of them is wrong, but that each is incomplete. The tension begins when identification with that partial truth becomes fixed. What starts as observation gradually becomes assertion, and then defense. In that moment, the burning ground appears, not as something imposed from outside, but as the natural friction that arises when partial truths come into contact and cannot easily be reconciled. Without that friction, each individual might remain within their own fragment, with no impulse to expand beyond it. The conflict itself brings attention, and that attention can begin to open the possibility of a more complete understanding of the whole.

At a broader level, it may also be observed that certain focal points of intensified energy, centers of force, can amplify this burning ground effect across large groups of humanity. These centers of force are not the cause in themselves, but they act as carriers through which particular patterns become more visible and more widely experienced. In this sense, one can observe how the distortion of superiority is being strongly expressed and amplified through certain centers of force, producing division, assertion, and a heightened emphasis on separative identity. At the same time, another pattern, living in the past, can be seen in the reactivation of historical memory, where past grievances, identities, and unresolved tensions are brought forward into present consciousness.

These two patterns, while different in expression, both contribute to the current burning ground. The distortion of superiority tends to separate and elevate, reinforcing division, while the pull of the past tends to anchor perception in memory, making it difficult to respond to present conditions with clarity. When these forces interact on a large scale, the level of tension increases

significantly, affecting not only those directly involved, but also the wider field of human consciousness.

Yet, as with individual experience, it may also be possible to consider that within these intensified distortions there exists the potential for the revelation of essence. The exaggeration of superiority, when seen clearly and without identification, may reveal a distorted expression of the recognition of value, pointing toward a more balanced understanding of the worth inherent in all forms of life. Similarly, the strong pull toward the past may, when brought into awareness, reveal the underlying need for continuity, meaning, and right relationship with history, which can eventually be transformed into clearer perception and understanding.

In practice, what I notice is that there are moments, still not consistent, but gradually more frequent, where reaction is not immediately followed. There is a brief pause, sometimes just a few seconds, where I can observe what is happening rather than fully identifying with it. This often feels like a small inner separation, where the reaction is still present, but not entirely in control. This may relate to what is described as the development of the “Observer,” and perhaps an early stage in the building of the antahkarana. The outer situation may not change, but the way I participate in it begins to shift.

From that place, it sometimes becomes possible to see that my own perception, while not entirely incorrect, is also not complete. The same may be sensed in relation to others, that their

view, even if different, may also reflect a partial contact with reality. This recognition does not immediately resolve the situation, but it changes the tone of engagement. There is less urgency to defend, and more space to consider. In that space, a different quality of awareness can begin to emerge, one that feels more inclusive and less reactive.

Over time, I also notice that what initially appears as distortion can reveal something more balanced underneath. What shows up as rigidity may be connected to a need for stability. Emotional intensity may reflect a capacity for connection. Sharp judgment may point toward a developing clarity. Reactivity may indicate an underlying responsiveness. And what feels like fragmentation may gradually open into a more inclusive awareness. These shifts are often subtle and not always consistent, but they suggest that within each distortion there may be an underlying quality that is seeking clearer expression.

In this way, the “burning fire” can be understood as that which brings these patterns into awareness through pressure, while the “loving fire” may be experienced as the capacity to remain present with what is revealed, without immediately reacting or rejecting. The two seem to work together. One exposes limitation, and the other allows that limitation to be gradually integrated into a wider understanding. When both are present, experience itself becomes a field of transformation.

From the standpoint of group work, and particularly in relation to the New Group of World Servers, the question then becomes less about how to oppose or correct these outer expressions, and more about how to respond in a way that does not reinforce the same patterns. If the distortion is separation, the response may need to be inclusive. If the distortion is identification with the past, the response may need to be a steadier presence in the present. This does not imply passivity, but rather a form of participation that is less reactive and more aligned with clarity, goodwill, and harmlessness.

In practical terms, this may involve holding awareness without immediate judgment, recognizing the presence of glamour or illusion both within oneself and in the surrounding field, and consciously choosing responses that support right human relations rather than division. It may

also involve a willingness to remain within the tension of opposing viewpoints without collapsing into one side or the other, allowing a more synthetic understanding to emerge over time.

So, in reflecting on the original statement, it seems that the consuming fire and love are not separate realities, but phases of a single movement. The fire reveals where we are identified and limited, and love allows those limitations to be included and understood. Through this ongoing process, what begins as fragmentation may gradually move toward a more conscious sense of wholeness, not by removing difference, but by recognizing it within a larger unity.

And perhaps, in a practical way, the question is not how to avoid the fire, but how to remain present within it long enough to see what it is revealing, and to respond in a way that contributes, even in a small measure, to the emergence of greater clarity, inclusiveness, and right human relations.

As we come to a close, it may be helpful to hold a simple reflection: that the tensions we encounter, whether in ourselves, in our relationships, or in the wider world, may not be conditions to be avoided, but opportunities to see more clearly. What appears as conflict may be revealing the limits of our perception; what feels like pressure may be inviting a pause; and what we often experience as distortion may carry within it the seed of a more balanced understanding. If even briefly we are able to stand as the observer, without immediate reaction, without taking a fragment as the whole, there is the possibility for a different quality to emerge: one that includes rather than excludes, that seeks to understand rather than to defend. In this way, the fire that exposes and the presence that integrates may be seen as part of a single movement, through which our responses become a little more steady, our perception a little more inclusive, and our participation in group life a little more aligned with right human relations. Perhaps then the question is not how to step out of the fire, but how to remain present within it long enough to recognize what is being revealed, and to respond in a way that contributes, even in a small measure, to the emergence of greater clarity, goodwill, and a more conscious sense of unity.

Discipleship and the Dissipation of Glamour

Kathy Newburn

Hello everyone. Thank you for being here to work together during these days of distribution of the energies of Wesak. This great Eastern Festival of the Buddha carries with it the note of His teaching on the way of release from suffering through the transmutation of desire. This dovetails with our theme for this session of the conference – Discipleship and the Dissipation of Glamour. The Buddha and His arhats struck a major blow to world glamour and with the unfolding externalization we are already entering a period that will bring about a much greater blow, carried forward under the jurisdiction of the Christ and a much wider field of arhats, initiates and disciples.

As you know, Wesak occurs under the overshadowing energies of Taurus—that great sign of discipleship, symbolized by the Bull of God, that fighting creature that rushes forth on a straight line with its one eye fixed upon the goal and beaming light. This sign is a symbol in the heavens of alignment and here on Earth qualifies the new group of world servers. At Wesak the alignment that is established extends outside our planetary life altogether, to distant sources and along the created beam, light and illumination are released into our world. For Taurus is preeminently a sign of light and we in turn are light-bearers.

It is through events such as these, gatherings of groups of people who have consciously prepared themselves to work together with the available energies, that we provide an inlet, a collective

channel, and a consequent sensitive auric field upon which higher impressions can be registered, concretized and released into our world. And when such events take place in key planetary centers, at high points of the spiritual year, the opportunity is magnified both vertically and horizontally and the Plan of love and light is forwarded.

Our consideration of the dissipation of glamour comes at a time when the fogs and mists clouding life in the three worlds are particularly dense, challenging us to see clearly. Such conditions always arise at the ending of an age, when there is a clashing of forces between that which is outgoing and that which is incoming. We each have our part to play in aiding the Forces of Light to clarify the field for ultimately all outer change stems from changes within consciousness. All the tools used by the forces of materialism to distort and manipulate humanity towards their purposes have to find their higher correspondence by those aligned with the Forces of Light. We have the advantage because these tools establish relationships that extend both vertically and horizontally, beyond the realm of the material world and into the Aquarian dispensation. Great turning points in the history of humanity, points when the tide has turned as if miraculously towards victory of the Forces of Light, are not random, not a stroke of luck, an uncanny change in the weather but rather come as a result of the group's ability to forge those inner bridges within consciousness through which the hand of God becomes the directing general.

The situation today could be compared to the stage in a woman's labor—the stage of transition. This is the time of the most intense pain, when the birth pangs come on fast and furious. During this stage the consciousness shifts and through the use of the breath as a means of centering, a woman becomes able to rise above the pain by achieving a heightened point of focus. As we pass through this transition period on the global stage we are asked likewise to become clear and focused, knowing that a process far vaster than ourselves is playing itself out in birthing a new world.

Ironically, one of the encouraging things about this time is the growing disillusionment on the part of humanity everywhere. This is a stage in the soul's journey. Disillusionment eventually enables people to see more clearly as they begin to step back and question the narratives, and to judge things and make decisions for themselves rather than through someone else's lens.

At an earlier time, another major turning point in the history of this country, in a speech before Congress, Abraham Lincoln asked the people of his day to become disenthralled—to free themselves from shackles, bondage and deeply held yet limiting beliefs. From one angle he was relating this demand to the ravages of slavery but on another level he was calling for a more subjective, spiritual goal—to disenthral themselves from life in the three worlds, from the things here which captivate, fascinate, charm and ultimately disempower us as the result of preoccupations with that which is unreal and nonessential from the perspective of the true self, the soul.

Lincoln said that if we could disenthral ourselves as a nation we could solve our problems. He said, “the dogmas of the quiet past are inadequate to the stormy present.” It was a plea for overcoming conditioning and apathy and asking instead for a rethinking of how to creatively solve the massive, existential challenges standing before the nation at a crisis point. Over the centuries the glamour of enthrallment has only magnified hence the thickness of the glamour in which our world finds itself, an attack taking place upon the astral plane. But as a result, many people are disenthraling themselves, daring, using Plato's cave analogy, to leave that dark, illusory land and brave the light above and learn to handle its radiance. As people tire with things as they are an opportunity opens, slowly opening which works out on a much larger, global scale. At this turning point, people the world over are becoming receptive to that which lies beyond the veils of this world.

Members of the new group of world servers have left disillusionment behind, they hold the vision and those within the heart center of the group life have a clear understanding of what is transpiring

beneath the surface of the outer chaos and what needs to be done to aid the Forces of Light. As a result, we step back from too much preoccupation with the maelstrom of information and observe events from the soul's perspective, the divine Observer that stands detached and follows the middle way. Working at the dissipation of glamour cannot be accomplished if we have our own agendas that we wish to see implemented. Instead, it is the soul's agenda that must prevail.

In the book *Glamour: a World Problem* it's said that in order to successfully play our part in the dissipation of group or planetary glamour we must couple our work with the dissipation of our own individual glammers. For only through this means do we free ourselves to become of service on a wider playing field. The glammers to which the disciple is subject are largely related to the shortcomings or weaknesses of the personality ray and these must be studied, determined and transmuted and the strengths of the soul qualities brought into play.

In the Tibetan's translation of sutra 33 in Book II of Patanjali's Yoga Sutras we read, "When thoughts which are contrary to yoga are present there should be the cultivation of their opposite." In a translation of the same sutra Charles Johnston provided another dimension to the depth of the original Sanskrit by highlighting the essential work of the creative imagination in linking the astral and mental bodies when he wrote, "When transgressions hinder, the weight of the imagination should be thrown upon the opposite side." Through this use of the creative imagination truth can be ascertained. In Alice Bailey's commentary in *The Light of the Soul* she wrote that these two steps of visualizing and imagining leads to the creation of those thoughtforms that can then become manifest in the physical plane life. This generates energy and vitalizes the etheric body. When this same process is carried out collectively, the group becomes the vehicle for etheric vitalization on a wide scale.

Working effectively with the dissipation of glamour, either individually or as a group, has two primary results. The first and obvious result of successful work is the satisfaction of seeing the gradual dissipation of the glamour. This liberates the person, the group and the world for a fuller expression of the soul. The second result of working with the dissipation of glamour is the seeing of the Real, which the Tibetan describes as "a terrifying experience, brother of mine." Light reveals and at each turn of the spiral of the Path we are confronted with ourselves—both our personality self and our solar self as the Dweller and the Angel meet. Surely this is terrifying as the veils which have for long shielded the personality from itself, are rent and the individual stands face to face with the light of the Angel as truth stands revealed. It's said that the Masters of Wisdom must undergo substantial training in order to prepare their vehicles to withstand the aura of humanity. We, too, need training to stand within the intensity of light that will and is emanating from this august group.

As the soul takes the lead individually and collectively, it can dispel the terrors that might ensue upon the path. There is our central theme in the effective dissipation of glamour, working as soul-infused personalities and groups, drawing upon the united strength this union demonstrates; there is our vital and essential means of service, using the tools at our disposal. No matter what we can do with the opportunities that exist in our daily lives, and we all have them, here is one essential form of service for the infused personality—so to align ourselves with the available energies within ourselves, our group and within the planet and then to channel those energies, so to transform life in the light of those energies, so that they can radiate and stimulate the soul center in the three worlds of human evolution—mental, emotional and physical.

Small Group Discussion Questions

Saturday - Public Session

Discipleship and the Dissipation of Glamour

The forces of materialism are today concentrated on the astral plane where glamour operates like a dense and blinding fog obscuring humanity's ability to see clearly and to choose the right. As humanity passes through a type of Dark Night of the Soul experience, what role can the New Group of World Servers play in lighting the way and dissipating this fog?

How do we navigate this ending of an age, when all things are seen through a glass darkly? How do we transition from an age of Idealism into the oft times stark realism which the 7th ray and Aquarius are ushering in—a time when all things are being shouted from the rooftops?

Heart, the Fifth Principle, and the Living Germ

Steven Zagoudis

As we enter this session on *Esoteric Training: The Living Science of the Soul*, it is important to recognize what is meant by a "living science." This is not theoretical knowledge, nor the accumulation of spiritual ideas. It is a practical discipline of consciousness—an applied process of transformation. It concerns the refinement of the human instrument and the alignment of personality with soul so that life itself becomes the training ground.

In this sense, we are not simply participants in a discussion, but co-workers in a shared experiment. The Tibetan reminds us that true esoteric work is group work. It unfolds within a field of shared intention—where each of us contributes to a collective effort to think clearly, love more inclusively, and serve more effectively. This science is dynamic. It evolves through attention, discipline, and application.

Within this framework, our subject—*Heart, the Fifth Principle, and the Living Germ*—is not abstract philosophy. It is a practical key. It points to the mechanism by which consciousness is refined, to the bridge through which the soul impresses the mind, and to the role of the heart in ensuring that this process serves the greater good.

There comes a turning point in the life of every true student when reliance on external authority begins to recede. Public opinion, long accepted as a guide, loses its hold. In its place emerges something quieter but more certain—an inner recognition of right. Public opinion must give way to the individual consciousness of right.

This transition is not easy. It requires courage, because it asks us to stand inwardly alone. It requires discrimination, because not every inner voice reflects truth. And it requires discipline, because the pull of conformity is strong. Yet without this shift, the mind remains conditioned by collective thought-forms and cannot serve as an instrument of the soul.

When this inner recognition awakens, it often appears fragile—like a seed newly planted. It can be overshadowed by doubt or drowned out by the currents of mass thinking. The Tibetan describes it as a *living germ*. This is not merely symbolic language. It is a precise description of a dynamic principle within us—the higher potential of the fifth principle, the mind.

To understand this, we must consider the role of the fifth principle. In esoteric psychology, the true spiritual man is composed of energies of all seven principles. The fifth principle—mind—

occupies a central position. It stands between the lower nature and the higher triad. It is the bridge. It is where the human and the divine meet.

But this bridging role is not automatic. In its lower expression, the mind is separative. It analyzes and divides. It is concerned with form, detail, and distinction. This function is necessary, but incomplete. When confined to this level, the mind reinforces fragmentation and isolation.

Transformation begins when the mind is lifted into its higher function. This is the domain of the *Manasaputra*—the “Son of Mind”—the divine aspect of mind within the individual. Here the mind becomes illumined by the soul. It aligns with purpose. It reflects a greater intelligence.

At this stage, the relationship between mind and love becomes essential. Love is not sentiment. It is a cosmic principle—the force of cohesion that holds all things in right relationship. It is inclusive and unifying. When the mind is permeated by this higher love, it changes fundamentally. It becomes a vehicle of synthesis rather than division.

This is where the heart assumes its deeper significance. Esoterically, the heart is non-emotion—it is a center of life through which the energy of the highest love can flow. The heart encapsulates the ideas of freedom from emotional reaction through impersonality and spiritual poise. When the eye of the soul is awakened, it is also an organ of inclusive awareness. When the heart and higher mind are aligned, thinking itself is transformed. Thought becomes an act of service. Perception becomes participation in a larger reality.

Without the heart, the mind may become brilliant yet detached; at a decisive stage on the path, what appears as “coldness” is in fact a desirable quality of the heart—an impersonality that frees consciousness from glamour, sentiment, and personal reaction. Without the mind, the heart may be warm yet misdirected. Their integration is essential, for only through the union of a clear mind and an illumined heart can the living germ of the consciousness of right steadily grow and mature.

This germ must be “employed and concentrated” until it is seen in its true proportion. This is a statement of method. Development of the higher mind requires active engagement. We must apply this inner sense of right consistently—in thought, in decision, and in action.

Each time we choose clarity over reaction, we strengthen the germ. Each time we align with truth rather than convenience, we nourish it. Each time we widen our perspective through the heart, we accelerate its growth.

Gradually, the germ expands. What begins as a fragile awareness becomes stable, luminous, and inclusive. The mind reflects a higher intelligence. Insight replaces speculation. Understanding replaces opinion. There is a growing alignment with something greater than the personal self.

At a certain point, we recognize that this expanded consciousness is not self-generated. It arises through alignment with the Universal Mind—the underlying field of intelligence. The individual mind becomes a point of contact with this greater reality. The mind is the thread leading back into the Universal Mind. It is a pathway of return—from limitation to universality.

With this realization comes responsibility. Thought is no longer private. It contributes to the collective field. Clear, heart-centered thought strengthens truth in the world, while confused, separative thought reinforces illusion.

This is why the cultivation of the higher mind is essential. It is not abstract—it is practical. As individuals develop this capacity, the collective consciousness of humanity begins to shift. Public opinion yields to principle. Reaction gives way to understanding.

The “divine flower” of the mind is not merely an individual achievement. It is part of a larger emergence—a humanity capable of expressing the soul collectively. The heart ensures that this emergence is guided by love. It anchors the mind in relationship and reminds us that knowledge exists for service.

As we continue, a subtle shift occurs. The effort to think rightly becomes less strained. Alignment becomes more natural. The boundary between inner and outer begins to dissolve. We begin to think not as isolated individuals, but as participants in a larger field.

This is the beginning of true group consciousness. It does not erase individuality—it fulfills it. The individual consciousness of right becomes an expression of the Universal Mind, working through a disciplined and aligned personality.

Throughout this process, the heart remains central. It stabilizes, integrates, and offers quiet assurance. It ensures that the mind's work serves the whole. There is a consistent emphasis on steadfastness, impersonality, and quiet joy in service. The disciple is not asked for perfection but for persistence—to hold the mind steady in the light, to return repeatedly to inner alignment, and to stand as a point of tension between the higher and lower worlds. This tension is not strain; it is poised readiness. Through it, the soul's energies can flow into daily life.

There are times when the path seems unclear—when the light dims and external pressures mount. In these moments, alignment is tested and proven. By remaining steady and refusing to yield to fear or glamour, the disciple becomes a point of strength within the whole.

The journey of the living germ is not walked alone. It is shared with all who strive toward the light. The flowering of one mind becomes illumination for many. The work of discipleship reveals itself as an act of love—the offering of a refined and uplifted mind in service to humanity.

The living germ exists within each of us—the seed of higher mind and the potential for alignment with the Universal. It may appear small, but it is alive, and because it is alive, it can grow.

Our task is to nurture it—to give it attention, discipline, and love. To trust the inner sense of right, even when it stands apart. To cultivate the mind as a bridge to something greater, and to anchor all of this in the heart so that the unfolding is guided by love and expressed in service.

If we do this, the promise is assured. The germ will expand, the flower will bloom, and the thread of mind will lead us into the living reality of the Universal Mind—where heart and mind are known as one, and the work of the individual is revealed as part of the greater whole.

This is the path. This is the opportunity. And this is the quiet call each of us is invited to answer.

Perfect Faith and the Radiant Way

Rob Cline

We've gathered together today to affirm and celebrate our connection with each other as students, aspirants and disciples, and to reaffirm our alignment with Hierarchy and our commitment to the unfoldment of the Plan. We acknowledge the group as the one body of expression and continuously endeavor to merge and blend our individual efforts with the greater effort of the group. For each student this is a very personal and oftentimes lonely endeavor that requires the sacrifice of all that hinders, obstructs and delays. In the beginning, spiritual aspiration is a feature of the personality, drawing attention away from the familiar in brief glimpses of what

could be. Then, eventually, as we gather evidence and gain recognition of that fuller life held secret within ourselves, the poles reverse, and the consecrated personality becomes a feature of our spiritual aspiration.

It's been said that faith is the substance of things hoped for, and the evidence of things not seen. As pledged disciples we are tasked with the development of perfect faith; but what is perfect faith? Perfection in the eye of infinity is an eternal process of unfolding, and perfect faith can be considered as a commitment to the reality of spiritual evolution by participating in its process. The disciple gathers the evidence of things not seen and transmutes the substance of things hoped for into a fiery affirmation of the Divine.

Perfect faith requires fearlessness; a fearlessness that sends thoughts aloft and directs the fiery action of the Heart to burn away all that conceals reality. Perfect faith is not blind; it flows outward from within where perfection already exists but is yet to be recognized. Perfect faith is motivated by Love and demonstrated by a life of discipline, magnanimity, friendliness and gratitude.

As we progress with esoteric training, acquire knowledge and attain a certain level of skill in action, we also acquire greater responsibility in relation to the group. Our time becomes an asset that serves both our personal daily life and the spiritual life that we are in the process of creating.

Sporadic effort is no longer an option and our daily thoughts are consistently self-monitored and directed toward the good, the beautiful and the true. We acknowledge the authority of the Soul and seek Its input at every turn. Yet, even at this level of spiritual attainment, we struggle. The world seems to have other plans for us as we strive to become who we were meant to be, and the potency of thought that we have developed through esoteric training has yet to guide us to perfection. This may be so with many; it is certainly so with me, but the outlines of the Path are a reality now, and the guideposts are visible. The preliminary work has been accomplished and foundations have been laid. Trust in the teaching has brought us to the point of no return. The old form no longer provides what is necessary for the new life to flourish, so now is the time to build the Temple. The work of construction is borne by each of us individually, and the structure is built from the details of our lives, gathered from experience and commensured with the Divine.

What are the next steps to be taken upon the radiant way? How do we embrace the reality of discipleship and apply the fruits of our spiritual progress to the common good? The common good is truly the object of all our efforts toward our own perfection. This is the challenge of discipleship; the disciple must forge internal union by means of one-pointed concentration, introspective tension and honest self assessment, and at the same time we must live and breath love towards all in selfless service. Mastery of the mind brings us to the threshold of the heart. In the heart the union is completed and the goal attained. Intuition guides thought and selflessness guides action. True selflessness comes not from the absence of individual consciousness, but from its expansion into the greater self of the group. Group consciousness is the goal of our endeavor as we continue our work in the advanced degrees of the Arcane School curriculum. Our faith in the process has led us to discoveries and recognitions which affirm the correctness of the path we've chosen. We cannot, at this point, do anything but hold firm in our faith and explore further into the subtle and fiery worlds.

The fiery heart is at the center of group life and the engine of selfless service. It is the magnet that unites all with the One, and also the power that burns away the veil. As we gather together today with perfect faith in the reality of the One Life, we are reminded of the power of the group to accomplish what we each alone are incapable of, and this fact should inspire all of us to carry on with that perfect faith to transmute the hope of humanity into a divine reality. The circumstances of each of our lives differ in various degrees with our fellow travelers along this path, and we each

must work within the constraints of our environment, utilizing every opportunity to serve, yet seeking only closer relations to the group with no thought of self. Selflessness is a quality most valuable to each of us; a quality that is difficult to attain, and even more difficult to maintain, as we strive to extricate ourselves from the dominance of a well developed individual personality. It requires the power of spiritual intention; that overriding sense of responsibility which draws us out of our comfort zone each and every day to fulfill the demands of service. Selflessness moves our center of gravity out of the personality and into the group. We acquire fearlessness, because we no longer identify with the world of credits and deficits. Fear can't gain a foothold where there is no personal want or desire.

How do we best put into practice the knowledge that faith has driven us to uncover, and how do we best direct the energy of the Heart into our daily lives? Toward ourselves, discipline is the mode of operation; we struggle and strive toward enlightenment and perfection. We utilize the tension created in that struggle just as an archer utilizes the tension of an extended bow to propel the arrow. The obstacles that arise along the path provide us the means to develop strength to overcome and move forward. Toward our fellow travelers, we apply the method of magnanimity, friendliness and gratitude. Love for humanity guides our actions, refines our thoughts and shapes the quality of our speech. We wield kindness, embody harmlessness and bear light. We reach upward in faith and outward in brotherhood, forming the living cross of discipleship. We lift as we rise.

In gratitude we recognize that all we have is all we need to follow the plan and fulfill the purpose for which we were chosen in this, our present moment in time. We fear nothing, as our faith in the power of Hierarchy is firm and active in our hearts and minds. Through magnanimity and friendliness we kindle the fire in the hearts of others. In self-forgetfulness we release our personal power to the group and add to the fire that destroys the veil and reveals the Father's Face.

SUNDAY PUBLIC SESSION

Welcome and Opening

Michael Galloway

Every year, this conference serves as an important point of creative tension for the Arcane School group. We might even say that it is an experiment in the externalization of some part of its subjective or inner life. It is of course a partial expression (in one sense), not least because only a very small selection of the student body is featured here today, and there are many students who elect not to participate in the activity side of the conference at all.

We keep in mind that Arcane School students throughout the world are ceaselessly engaged in a project of externalization. This is done through the medium of everyday living and along their chosen line of service, each according to their own rhythm and under the jurisdiction of their own souls. The objective life of the Arcane School comprises the daily magical work of all its members in their totality. This is of course the same for every esoteric group.

Esoteric Training makes a clear distinction between the subjective and objective, between the inner life and its outer expression, between the soul and the personality, and it does so in order to rightly unite the two. The soul, we recall, is not the form; it is formless. This means that it is neither the form on the left, nor the form on the right. The soul is the life which animates all forms, perhaps the human form most of all. The soul is the evolving self, the bringer of life and light. It is quality, it is cause, it is consciousness; it is the Thinker, the Observer, the Director of the outer life and all events.

Soul consciousness is group consciousness. Wherever the soul is present—there is the group. This means that even a single person, soul-infused, possesses at all times the strength and power of the inner group, the Ashram, behind them. Esoterically speaking, a team of individuals working together towards a common objective is not a group. A group is a collection of souls who are subjectively organized to bring about certain movements in consciousness. Like-mindedness, shared aims, shared ideology, even shared projects may unify us at one level, but group consciousness—true group consciousness—is founded upon a shared ontology, a shared being, not a shared form.

This is one of the reasons why the Arcane School so easily comprises such an incredible diversity of thinkers. We span many dozens of nationalities, from even more professions, all holding very different opinions and interpretations of world events and what they mean for humanity and its future. There are some who tend to align with a more progressive worldview, others who tend more conservative, many who insist on neither. None of these matters, because the forms one chooses to work through have very little, if nothing, to do with our esoteric work or the group consciousness upon which it is founded. Our work is rooted in consciousness and expressed in and through forms, not the other way around. Our work can be likened to the revelation of the golden thread of truth which can be found woven throughout the full diversity of humanity's thought-life. Esoteric work is founded upon identification with the weaver of this thread, not with what is being woven.

Throughout her life, Alice Bailey repeatedly emphasized that the school was an experiment in esoteric group work. To be an experiment means to be in a process of discovery. It means a spirit of enquiry and investigation; it means being, at all times, in humble and honest pursuit of the truth. It is a truly scientific process, based on observation and experience.

Esoteric enquiry requires detachment from what we think we know and the strength to relinquish even and especially those things which are closest and most dear to us personally. But perhaps most of all, it requires a willingness to allow oneself to be changed, fundamentally, if what one discovers demands it.

Esoteric knowledge is discovered through a living process. It has to do with the revelation of the real within and through the unreal, or the subjective within the objective. It is therefore based on experience, specifically it is a knowledge which is evolved by the soul through its experience in form. It is therefore not a knowledge which can be taught. It cannot be learned from reading a book nor can it be communicated by a teacher; it must be discovered through the application of the living powers of the soul within the field of service. All of the outer knowledge we acquire, through books and study simply provide a framework for the inner Knower to break forth and to manifest.

It is for this reason that, in its early stages, all esoteric training has as its sole aim to bring about the manifestation of the inner man, the soul, the knower who is also called the Christ within. Until this is done, there can be no esotericism. There can be study of esotericism, there can be the practice of esoteric techniques and meditations, but not esotericism. Esoteric training aims to support an understanding of the real and the good which is based upon a direct perception and experience of the higher worlds. Only the soul can do this.

Cultivating this strength and power to live and to become and to bring forth the soul is in part behind the School's somewhat unorthodox decision not to hold classes or to congregate for instruction. At an outer level, the school is a self-led correspondence course. And, while students do receive monthly support from a trained group of secretaries and commentators, they are left otherwise to themselves. This is in keeping with a time-honored truth that the disciple or esoteric worker is self-taught and progresses forward on the path unaided and through their own innate power to become.

This year's very exalted keynote comes at a time when aspirants, disciples, and all people of goodwill are called to hold themselves in readiness and at a high point of spiritual tension and alignment. All signs indicate that we are approaching an initiatory crisis of planetary proportion—one which, we are told, will affect all kingdoms in nature and from which no member of the human family will be exempt.

We are told that when Christ, the World Teacher, reappears He will bring a revelation for which we have today neither words, nor even the conceptual framework to understand. The Tibetan speaks about it variously as the Mystery of the Ages, as that which the revelation of the soul veils, and as Life more abundant.

In this year's keynote, we might draw some broad parallels to this imminent revelation. The keynote refers to the revelation of the Father's Face and the lifting of the final veils—states of consciousness and being only possible through high initiation. And so, in both cases we are faced with the yet incomprehensible, one perhaps imminent and just beyond the threshold of where we, as a group, currently stand and another much further away.

There is a deep sacredness in confronting that which cannot be known. When faced with what is for us unknowable and ineffable—that which is superlatively great—there is little that one can do other than to simply behold it—to behold its greatness, its power, and its majesty.

This simple and quiet experience of 'beholding' can be a deeply esoteric one, especially when brought into the higher interlude. This power 'to behold' is anchored objectively in a deep reverence and humility, but subjectively in the indomitable truth that the highest God also permeates us, we are in Him and He is in Us, and we can know ourselves in Him just as He can know Himself in us.

This great mystery is also embodied in the 17th Chapter of the Gospel of John which the Tibetan says was written under the influence of the energy emanating directly from the Buddhic vehicle of the Christ—a vehicle which is the same as the Buddha's and plays a special role in the revelation which they jointly will bring.

Similarly, in the Upanishads we read:

To the God Who is in the FIRE and Who is in the waters;

To the God Who has suffused Himself through all the world;

To the God Who is in summer plants and in the lords of the forest;

To that God be adoration, adoration. (Sh'vet Upanishad, II.17.)

This passage, which is also included at the beginning of A Treatise on Cosmic Fire, gives us an important psychological key, one which points to how to understand the relationship between microcosm and macrocosm, and the great mystery of subjectivity or of Self which spans them both.

Challenges to Discipleship

Maya Costley

Greetings everyone, on this last day of the Wesak full moon period. The group has received and been highly stimulated by the Taurean energies pouring in at this high point of the spiritual year, offering many opportunities to increase the group's power to serve humanity. This is also true for someone entering the Path, for as an aspirant enters the Path, he or she leaves behind

the involutory wheel of the zodiac and in a dramatic reversal, begins the voluntary ascent back to the source of life. Whereas, previously, they were here to experience form, now on the reverse wheel they must master and transcend it. This is the Great Work, the path of initiation, which involves a great struggle between the soul and the personality and, like Hercules, many tests and trials must be undergone to free oneself from earth's material grip. As disciples we have consciously invoked this journey and through its many fiery trials, are hoping to increase our ability to serve also. Crises and challenges are inevitable in our lives as we seek the razor-edged path, between the two great lines of force, doing the work of lifetimes in possibly just one or two.

A misunderstanding may arise in this process that a crisis is a sign of spiritual weakness or failure, when in fact it is the soul seeking greater freedom. A greater ability to express oneself through the personality vehicles demands the destruction of all that hinders or has become stagnant or crystallized. There may also be fear that we don't appear to have it "all together" and so hide our struggles from others. Christ, in the Bible, said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." His lesson for us here is that attachment to form creates a crisis for the soul seeking to advance spiritually. We must make space for the new, by letting go of the old, but it creates a crisis for the personality as we choose to sacrifice mental, emotional or physical attachments to all that we may hold dear, so truth and freedom can be known and realized.

The Tibetan referred to these difficulties with initiation when he spoke of the allegory of the ancient Jewish people who were once God's chosen people, and as the most spiritually advanced people on Earth, God offered them the opportunity to ascend into a greater light. But to do this they would have to let go of their attachment to everything materially. Most chose to ascend, but some turned back and this turning back caused a great crisis, for by choosing the material over the spiritual they rejected the possibility of initiation. This allegory is a warning for all on the Path of the danger of attachment to form. Until we learn the lessons of detachment from it we will stay stuck within the lower planes of material consciousness and block soulful energies which may be seeking to express themselves through us.

Alice Bailey is famously quoted as saying, "if you don't have a crisis in your life, then make one." In it she urged us not to be afraid or ashamed of the crisis, rather to adopt an attitude of curiosity and opportunity it offered, to climb out of matter and reunite with the Father. Crises and challenges, therefore, should be seen as necessary to a life of discipleship and it is not a question of whether, but when it will occur. Crisis can be used as a catalyst for our meditation on form, and as disciples who have chosen to incarnate during a time of world crises, we must also work through the karma humanity has accumulated, by taking responsibility for our portion of it. This was also the Buddha's teaching, that all life is suffering and that this suffering is born of attachment. A popular phrase has arisen that when a crisis or challenge happens, we should "lean into it" to investigate the pain and suffering, as a way to know its deeper meaning for us.

As disciples we can further ask, "how will this experience help us achieve greater integration and fusion with the soul and improve our ability to serve?" Every crisis or challenge can and should be viewed as a divine archetype seeking manifestation in our lives. In the School we learn to observe everything with detachment to see it as the symbol or pattern of soul energy. In the Ageless Wisdom this is understood through the principle of, "energy follows thought." In a life of discipleship we know there are minor and major challenges, or smaller or larger lessons we are learning. Each lesson has the potential to release consciousness from the thrall of matter to achieve a higher vision of life and, hopefully, a deeper understanding of matter from a more detached, divinely indifferent and dispassionate perspective. When our trials are finally over, and we are safely on the other side of the bridge, into our new level of consciousness we can then view

it with greater detachment. Then the cycle again, with new crises and challenges, offering new opportunities to achieve even greater levels of freedom in our ability to serve.

In “Initiation, Human and Solar,” the Tibetan describes a disciple as, “one who has pledged to do three things: know the Plan, cultivate the powers of the Soul and serve humanity.” Each of these actions necessarily creates a crisis for the personality, as we attempt as souls to lift our personalities focus from one of self-interest, to one aligned with the Plan and the Father's will. With that we encounter resistance in the form of crisis. Through these selfless actions we, as members of the New Group of World Servers, are creating a new civilization based on the Aquarian principles of Goodwill, group, consciousness and right human relations. The Plan, held within the hearts and minds of the Masters and all disciples, is also responsible for much of the crisis and turmoil in the world. This major shift will continue to happen as the Piscean Age wanes and these Aquarian goals are better understood and realized within humanity. Through this a new paradigm is being forged, by all who identify themselves as souls, and as cells within the body of humanity and our greater planetary life, invoking greater light and life from the Father, and raising all lives higher with it.

In the entrance questionnaire to the Arcane School, potential students asked, “have you counted the cost of entering the path?” Many say yes, as they have reached a tipping point in their lives and are seeking alignment with their souls, whatever the cost. Therefore, should we think that this crisis will stop as we continue to seek greater freedom and truth? The “Tibetan Book of the Dead,” is also called, “the teaching that liberates upon hearing,” and is read to the dying to help them achieve enlightenment and release from the thralldom of matter. The Buddha in his compassion left many teachings such as this to liberate beings from suffering. The Arcane School training is also a path for those dying to the ego, so the soul can be realized within one's heart and mind. As we continue to meditate on the keynote for the conference, let us invoke this fiery energy of the Father to destroy all that veils and hinders us from greater soul expression, and let our crises and challenges be welcomed, and offered up intentionally in service to humanity.

How Are Crisis and Challenge Necessary for a Life of Discipleship?

Shulamit Irish

Let us begin with a deep reflection from Khalil Gibran: “Your pain is the breaking of the shell that encloses your understanding.” These words open space of what it means to meet life fully—

Until you have felt the depth of resistance within yourself, the threshold into deeper life does not open. Crisis and challenge are not mere obstacles; they are the mechanisms by which the disciple's soul moves from personality-driven living, toward alignment with higher purpose. Without them, the disciple would not develop the strength, clarity, or alignment required for service. It is here, in this living tension, in the currents you cannot avoid, that the disciple is confronted with limitation and opportunity. Many challenges arise from the pressure of the soul itself, testing and drawing the disciple into deeper awareness. Each point of tension becomes a mirror, revealing attachments, illusions, and areas yet to be claimed by higher consciousness.

When the field of shared life moves, it moves with a force that engages every part of you. You step in, and immediately tension rises. Everything presses and tests you, revealing what you carry and what has yet to be surrendered. Floating above life is impossible; you are in it, pressed by it, shaped by it, in the heat of engagement. In this crucible, subtle faculties of the soul awaken, the latent energies and impulses that attune consciousness and prepare the disciple to navigate the currents of higher life.

As the sound of the word crisis is heard in the mind, something remarkable begins to reveal itself. The sound evokes Christ-is... While the two words do not share the same root, mystically, they converge at a turning point of the soul. Crisis becomes a sacred call, the moment where the old self must give way to the new. It is a turning point on the spiral, a moment of reckoning where conscious choice defines the path forward. Crisis invokes the heart of Christ, awakening Christ consciousness, calling the disciple to surrender personal will —Thy will, not mine— and move into alignment with the rhythm of soul law. In this offering, the disciple experiences the necessary tension of crisis, the vibration that lifts the soul to the next level of awareness.

The ego is pressed like grapes in a wine press, just as the contraction of birth releases the divine spirit. In Hebrew, *mashber*—crisis—also signifies a birth stool, hinting at the labor inherent in this spiritual passage. This labor is twofold: the effort of the press, and the travail of birth, both uncomfortable, yet necessary for the emergence of something new. Together, they express the redeeming work of higher spiritual energy upon the substance of the material world. Here, in the pressure, the disciple is invited to release self-centered attachments, illusions, and personality driven strategies, offering them upon the altar of the inner fire, opening to the guidance of the soul. On the cross of matter, the death of the false allows the higher self to manifest, and through this birthing, the soul begins to claim its vehicles—the physical, emotional, and mental instruments—aligning them in the light of the soul’s purpose.

The friction of inner resistance and the upheaval of familiar habits are necessary. They shatter the tomb of individualism and self-interest, revealing the limits of personal will and the potency of conscious alignment with principle. In these points of crisis, revelation emerges. The disciple begins to notice how efforts to bend circumstances to personality desires are ineffective in the work of the soul and begins to see how true strength, soul-perception, and readiness arise through surrender.

Consider a simple moment: a conversation turns unexpectedly sharp, a sudden responsibility lands on your shoulders, a decision must be made without delay. Fear, hesitation, avoidance all arise first, but something steadier begins to hold. You observe, you choose, you act. Each moment flows into the next. Each challenge calls forth capacities not yet fully present. Crisis and challenge are the very means by which the disciple is trained to respond consciously, to absorb pressure without being dominated by it, and to act in alignment with the principles of soul impulse.

Engagement with the group, or the shared field of life, amplifies this work. As it is written in *Concentration and Meditation*, “no aspect of the self can reach perfection until the self as a whole is perfected. And as the wholeness of each self is indissolubly entwined with every other aspect of the universe, it follows that life must move along the path of becoming as a single unit or not at all... There is no such thing as sacrifice. There is only opportunity to serve.”

Here, we recognize the theme of this year’s keynote, which reminds us, “Let the fires of the group life destroy the veil hiding the Father’s Face.” In this crucible, the fires of the group illuminate what has remained hidden, revealing limitations and attachments not yet surrendered. As it is revealed in *The Rays and Initiations*, the disciple is invited to recognize that, with the assistance of the group, he embodies the Father aspect—the creative will, and first cause manifest in form. Each challenge carries both weight and purpose, preparing the disciple to handle greater currents, higher energies, and the responsibilities of service. Nothing is wasted. Every encounter, every crisis, is a step in equipping the soul to contribute to the creation of a new world. Through this, the disciple is gradually prepared to stand steady within greater forces, within the greater life it serves.

Meister Eckhart reminds us: “The soul must long to be alone with the fire of God within itself.” To stand in that fire is to confront fully one’s potentials, limitations, and resistances, without flinching in the crucible of life’s pressure, where conscious contact with the soul is tested, revealing the

readiness and usefulness of the individual as a vehicle for higher purpose and service. The rhythms of crisis and revelation form a cycle: intensity gives way to reflection, reflection to renewed engagement, and engagement to deeper insight. As the soul navigates these cycles, principle begins to move through the aspirant, shaping perception and action. In this living, breathing field, challenge and crisis are essential vehicles of spiritual evolution. They transform resistance into readiness, friction into revelation, and trial into the strength necessary for service. As the Tibetan teaches, “Through recognition of the decisive crises in life, the disciple gains the strength to stand alone and detached.

Alejandra Burkett
Translated from Spanish

To think about the life of discipleship is to regard Humanity as a world disciple and as a planetary center in living relationship. The six stages of discipleship outlined in *Discipleship in the New Age, Vol. I* are successive stages of a process which go far beyond the individual and carry profound group consequences. Through them, the very consciousness of the World Teacher may come into contact with humanity. Truly, “we have no other life intention.” Such a situation requires attention to “intention,” which translates into choice and direction. In a meditation from the School training, we ask ourselves weekly: “*Is the purpose of my personality focused and expressed in accordance with the Hierarchical intention—to the extent that I am permitted to know it?*” The transformation of the personality implies that its will becomes that of the soul—in other words, that of the group.

Every crisis is a demand for the essential life to emerge. At the same time, the short-sightedness and deafening noise of social networks increase alongside human suffering, overwhelming human consciousness and veiling fundamental choice and direction. And it falls to us to meet the challenge of cooperating through group consciousness, through an “essential” alignment, with no intention other than the Hierarchical intention, synthesized in the words “will-to-good,” the producer of right planetary relations.

Now then, how are we to cooperate? One of the basic suggestions that has been given to us is: “...*Much will consequently occur to make man successful, provided he can preserve constantly a right orientation, purity of motive and of life, a stabilised and receptive emotional body and that inner alignment which will make his personality a true vehicle for his soul or self.*”¹ In this long process, there thus arises the need for sustained alignment and for a disciple familiar with the mediating quality of the mind, upheld by firm decision and intention. Such an adjustment “by fire” will inevitably lead to rhythm, balance, and stable vibration—to a note ever more attuned to the soul.

The will-to-good is translated as “essential love”; it implies the gradual refinement of the form in order to train it in the art of responding increasingly to subtler energies, thus allowing absorption toward the center of the life of discipleship. In this way the disciple proceeds from stage to stage, ever closer to the Master, the energetic center where meditation upon the Plan is a singular focus and way of life. The Hierarchy awaits such an approach, and for this the disciple needs to remain “in isolated unity” and detached, which may perhaps seem paradoxical within the Aquarian framework of group service. Yet we know that this refers to detachment from personalities, so as to consciously build the inner bridge that will enable right service to the Plan. For a certain distance is required in order to train oneself to observe with growing lucidity as the inner relationship with the divine Observer progresses, and the task of confronting one’s own glammers is undertaken.

¹ White Magic, p. 512

On the other hand, we are told that only through group formation is it possible to overcome the distortion of the human will, referring to group relationship and the radiant Soul illuminating the human mind. The soul, by its very nature, is group-conscious—in other words, it *is* the group. Do we understand this esoteric affirmation and its implications? Each student applies to his instruments the required refinement and consecrates the whole personality to being an instrument of the soul. It is this distance, this impersonality, that makes meditation possible and allows the *Antahkarana* to be built, which is the Path itself. The disciple then sets study and service into action as a constant radiation, so that they may affect the group work without identifying with the condition of “*a time of destruction, when the mountains that have been refuge fall from their heights...*” so that the seed of intuitive understanding may grow as a quality of the new civilization and culture.

Without detachment, how can liberation from the limitations of form be achieved? Through detachment, we first allow the power of the soul’s light to clarify the emotional body; then, once the personality is integrated, we enable the mind to function as the eye of the soul, and vision is attained. When the personality is willing to fulfill its proper function *to be an instrument*, the energies of the soul can transform life into a field of training that leads toward group consciousness. At this stage, crises are no longer averted, but consciously embraced. This path is marked by moments of clarity and others of darkness, of vitality and of learning the balance of opposites. Hence one must wisely heed the cycles, like the ancient sailors who waited attentively for the high tide in order to draw near the harbor. We are navigators upon a Sea of Fire; we need to master the ebb and flow of opportunity for all. It is that Fiery Sea, hidden beneath the garment of crises, that eventually leads the disciple to exercise due control over the emotions and the turbulences of separative thought, and to remain steadfast in building the bridge that unites human and spiritual consciousness. Then, by that burning path, one may participate groupwise in the destruction of that which hides “the Father’s Face,” and build that which will inaugurate the era of abundance and of a shared planetary life. This is possible only through group effort, and in the joy of trust.”

Lyratah Barrett

The dissolution of structures, traditions, and systems we are experiencing worldwide, caused by the shift from the 6th to the 7th Ray and from the Piscean to the Aquarian Age, is being activated by a 4R principle, the *Principle of Conflict (PoC)*. The PoC is the main characteristic of the 4th Ray of Harmony through Conflict. It keeps humanity focused on the Pairs of Opposites, Spirit and Matter, as witnessed through the lens of

right-wrong,

good-evil,

better-worse, etc.

This principle of conflict teaches through mishap, urgency, emergency, adversity, opposition, and betrayal. It is that grist for the mill that teaches through crises and challenges, how to integrate our physical, astral, and mental bodies to allow for the soul’s control. These pairs of opposites within the personality pass through the solar plexus, and the soul, ultimately, resolves any apparent conflict between the soul and the personality.

The PoC conditions humanity and has throughout history (Rays and Initiation, pp. 605). This principle teaches us discrimination, the ability to discern the Self from the Not-Self. We relinquish what is not needed to embody something real.

“Conflict is ubiquitous in humanity. It is an antagonism of energies, the mutual interference of two or more energies. The word conflict comes from the Latin “conflictus” or the act of striking together. It depends upon the hostile, repellent, discordant relationship.” Michael Robbins, *Tapestry of the Gods. Vol 1*, p. 90

Purpose of Crises and Challenges

It is through Crisis and Challenge, Conflict and Struggle that Harmony is manifested, but pressure is needed to acquire it. Like the butterfly that can only live once, it writhes and struggles out of the chrysalis to emerge through its own exertion. Assistance by an onlooker during this important stage deprives it of what it needs to survive, and it dies.

Crisis and challenges test our fortitude and insight. These experiences help us realize our true purpose and potential. Through facing crises and challenges, we gain wisdom, strength, and confidence as we discover our abilities. Our vision expands, and our hearts open, allowing us to better connect with the suffering of others. (Esoteric Astrology, p. 477)

The Effects of Crises and Challenges:

The effects of crises and challenges test our mettle, temper us for Ashramic work, and we can better assist those coming behind us. Resistance causes a “consolidation of consciousness within the lower personal self” (MR), creating an unwillingness to discipline or make the sacrifices needed for the cause; therefore, the student awaits another cycle in which to respond to the soul's call.

Two Tools of Power of Discipleship

Balancing the Pairs of Opposites:

Felt to be the most important in the disciple's tool bag of personal power is the ability to balance the *pairs of opposites*. These pairs of opposites, always aspects of Spirit and Matter, when balanced or reconciled, mitigate the power imbalance between them, releasing tension that results in harmony.

Formula:

We come to terms with the fact that nothing is strictly good or bad, right or wrong, true or false; that within us we hold both aspiration and desire. From the standpoint of the Law of Paradox, “it is that which touches into such high levels of vibration and low dense levels of vibration simultaneously that the entire area appears to be alive, and whatever is said about one level can also hold true about the next yet can also appear to be untrue.” In this way, the disciple comes to terms with the inner struggles of the solar plexus, thereby neutralizing the conflict through the Light of the Soul.

Detachment

The ability to view life through detachment is paramount. It draws us closer to who we are, without conditioning, allowing us to live without astral attachment. Our energies are available for Ashramic direction and utilization. *Detachment* is power.

In Summation

Crises and challenges motivate, direct, and shape us. Through them we go beyond our ring-past-ports, and “learn from discontent.” DK

We stand at the shift of an Age, propelled by crises and challenges unlike anything ever experienced. The crisis includes every department of civilization, from Education to Science and Religion. These changes are bringing us closer together, making us more accepting of our oneness,

fostering appreciation of our variations and differences, and encouraging fraternity and harmony, moving us “from the darkness to Light, from the Unreal to the Real, from Death to Immortality.”

Small Group Discussion Questions

Sunday - Public Session

Challenges of Discipleship

How are crisis and challenge necessary to a life of discipleship? Please reflect on your own experience and then share what you may have learned from it.

Use of the Interludes in the Externalization of the Hierarchy

Sarah Murphy

At the higher interlude, we enter into the mind of God—there, we know that all is well, for all is planned. We sense the purpose set forth by the Chohans. We contemplate what is meant to unfold, and what next right steps to take. During the lower interlude, we make it *real*. We adjust the energies of the physical plane, serve our fellow man, and make practical what we received during contemplation.

This is how we, as members of the New Group of World Servers, meditate the Plan into existence and how our work with the interludes in meditation serves in the work of externalization. And what is true for the work in meditation holds true for all the cycles in nature. For everything in nature moves in cycles, and right now, we stand at a particular moment in that rhythm: the close of the Stage of Forerunner, and the beginning of the higher interlude.

As aspirants and disciples working in the heart center of the New Group of World Servers, we make use of the higher and lower interludes: Every full moon, we open our consciousness to the extraplanetary energies available to us; every new moon, we strengthen the hands of the New Group of World Servers. Every year, we meet during the higher interlude at the Arcane School conference, and at the lower during Festival week. Thus we work as a group with cycles and with interludes.

Align. Pause. Precipitate. Pause.

The Tibetan encourages us: don't hurry, don't delay. Our lives move through cycles, like everything else. Sometimes things are difficult, sometimes rhythmic, sometimes arid. Through it all, flame by flame, we are released from the form side and gradually enter into group life and group work.

For it is only as we loosen the hold of the lower self that we can really join the group. And fitting ourselves for group life is important, for it is only as a group that we can begin to work with the higher energies, the will aspect, the Shamballic force. It is in the fire of the group life that the veil that hides the father's face can be destroyed. And we do our part to burn the veil *with* our group, and *as* a group.

Pause. Higher Interlude.

The Christ, the World Teacher, will reappear, bringing the Hierarchy with Him. The new world religion He will found rests on the principles of right human relations, group effort, and spiritual

approach. These are the very things that we, as members of the New Group of World Servers, are here to embody and demonstrate.

During the higher interlude of our meditation, we capture some of these ideas, sometimes receiving “*fleeting deep impressions*”; at others, detailed images, or symbols, or clear ideas, or vague niggings of a next right step. The higher interlude is a pregnant pause, filled with poised expectancy.

Life has interludes, too. Some of us have lives that fall in cycles of 9 years, others 7-years, some three years—but we all have our cycles and rhythms. Within those life cycles, we experience times when everything seems to be working out and we are on a roll. Our meditations and studies, the books and talks fascinate us. Our life rhythm is exciting. Group life has its cycles as well, pulsing as new members are assimilated and as members reach new expansions in consciousness.

Precipitation. The ideas we contact in the Higher Interlude stream down along our consciousness thread and enter our lower mind. The light, love, and power of divinity stream down along this line every time we use it. Every time we use it, every time we sit to meditation, we are honing, expanding, strengthening, widening, deepening, brightening the Pathway of Light which will allow for the reappearance of the Christ.

Pause. Lower Interlude.

The Tibetan, in *Discipleship In the New Age* volume 1, encourages one of his disciples: “*All life is cyclic and this is a point which disciples are apt to forget and overlook; they then find themselves discouraged when the intensity of feeling leaves them.*” Until we reach initiate consciousness, when we will walk “*ever a straight course between the pairs of opposites, serene and unafraid*”, we need to balance those pairs of opposites and have courage during the dry spells.

Having experienced a crisis during the phase of precipitation, after our alignment and higher interlude, we are at a low tide. During the “neap tide” periods, those lows might not be very low. However, during those life periods that echo the ‘Spring tide’ when the low tide is lowest, we might smell the rot of marsh. We are temporarily at an unpleasant standstill.

You might recognize this moment if you have ever received a letter from the Arcane School: Dear fellow student, we wonder about your plans... While the higher interlude is pregnant with expectation, the lower interlude can be dry, indeed. Instead of “*This Girl is on Fire*”, our theme song is more like “*Dream a Little Dream of Me*”. But seeds grow in the dark. The lower interlude is where we make the ideas from our contemplation practical. It is where we work the horizontal arm of the cross, serving God by serving our fellow man.

The Tibetan tells us that the use of the lower interludes is not possible for beginners. Only those who have mastered the five rules and five restraints can adjust the energies of the physical plane to materialize the results of the meditation, thus manifesting the Plan.

So, having adjusted ourselves as best we can to group life and group work, having done our utmost to master the rules and restraints, we fit ourselves to make use of the interludes. The crux of that One Work, we read in *Externalization of the Hierarchy*, is *to prepare men for the reappearance of the Christ*.

This is our first and greatest duty. And moreover, the most important part of that is to teach people “*on a large scale—to use the Invocation so that it becomes a world prayer and focuses the invocative demand of humanity*”. For the Christ to reappear, according to the Tibetan, humanity itself must make some changes: a start on establishing right human relations, built on a measure of peace, sharing, and freedom.

Align. Pause. Precipitate. Pause.

We gather, as members of the heart center of the New Group of World Servers, holding the keynote: "Let the fires of the group life destroy the veil hiding the Father's Face." *With* our group and *as* a group, we do our whole duty—from the highest ideas we contemplate, to the energetic adjustments we make on the physical plane. This is the first Arcane School conference of the new cycle. The Hierarchy convened in Conclave. The Stage of Forerunner has come to a close. A new cycle begins — and we are here, at the top of the inhale.

The Evolving Role of The New Group of World Servers

Albert McEntire

"Through the impression and expression of certain great ideas, humanity must be brought to the understanding of fundamental ideals which will govern the new age. This is the major task of the new group of world servers."

"By means of right inner activity and wise leadership, the NGWS will respond increasingly to the presented new ideas and will grow in strength, optimism, inner relation and interplay. They will and should become a strong united body in the outer world. The test will be to hold the inner subjective relationships and, at the same time, pursue the work in the world with united, intelligent effort and with success. The true values, based on goodwill and brotherhood and founded in man's innate divinity; must be skillfully preserved; the right use of opportunity, plus the consecrated utilization of world power will call forth that skill in action which comes from true dedication and right meditation. The New Group of World Servers is speedily gaining in momentum. The task ahead is immense.

The term NGWS describes the formation of highly intelligent groups, motivated by a sincere love for humanity and focused on selfless service to solve humanity's pressing problems. These three characteristics: right motive, selfless service and intelligence identify the group members. These groups are not a typical organization but a living organism responding to the complexity of life and adapting to it.

The Tibetan Master has said that the intention of the work of the NGWS is to balance the current chaos in the world, to interpret the new attitudes that will govern men in the coming New Age, and "to bring about the eventual synthesis and unification of the men of good will and of understanding into one coherent body (Esoteric Psychology, Vol.2, p. 669)."

The evolving nature of this group is not to be partisan and express hatred of opposing views but to work at a balanced view which will establish right human relations by the forces of goodwill. The men and women of goodwill who find themselves in polarized groups will find the unity and skillful means to do good work through the example of the NGWS. The NGWS is acting as the mediator between the Hierarchy and humanity; sometimes consciously, sometimes unconsciously. Part of our evolving work will be the dissipation of the illusions and glammers of the unenlightened human mind; like dogmatism and tribalism. Also, part of the work is emphasizing right values and preparing the way for the World Teacher. A good example of a group that reflects the three characteristics of the NGWS is Alcoholics Anonymous. With selfless service, right motive, and intelligent action AA has redeemed countless lives from alcoholism and also inspired similar groups to solve other devastating human problems. The narrower focus of AA contrasts with the wide scope of NGWS but the quality of anonymity and putting principles above personalities is similar in technique. In a Treatise on White Magic, the Master DK discusses the Oxford Group which the

Founders of AA used to develop The Steps and Principles of AA, the Tibetan used the Oxford group to describe what the new groups might resemble.

The formation of AA, its principles and its methods of service, recovery, and business started its evolution very close to the time DK introduced his idea of the NGWS back in the days of the Oxford Group.. The diverse nature of the individuals in the many AA groups in the World and there common purpose with their emphasis on recovery through service has made them very successful with solving the problem of alcoholism. I think the impersonality aspect of treatment is key. Studying and applying principles over personalities will be governing the success of the future serving groups.

The NGWS is going to evolve into a more active role of teacher of humanity until the conditions are met for the Reappearance of the World teacher. The teaching says that much of the work will be training and teaching humanity about the first two initiations.

New ways of thinking are being discovered by scientists in many different fields and it seems that there is a principle of synthesis that unites all these new ideas and ways of thinking. There are growing numbers of people who are waking up to the dire situation that we have gotten ourselves into. With the help of good science and dedicated lovers of humanity The NGWS will find and implement the solutions to the problems.

The NGWS have been with us since at least the middle 19th century and have been working in many fields. The enormous amount of knowledge accumulated is too much for one man or one group to utilize effectively. The evolving trend is that the members of the various groups of World Servers are beginning to recognize each other, communicate and share resources with each other. The beauty of this is the synergy that is developing between the diverse groups within the NGWS. Eventually this synergy will hit a critical mass producing a very powerful constructive force in nature that will direct the destiny of the world in the right direction the divine has set for us. Money and influence and place and power will not be able to block this force of Nature. This force of nature, a group of enlightened human beings, working with right motive and supramental intelligence and serving their fellow human beings is unstoppable. This turning of the Great Wheel of the Zodiac from one age to another will give impetus to the restoration of civilization on a more divine foundation. The world power will be put into the hands of the NGWS whose prior dedication and meditation has prepared them for properly directing it. As the Master of Masters has said, " The meek shall inherit the Earth." Don't misinterpret this. The Earth stands for power. The meek shall inherit the power of the Earth. The power to make all things new.

Humans have been under a great amount of tension and are now experiencing what is being called a' Meta-Crisis. If there is any faith left in evolution it stands to reason that this Meta-Crisis will produce a Meta-Intelligence to solve it. I am not suggesting that AI will solve this. AI is a test of humanity's ability to rightly govern the devas of the mental plane. I think the scientific Revelation of the Soul as a fact in nature is imminent. Sri Aurobindo's notion of the supramental intelligence and the overmind is beginning to manifest in the prepared human nature across the world (see, *The Synthesis of Yoga*). The experienced members of these groups around the world will help and train the others in right values and pure motives because without these basics they will not be able to integrate within the group. In other words, higher mind needs the Yamas and Niyamas to manifest. It is all about training and studying.

For now, the members of the NGWS that can penetrate into the Universal Mind and wrestle out the Divine Ideas for our benefit will have to teach these new ideas to the other group members and thereby reach all humanity. Some of us are concerned with more practical stuff that is at hand that

we can do now but we need a steady influx of new ideas to help us tackle all these problems. This is the evolving role of the NGWS.

Group Use of Sound: The Untapped Potential of the Great Invocation

Larry McKenna

As the Aquarian Age Word of Power, the Great Invocation is the focused expression of the Sound streaming forth from Shamballa, the center where the Will of God is known. While it's true that the potential of the Great Invocation remains largely untapped, genuine progress along these lines has been made by many integrated, soul-infused personalities using it daily since the final stanza was released to a shattered planet at the end of the second world war.

What may we ask, would be the result of the release of the full potential of the Great Invocation? The Tibetan answers, "The Great Invocation, rightly used ... could reorient the consciousness of humanity, stabilise men in spiritual being, disrupt and rebuild the planetary thoughtform which men have created in the past and which has had (and is having) such disastrous and cataclysmic results, and open the door into the New Age, thus ushering in the new and better civilisation. ..."1

The soul on its own plane possesses and employs all Words of Power and the formulas used in the practice of white magic. The Great Invocation becomes a true Word of Power only when the personality achieves alignment with the soul.

Along with other approaches to service employing the Great Invocation, participation in the work of the Triangles Network is a readily available opportunity for those wishing to help untap the full potential of the Great Invocation. The beauty of this form of group service lies in its simplicity and brevity concluding with the sounding of the Great Invocation. It's important not to underestimate the effectiveness of working in this way because as the Tibetan again reminds us, "Energy follows thought" and the work of the Triangles is that of directing thought."2

The work of the participants in the Triangles Network involves the invocation and reception of the energies of the three major rays by sounding the Great Invocation while they "imagine the hearts and minds of the human family being irradiated with light and goodwill, strengthening all that is good and true and of beauty in the world." (Lucis Trust Website)

But whether serving in the Triangles Network or any other form of group work in which the Great Invocation is used, there is a price to pay for assisting the Masters in the creation of the new world order in preparation for the return of the World Teacher. On this matter, the words of the Tibetan once again offer clarity: "When, therefore, I call the world aspirants and disciples to the use of the Great Invocation, I call them also to the "fellowship of Christ's sufferings"; this is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness. ..."3

Sharing in the fellowship of Christ's sufferings requires enduring hardships in similarity, although fortunately not in degree as those faced by Christ as He endeavored to communicate His message of love and the brotherhood in Christ of the human race, a message met with indifference or derision in Roman Palestine where the forces of materialism were at their zenith, as they are today in the world.

Only the Masters may deal directly with the streams of cosmic and planetary evil sustaining the forces of materialism on the planet. While sharing in Their work, disciples stand safely within the radiance and security of the Hierarchical aura and are shielded from undue harm.

When disciples sound the words, "let the Plan of Love and Light work out, and may it seal the door where evil dwells," a definite process is set in motion. Their personality vehicles meet the disintegrative and often painful purification that accompanies growth in spiritual being. In this they share, in lesser degree, the fellowship of Christ's suffering and His mission against evil. Through this experience they pass through their own resurrection from the tomb of matter and enter the higher realms of spiritual awareness.

As the Piscean Age draws to its difficult conclusion, the stage is set for the spiritual regeneration of humanity in Aquarius. From within the esoteric heart of the Cross of the Crucified Christ, the Sound of Life released through the group use of the Great Invocation goes forth. It meets with violent opposition from the sound of Death, which governs the disciples of selfish materialism who remain indifferent to the suffering that they inflict upon their fellow human beings. This is the tragedy of our times.

It is in lawless conditions such as those of the present that World Saviors appear when the need and demand are strong enough; it is here where the mass appeal of a human race tested far beyond its normal limits can be focused through the group use of the Great Invocation reaching up to the Christ and the Lord of the World in Shamballa and receive the needed response.

Shri Krishna, Who according to the Tibetan⁴ was an earlier incarnation of Christ testified to this cyclical restoration of Divine Law with these familiar words from the Bhagavad Gita:

"Whenever there is a withering of the law ... and an uprising of lawlessness on all sides, then I manifest Myself.

"For the salvation of the righteous and the destruction of such as do evil; for the firm establishing of the law I come to birth in age after age.

"He who thus perceives My birth and work as divine, as in truth it is ... he goes to Me..."⁵

If we are to play our part effectively as members of the Group of World Servers in providing guidance and safe passage out of these treacherous times for the human race, we must apply ourselves tirelessly to the work of untapping the full potential of the Great Invocation and if at all possible, make it the central most important concern in our lives.

We must remember the sacrificial nature of liberating humanity from the forces of materialism. The Great Invocation is our primary Word of Power in this work. It must be used by the soul integrated with and in control of its personality and wielded with dynamic, liberating harmlessness. Our group goodwill must extend to all, including those who serve the forces of darkness, leaving them finally to God's mercy. Thereby, will we stand aligned with the center where the will of God is known, in lighted cooperation with the Purpose which the Masters know and serve.

The Theory of Evolution of Light

Mayte Gómez

In occult science, Light is the fundamental spiritual substance underlying both consciousness and form. Through this substance, the soul expresses itself. Light and matter are synonymous: light is the essence of matter, and matter a different vibration of light. The goal of evolution is the revelation of this hidden Light, which will "flash forth... through the friction of the pairs of opposites". Evolution is then a series of gradual light demonstrations, as matter becomes a better conductor of Light.

Crucially, these demonstrations of Light unfold through form, and that includes us. For me, this means that we are the agents for the revelation of this Light; it means that this is a matter of alchemy.

The Teachings tell us that for each of these demonstrations, “the light must be sought, must be known, and then must be used”, or “recognised, appropriated, and used”. I interpret this as constituting the three progressive movements of the alchemy of Light.

I propose that for the disciple, the first movement—seeking and recognizing—begins with surrender. Surrender not as passive resignation, but as an active yielding to reality as it is; surrender to the fact that we are the locus where light meets matter and where alchemy takes place; and surrender to the fact that this alchemy unfolds in line with the laws of evolution and the laws of matter.

Surrender begins by accepting that polarity is a fact in nature, and thus in human nature too. Polarity is not an obstacle on our path or a deviation from it. Polarity is the very condition through which Light becomes visible. Polarity is the path itself. I am speaking here about a full acceptance of our human nature—a full acceptance that we are fields for the play of the opposites. We might believe that we are already accepting this fact. I believe the truth remains that the most common responses to polarity are either a rigid identification with one pole or an unconscious oscillation between them. True acceptance of our polar nature means to understand the process without identifying with the content and actively seek synthesis between the poles. Every partial synthesis achieved is a demonstration of Light.

Disciples also need to develop a “divine indifference” toward polarity. This does not mean that we let go of agency. Quite the contrary, we must develop this divine indifference precisely so that we can become agents. “Conscious directing agents”—the Teachings say. “Conscious”, on a first layer, because we recognize the dynamic of polarity itself; on a deeper layer, because we attempt to uncover the content our unconscious mind is projecting onto that dynamic; and at an even deeper layer, because we attempt to reveal the occult (perhaps karmic) forces that are truly at play in the polarity for each of us, and with which we will perform the real alchemy. “Directing” because we move, willingly, relentlessly, toward synthesis. “Agents”, because through our action, we become co-creators of Light in this alchemy.

Being co-creators of Light brings a great deal of pressure: the pressure of seeing the darkness that Light reveals—within ourselves, our groups, and humanity; the pressure of witnessing old forms collapse at those three levels too; the pressure of understanding only a fragment of a larger Plan; the pressure of becoming more sensitive as Light is revealed through us. “Can the disciple stand this pressure?”—The Tibetan asks.

I would say yes; yes, we can - by using our will to surrender. There is no paradox here and no play on words. The strength of conscious surrender may just be what helps us bear the darkness, understand the light and love that “underlie the happenings of the time”, live within the boundaries of present understanding while holding what we do not yet know, be sensitive and yet not fragile. I believe surrender is part of our discipline. It is the way of the disciple.

The second movement in the alchemy of Light is to know it, to appropriate it. This is what we do experientially and consciously through our sustained inner work. This appropriation occurs through engagement with three aspects of the One Light: the light of knowledge (mind), which reveals and dissipates darkness; the light of wisdom (soul), arising through the interpretation of our lived experience; and the light of intuition, the fusion of knowledge and wisdom. These are

progressive expressions of a single underlying Light, revealing itself through different levels of consciousness.

The third movement is to use it. The Tibetan reminds us that the power to use the Light comes only when we drop the well-known symbol of the searchlight and begin to see ourselves “as the light and as the irradiating centre”. This is the meaning of Christ’s affirmation: “I am the Light”. We are the Light, sought and recognized, known and appropriated, used and revealed in different degrees, but the same Light in essence. We are tangible Light, revealed in each partial synthesis between the opposites, expressed in our actions, our relationships, and in the structures we create for our lives.

The light of intuition, of course, is the prerogative of the group. We know that we work on the dissipation of glamour in our individual lives not only for our own liberation, but as our contribution to the dissipation of glamour in humanity’s astral body. We know that this task can only be carried out by the group. Only the group disciple is able to blend the Light of knowledge with the Light of wisdom, reach the Light of the Intuition, and shine that Light in “the pure radiance of its power” to dissipate humanity’s glammers. As each of us evolves through the first two movements of our own individual alchemy of Light, we enable the group to move toward the Light of the Intuition. And as our group evolves toward that Light, it moves from doing a group activity, to developing group consciousness so that it eventually can become the group disciple.

This is what we are doing in our conferences. Each of us brings here the light of knowledge that we have been able to acquire—itsself the outcome of group work; we share it here as the temporary result of our own individual alchemy that took us from knowledge into wisdom; an alchemy, in turn, sustained and held by the whole group; and in the circulation of knowledge and wisdom that takes place here a further stage of alchemy takes place, in which the whole group evolves as a cohesive unit toward the Light of the intuition. Even if there are things we have not grasped individually, they can still be integrated at the group level.

And when the conference is over, this process will continue: what each of us takes, consciously or unconsciously, as our learning becomes the ground for new individual cycles of alchemy to begin. Our conferences are a group activity helping us grow in group consciousness, generating a constant, cyclical and cumulative movement from knowledge to wisdom, and gently moving us toward intuition and group discipleship.

As we deepen our understanding, we let go of fragmented language. The individual does not bring anything to the group. The group does not take anything from the individual. The group is a living organism and it is the main locus for the alchemy of Light, the main agent for its revelation—and each of us is a cell in this organism. The constant interaction among all the cells takes the life of the unit to new levels of sophistication on its path of evolution.

In one of the most ancient mantrams we know, we pray that the Lord may lead us “from darkness to light.” As active agents, this is a statement of purpose: we affirm that we will seek and recognize the Light, will know it and appropriate it, and will use it. Occult science offers a clear path—it provides a definition of Light; through it, we can grasp the theory; it shows how Light can be revealed; this enables us to perceive the goal; if we look closely, we see that it also offers an alchemical formula for that revelation; surrendering to this alchemy and the laws that govern it, we might find “the correct use of force”. From all of the above, right activity will follow.

This right activity unfolds within this single organism, itself a cell within a greater organism we know as the New Group of World Servers. As One, we stand as co-creators and as agents for the revelation of Light.