

ARCANE SCHOOL CONFERENCE

GENEVA

May 29-31, 2020

Keynote:

**Let the 'Forces of Creative Life' circulate
and the Law of Elevation control.**

Program for Sunday – May 31, 2020



ARCANE SCHOOL CONFERENCE

Let the 'Forces of Creative Life' circulate
and the Law of Elevation control.

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ARCANE SCHOOL CONFERENCE

Conference by Zoom only

(link: https://us02web.zoom.us/webinar/register/WN_I9yGpy8oTW2Mf9Uvx3pKYA)

Keynote 2020:

*Let the 'Forces of Creative Life' circulate
and the Law of Elevation control.*

PROGRAMME

Sunday 31 May 2020

LET THE 'FORCES OF CREATIVE LIFE' CIRCULATE AND THE LAW OF ELEVATION CONTROL

All this involves personality integration and alignment and that magnetic, attractive appeal which is distinctive of all disciples in some form or another. In this way from the standpoint of esotericism, certain great triangles of energy will be found in the individual and consequently increasingly in humanity. Then too the "forces of creative life" will circulate from the "point within the head" (the head centre) along the "line to the heart" and then, with the throat centre, form a "triangle of fiery light". Such is the Way of Group Progress, and when this is being consummated, then the Law of Group Progress begins definitely to function and to control.

Esoteric Psychology II, p. 198-9

AFTERNOON SESSION, EVERYONE WELCOME

14h00 Introduction – *in French*

14h05 Mantram of Unification – *in French*

14h10 The Art of Spiritual Compromise – *Svtelana Orlova in Russian*

There is an "art of spiritual compromise" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary—no matter how good it may appear to be.

14h25 The Law of Group Progress and its Planetary Impact – *Sara Salvi in Italian*

The Law of Group Progress can only begin to have a conscious effect in the life of the disciple who has been pledged and accepted. When he has established certain rhythms, when he is working effectively along certain well recognised group lines, and when he is definitely and in understanding consciousness preparing himself for the expansions of initiation, then this law begins to sway him and he learns to obey it instinctively, intuitively and intellectually. It is through obedience to this law that preparation for initiation is instituted by the disciple. The previous sentence is so worded because it is important that all should grasp the self-initiated necessity of initiation. Do we understand this importance?

14h40 Mantram of the New Group of World Servers – *in German*

14h45 The forming of the New Group of World Servers assures the Birth of a New Civilization – *Hub Pittie in Dutch*

There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new techniques of civilisation and of group work—suitable for the New Age—are emerging in the consciousness of the disciples in the world.

15h00 Group Meditation – *in Italian*

15h15 BREAK

15h30 Visualisation "Enter Thy Brother's Heart" – *in French*

15h40 An Intuitive Group is the Embryo of World Unity – *Florence Bekaert in French*

That which counts with the Hierarchy as the Ashrams function is the establishing subjectively of such a potent group interplay and group relation that an *emerging world unity can be seen in embryo*. A joint power to be telepathic or a group capacity to intuit truth is of value and somewhat novel. It is the functioning of groups who have the ability to work as a unity, whose ideals are one, whose personalities are merged into one forward swing, whose rhythm is one and whose unity is so firmly established that naught can produce in the group the purely human characteristics of separation, of personal isolation and selfish seeking, that is new. Unselfish people are not rare. Unselfish groups are very rare.

15h55 Plenary Discussion

16h40 Group Meditation – *in English*

17h00 Close of the Conference

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MEDITATION

LETTING IN THE LIGHT

I GROUP FUSION

We affirm the fact of group fusion and integration within the heart centre of the new group of world servers, mediating between Hierarchy and humanity:

I am one with my group brothers, and all that I have is theirs.
May the love which is in my soul pour forth to them.
May the strength which is in me lift and aid them.
May the thoughts which my soul creates reach and encourage them.

II ALIGNMENT

We project a line of lighted energy towards the spiritual Hierarchy of the planet, the planetary heart, the great Ashram of Sanat Kumara; and towards the Christ at the heart of Hierarchy.

Extend the line of light towards Shamballa, the centre where the Will of God is known.

III HIGHER INTERLUDE

Hold the contemplative mind open to the extra-planetary energies streaming into Shamballa and radiated through Hierarchy. Using the creative imagination, endeavour to see the three planetary centres – Shamballa, Hierarchy, and Humanity – gradually coming into alignment and interplay.

IV MEDITATION

Reflect on the seed thought using the keynote for the conference:

*Let the 'Forces of Creative Life' circulate
and the Law of Elevation control.*

V PRECIPITATION

Using the creative imagination, visualise the energies of Light, Love and the Will-to-Good pouring throughout the planet and becoming anchored on Earth in prepared physical plane centres through which the Plan can manifest. (Use the six-fold progression of divine Love as the sequence of energy precipitation: Shamballa/Hierarchy/the Christ/the new group of world servers/men and women of goodwill everywhere in the world/physical centres of distribution.)

VI LOWER INTERLUDE

Refocus the consciousness, as a group, within the periphery of the great Ashram. Together sound the affirmation:

*In the centre of all Love I stand.
From that centre I, the soul, will outward move.
From that centre I, the one who serves, will work.
May the love of the divine Self be shed abroad,
in my heart, through my group, and throughout the world.*

Visualise the down pouring spiritual inflow released from Shamballa through the Hierarchy and streaming into humanity through the prepared channel. Consider how these in pouring energies are establishing the "Pathway of Light" for the coming World Teacher, the Christ.

VII DISTRIBUTION

As the Great Invocation is sounded, visualise the outpouring of Light and Love and Power from the spiritual Hierarchy through the five planetary inlets (London/Darjeeling/New York/Geneva/Tokyo) irradiating the consciousness of the whole human race:

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

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MANTRAM OF

UNIFICATION

(French)

**The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.**

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

**Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone
Let love prevail.
Let all men love.**

OM

THE ART OF SPIRITUAL COMPROMISE

Svetlana Orlova, translated from Russian

Good afternoon, dear friends,

Preparing my talk, I kept in mind the keynote of our conference, as well as the group pattern, which has been built by the focal points of topics taken for our talks.

This pattern shows that the group concentrates its intention to be a living organism: resonant in sound, creatively free in collaboration, and powerful in expression.

These are exactly the conditions that are necessary for the energy of the Plan to “be modified, qualified and adapted” considering the real state of humanity and its spiritual needs. The group must also be skilled in what the Tibetan has called a “spiritual compromise”.

The Latin word “compromissum” means “an agreement reached through mutual concessions”. Today any sphere of human activity, especially the political and the economic sphere, is based on all kinds of compromises - motivated mostly by personal interests and selfish goals of people, organizations and nations.

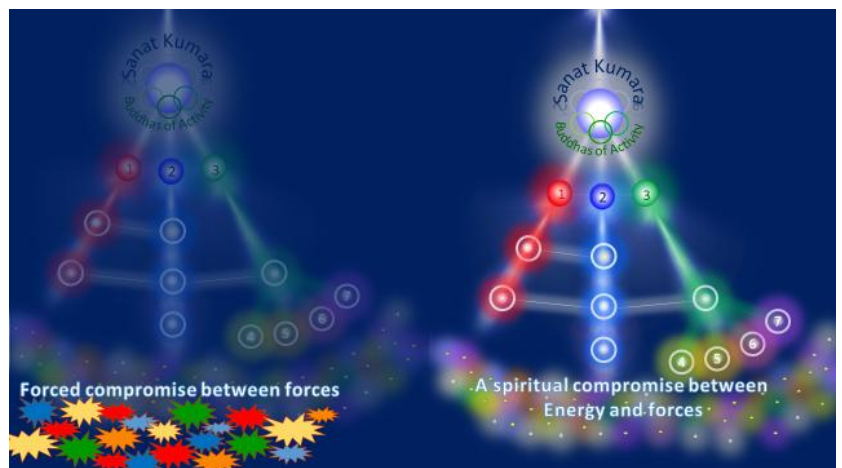


We can see it as a vast field of focal points of a variety of purposes, to achieve each of which the energy and needed resources are brought together. As a result of fighting for them, conflict zones emerge that require a compromise between the opposing parties. This is a forced compromise between different forces within the form. Their struggle is the result of spiritual blindness and separation from the inner spiritual reality that carries on the “life more abundant”. These forces do not hesitate to use methods

of manipulation, pressure, aggression and deception, because their external compromise is based on an internal compromise with their own conscience and spiritual ideals they already have.

However, in the case of a spiritual compromise, we have a completely different picture.

This compromise is based on the awareness that there is the one Purpose, the focal point of a huge Power, looking for its full manifestation on all the planes of existence. This sevenfold dynamic energy works consciously, creatively and lovingly with the substance, consistently developing a response based solely on the principle of free will. It is a necessary compromise between energy and force based on the vision of the whole and not limited by the time factor. This spiritual compromise is the result of a strong commitment, an uncompromising attitude toward inner spiritual principles and, at the same time, the result of a compromise toward temporal forms based on freedom from their grabbing influences. This detachment from formal manifestation makes it possible to see things in a clear light and to correlate the old with the new in order to build harmonious bridges in the consciousness of humanity that ensure continuity of the whole evolutionary process. This consistent substitution of one set of ideals by another set of ideals requires mastery in spiritual compromise and what is called “skill in action”.



The Tibetan suggests that we think about why the Plan is not imposed? And if we remember that the Plan is a reservoir of dynamic atomic energy, it becomes obvious that its power cannot be “superimposed”, not only because it would be a violation of the principle of free will, but simply because such an act would be meaningless. After all, the purpose of the evolutionary process is to unfold consciousness, i.e. sensitive susceptibility to the energy of the Purpose, so that it can come to its full expression. On the contrary, its forced overlay would simply destroy unprepared intermediate forms through which the consciousness is developing, instead of leading them to a transformation, a transmutation, and a transfiguration. Here, understanding and goodwill instead of a blind submission to force are required. It is through the art of a spiritual compromise that the world disciples consistently awaken the goodwill, clothing the energy of the Plan with those patterns and concepts that resonate in the hearts and the minds of humanity.

Today, more than ever, we need mastery in spiritual compromise, because in a transition period there are always many crossroads where crucial decisions are to be made in various spheres of human activity. And the responsibility of the disciples is to make sure that the vector of the decisions always leads to the establishment of spiritual values.

We are told that the purpose in this cycle remains the same, but the Plan itself is constantly adapted to energies coming from different cosmic and planetary sources. The Sixth Ray is retreating, but leaves crystallized forms generated by it. The Seventh Ray breaks through, but does not yet have clearly defined thought forms on the physical plane. The first Ray affects the minds of advanced disciples, but - descending gradually to the astral plane - strengthens mass movements and sometimes turns into a destructive force of the crowd. The change of Epochs and the reincarnation of humanity reorganize all their personal equipment, which can be seen on this slide.

In these difficult ray conditions, it is the art of spiritual compromise that is the necessary method of building bridges to ensure continual unfolding of consciousness. What kind of compromise and what requirements does this impose on a disciple?



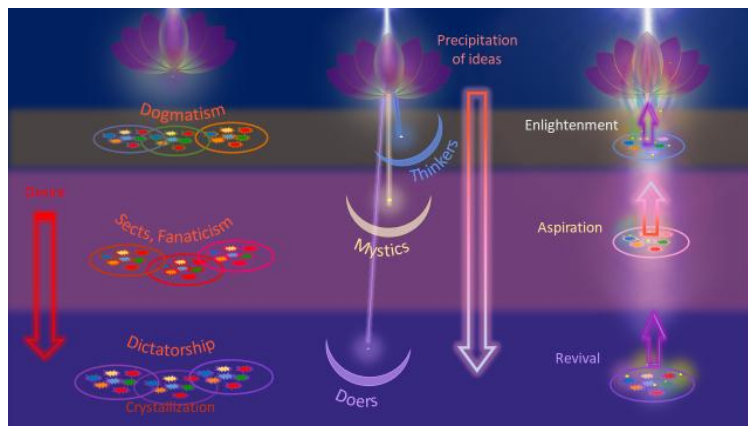
The first demand brought to our attention by the Tibetan is the lack of fanaticism.

On the one hand, we can see fanaticism as a devotion to an already established order based on the ideals of the past - this is the fanaticism of the average person and the already crystallized materialistic ideals of the Piscean Age. It is the fanaticism of nations as a whole. For aspirants it can be a religious fanaticism or an adherence to old methods of spiritual training.

For the mentally polarized disciple, fanaticism is focusing on the ideal he or a small group of disciples is forming under the influence of the energy of precipitating ideas. He responds only to that component of the sevenfold spectrum of the Plan which correlates with the ray nature of his group and his ray equipment. The impossibility to see the manifesting Plan in its ray variety generates blindness and rejection of what is precipitated by other groups. As a result, on the mental plane there is a struggle between forces, i.e. the first robes of ideas, and the desire to separate them. These are all remnants of the departing Piscean Age and of the mental body of humanity on the 5th Ray, prone to isolation. But the incoming Fourth Ray, which will condition the mind of humanity, will certainly reduce this desire for isolation. The mind of humanity will become more responsive to intuitive impressions. The intuitive mind is able to see the beauty of the Divine Intent more holistically,

synthetically including all stages of its formation in time. Mercury leads the group on an ascending path and introduces it to the sphere of intuitive comprehension of the Plan. Then its detailed elaboration becomes possible without anchoring consciousness in intermediate forms. These are only seen as stages of formation and the group, giving birth to them, remains detached from the fruits of its creativity. Our compromise is based on the development of sensitivity not only to how the same idea manifests through each of us, but also to how it manifests through various groups in time and space, taking into account the national peculiarities of the environment where it is precipitated.

Each manifested part of the one group is polarized in its work on this or that plane. The Arcane School trains those who grasp and modify an idea, that is, who work on the mental plane. There are groups that are astrally polarized, and although we may see them as not advanced enough, they permeate the prepared mental robes of ideas with a quality to which a huge number of those, who are just beginning to look for ways of soul expression, will respond. There are groups that act on the physical plane and adapt ideas



to existing external structures - social, political, economic and religious. They may know nothing about inner spiritual realities, but the energy of ideas drives them to action, according to its direction. The art of spiritual compromise teaches us to see the one seed of ideas behind the great variety of its outerwear, knowing that their inconsistency with the higher ideal is natural and needed in time.

What are we doing for this? We unfold the ability to creatively combine in ourselves the energy of the precipitating idea and the extent to which humanity is receptive to it, and in what measure humanity needs it. At first, they are seen as two poles, but then, inside our creative imagination, a connection between them appears, a line of direction not weighted with details. Identification with the energy of an idea is necessary as a tuning fork that helps to not get lost on one's way. And the lack of fixed details in this phase of precipitation leaves room for group creativity.



Then the idea blossoms like a flower, with a room for every future petal within its bud. It is trust to the group as one multi-faceted organism, which taints each petal of the unfolding thought form with the color that will attract the greatest number of people with its scent and beauty at this time and in this place. This inner trust in one's neighbor offsets the old habit of criticizing what someone else is doing or is doing a little differently.

Spiritual compromise is based on a sense of time. Today time, the perception of which is determined by the speed at which forms are born and die, is compressed to its limit. Because of this, it is not easy to perceive a situation, because it changes faster than the ability to understand it intellectually. What is required is an intuitive perception of the moment as a fragrance of the state of the system as a whole. Then acupuncture points appear as a whole and channels for descending energies are opened. When such aisles appear in the consciousness of humanity, the group responsibility is to be able to direct the total energy of the group to these points. This presupposes a compromise with one's own preferences and projects in order not to retain the energy but to redirect it freely at the right time to the group center that requires now activation, because it is through this center that the best result can be achieved. This is where we need impersonality that removes the curtains of fanatical idealism and intellectual pride.

At the same time, this compromise involves taking spiritual responsibility if you or your group, by necessity, become a center of activity through which energy can flow into the world.

A spiritual compromise requires from us at the same time not to be afraid of the experiment and not to become attached to its fruits. Spiritual experimentation is a kind of testing stones that determine the willingness of human consciousness for spiritual alchemy. They can signal the Hierarchy about a new possibility, but it does not necessarily have to be implemented through the same channel that has conducted that experiment, even if it was successful. The ability of disciples to pacify their ambitions, to detach from their own successes, individual or group, gives the Hierarchy the opportunity to operate more freely with energies conducted through the Group of World Servers.

The creative flexibility of this World Group, its ability to reject outdated forms and to nourish new ones with love and patience, allows powerful spiritual energies to penetrate the world without disrupting its integrity, gradually and persistently making the necessary changes.

And today, when humanity is tested once more for its strength by means of a virus crisis, it is only uncompromising adherence of world disciples to the spiritual ideals of the one human destiny that can become a basis of the necessary wise compromises between their own survival, their own well-being, personal or national, and the well-being of those who are near and who do need our support and care. And I think that decisions made today at all levels, choices to act one way or another, will renew in human minds what is true and what is false, what is really valuable and what is not worth a broken penny. This needed procedure of purification, though cruel in relation to physical forms, will show both the Hierarchy and humanity in what measure it is ready to withstand the tension of concentrated spiritual energies of the New Age.

Thank you for this opportunity to share my reflections!

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THE LAW OF GROUP PROGRESS AND ITS PLANETARY IMPACT

Sara Salvi translated from Italian

Throughout history, many voices have urged human beings to expand their consciousness in order to lead a life in harmony with the Whole of which we are part.

Plato, in his myths, describes the path that leads us to see the splendor of the Good and the True, a Beauty that we can observe in the geometric order of the cosmos, in the balanced relationship between body and soul, in the right exercise of power, and in the harmonious coexistence of social forces. For Plotinus, this Beauty in the world expresses the constant presence, in all manifestations of the cosmos, of the One, the supreme principle, an inexhaustible source of light from which everything proceeds by emanation. Light that, according to the transpersonal movement, once captured through the exploration of inner depths, will generate a spontaneous change towards service and respect for life and the consequent ability of humanity to face the crises with compassion, conscious love and a deep ecological sense.

This is a cosmic consciousness which, although by different terminologies, has been constantly described and aspired to. Pierre Hadot, for example, observes that where the common man treats the world as a means of satisfying his desires, the wise man does not cease to be constantly aware of the whole¹, while Antonio Origgi states that our Superconscious is connected to the Superconscious of whatever exists and that when we are connected to it, we are not afraid of anything, because we know that every being, animate or inanimate, is our brother or sister². According to Jim Mason³, we will achieve this sense of brotherhood once we forever put aside the ideology of domination, and this will make us able to feel that there are no barriers and to perceive anew the presence of the sacred in the world.

1 Hadot P., *Exercices spirituels et philosophie antique*, Edition Albin Michel

2 Origgi A., *L'inconscio per amico*, Amrita, Torino

3 Mason J., *An Unnatural Order: Roots of Our Destruction of Nature*, Lantern Books

According to Edgar Morin, this is the attitude that will enable us to deal with global problems. The human mind will be able to develop unknown capacities of intelligence, understanding and creativity and will finally come to “save Humanity by realising it”.⁴

The idea that all these voices have in common is that a more expanded consciousness, for which the connection and responsibility towards the greatest All to which we are intimately connected is obvious, is reflected in a quality of life that seeks harmony rather than domination, collaboration rather than competition.

Now the question is: how to achieve this consciousness as Humanity? How can the whole of humanity change its gaze on the world to reach that feeling of profound connection with everything that, according to many traditions, characterises the realised human being and that represents a way to save us and the planet by realising a commitment to community? How can we, as Humanity, reach the state of consciousness thanks to which we realise that we cannot enact any net ontological split in the field of existence?

The path indicated to us by the Tibetan is the subjection to the Law of Group Progress or, in its esoteric name, the Law of Elevation: “*The Law of Group Progress begins to be consciously perceived only by the consecrated and accepted disciple. When he has established certain rhythms, when he operates according to precise group directives and when he prepares himself in a defined way and with conscious understanding to the expansions of initiation, then this law begins to govern him and he learns to obey it by instinct, intuition and intellectually. By observing this law the disciple disposes himself to initiation. This last sentence is formulated in this way because it is important that everyone realizes the need to initiate himself into initiation. Do we understand its importance?*”⁵

When the rhythm between Soul and personality is established and we are living a life of service, when through the oblivion of ourselves we manage to decentralise ourselves and replace personal ambition with group needs, then group consciousness appears. This allows us to generate in the group an inner relationship based on uniformity of thought and recognition of a unity of purpose. Love and the absence of criticism, developed individually by the disciples, then manifest themselves as a uniform will, consecrated to the service of humanity and based on collaboration and interdependence.

The purpose is to approach Group Initiation, and no group member can be diverted from this purpose, no matter what happens. When the Law of Group Progress governs, group members are guided by an impulse for group good and obey an instinctive self-sacrifice. Gradually, they acquire the habit of goodness that distinguishes the Initiate, who does not need to remember rules, theories, plans, or activities because they are simply part of his nature, just as the instinct of self-preservation is inherent in every human being. And the instinctive life of the Soul manifests itself as an intuitive response to group impressions. The members of the group use the mind in two directions: toward the world of the Soul, to recognise the truths that must become experienced knowledge, and toward the earthly world to dispel illusions thanks to the light that the united mental processes of the group will throw on human problems.

We are told that it is important that we dispose ourselves to initiation. The Tibetan tells us that groups operating under the Law of Group Progress are an experiment in group activities and are not trained for the purpose of perfecting their members individually. The members of these groups integrate and strengthen each other and with the complex of their qualities and abilities, in the end, they form groups through which spiritual energy can flow unhindered to help humanity. Each individual member must learn to work in close mental and spiritual collaboration with all the others, each one must pour love on all, and the desire for personal spiritual attainment must be subordinate to the needs of the group⁶. The type of relationship existing between the various members of the group that the Tibetan describes recalls a passage from *The Prophet*: “*Like a procession you walk together towards*

⁴ Morin E., *Seven Complex Lessons in Education for the Future*

⁵ Bailey, A.A., *Esoteric Psychology, Vol. 2: A Treatise on the Seven Rays* (p. 177 English edition)

⁶ Bailey, A.A., *Esoteric Psychology, Vol. 2: A Treatise on the Seven Rays* (p. 180 English edition)

*your god-self. You are the way and the wayfarers. And when one of you falls down he falls for those behind him, a caution against the stumbling stone. Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone.”*⁷. It does not matter if the various members of the group have not all reached the same point on the Path, for only the common purpose, to the attainment of which each one can contribute to the best of his ability, counts. The life of the group members is characterised, on the one hand, by an activity of united group service and, on the other hand, by the sphere of the daily service of individuals. This twofold work allows each individual member of the group to open his or her heart in ever wider circles and to penetrate more and more the energies of the soul, intelligent love and spiritual will, which will contribute to the process of Initiation, or expansion of consciousness, of the group. Each one of us can contribute to this wonderful process, since each one of us possesses a heart and a mind that can be put at the service of the Whole of which we are part, so, like the Spirit of the Turtle in shamanic traditions, it is enough to remind ourselves and others that we always carry with us, everything we need to proceed in the work. And, paraphrasing Gibran again, working with love is a bond with others, with ourselves and God, and is equivalent to dissolving our spiritual breath in everything we do.

We are told that the group recognises and operates under the influence of purpose, while the individual operates with the evolutionary plan that will ultimately embody divine purpose. As the capacity for decentralisation develops, the members of the group will come to consider the life of the group as an integral part of a much larger Whole: the Being itself. The cosmic consciousness of which many have spoken to us in the course of history therefore becomes a lived group experience and thus, thanks to the Law of Group Progress, Humanity is able to determine its own destiny. Group Initiation allows the circulation of the forces of Creative Life. The Group builds the world Antahkarana and, in so doing, intuits and gives shape to new ideas on which to base the future planetary organisation, which will determine the new culture in which we will operate as souls rather than as individuals, thus allowing the Law of Elevation to elevate the collective consciousness into new realms of divine life. And, in the end, the life of Humanity, as a whole, will be directed towards the service of planetary life.

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MANTRAM OF THE NEW GROUP OF WORLD SERVERS

(German)

May the Power of the One Life

pour through the group of all true server.

May the Love of the one Soul

characterise the lives of all who seek to aid the Great Ones.

May I fulfil my part in the One Work

Through self-forgetfulness, harmlessness and right speech.

OM

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⁷ Gibran, K., *The Prophet*

THE FORMING OF THE NEW GROUP OF WORLD SERVERS ASSURES THE BIRTH OF A NEW CIVILIZATION

LET THE 'FORCES OF CREATIVE LIFE' CIRCULATE AND THE LAW OF ELEVATION CONTROL ⁸

Hub. Pittie translated from Dutch

Meditating on Creative Life, and having previously worked in the field of music myself, I came to the question: in what way have composers contributed to a form of elevation? In terms of the music of the Evening Land undoubtedly the three most influential composers of the past were respectively Bach, Mozart and Beethoven, all three being active during the 18th century, and the latter also in the first quarter of the 19th century.

From a cultural-historical perspective, we consider them as Baroque (Bach), Classic (Mozart and the young Beethoven) and Early Romantic (the older Beethoven). And, although Alice Bailey and the Master DK never spoke directly about these composers, they have said some worthy things about the workings of art in general and music in particular.^{9 10 11} They were therefore in good company because Plato already believed that "*music is the strongest of all influences of life*". And Confucius stated that "*if you want to know if a people is well governed, you should listen to its music*". What this means for a much of the music of our time is not always clear...

The music from the aforementioned periods is built on laws that arise from the so-called overtones, tones that are part of every natural sound in fixed mathematical proportions and are thus an integral part of the musical sound. The first five overtones form a so-called triad and this in turn forms the basis for the keys and the harmonic construct, which the composers from Baroque, Classicism and Romanticism consistently used.

It can be assumed that the three aforementioned composers had a strong 4th ray in their package and they also worked in the German language area. Present-day Germany did gradually emerge in the 19th century, but the German-speaking countries also have a 4th ray (Germany: soul ray 4, personality ray 1; Austria: soul ray 4, personality ray 5).¹² This means that the characteristic of Harmony through Conflict in the life, living and working of these composers must have played a significant role. Looking at (and listening to) the music produced, we can indeed conclude that it shows a high degree of harmony. On the other hand, besides admiration, they also had great conflicts in their personal lives: Bach and Mozart were constantly upset with their secular and ecclesiastical authorities, and Beethoven also had an ongoing argument with his environment, not least because of his deafness which brought him to a large noise production. In addition, the problems he encountered with custody of his nephew Karl entrusted to his care, and who tragically ended his life.

The Germany and Austria of today were in those times characterised by a long history of wars and bloody conflicts. For example, the region was still recovering from the effects of the 30-year war in the 17th century and various wars against the Turks. The War of the Austrian Succession, the various Silesian wars and, of course, the Napoleonic battles also caused enormous unrest and countless casualties. So, plenty of conflicts in this period and in the German language area.

The question now is: to what extent did the creativity of the protagonists Bach, Mozart and Beethoven correspond to the Law of Elevation? In other words, why is it that after 250 to 300 years we are still touched by the energy emanating from their music? Let me limit myself here to Ludwig van

⁸ Discipleship in the New Age I, p.136: There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new technique of civilization and of group work - suitable for the New Age - are emerging in the consciousness of the disciples in the world.

⁹ *Unfinished Autobiography*, p.162: We are told that great musicians hear their symphonies and chorales with an inner ear and then transfer it into musical notation. From whence do our greatest poets and artists down the ages get their inspiration? All from some inner source of beauty.

¹⁰ *Education in the New Age*, p.79: Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

¹¹ *A Treatise on White Magic*, p.408: Hence, during the past three centuries, group after group has appeared and played its part, and we today reap the benefit of their accomplishment. Under the cultural group for instance we find emerging the poets of the Elizabethan age, and the musicians of Germany and of the Victorian era.

¹² *The Destiny of the Nations*, p.58: The genius of Germany has often in the past been expressed along the line of its fourth ray soul, and through its power Germany has given much of music and philosophy to mankind.

Beethoven, who is particularly in the spotlight this year because of the commemoration of his 250th birthday.

I will start with a personal experience. This year it is fifty years ago that I started my studies of School music and Orchestral Conducting at the conservatory. It was then, in 1970, also a so-called Beethoven year. All students were obliged to sing in the large conservatory choir and in that year Beethoven's 9th *Symphony* with Schiller's *Ode to Joy* was on the program. As is known, this work places very high demands on the choir singers and we have therefore sighed, complained and scolded during the rehearsal period. (By the way, it later turned out that my voice was not yet fully mutated and besides that I smoked quite a lot during that period, which explained many of my technical vocal problems at the time.) Anyway, in the end the work was ready for concert and after two general rehearsals and in two performances together with yet another choir, four soloists and the Aachen City Orchestra. The venue was the monumental Krönungssaal (Coronation Hall) of the town hall in that place, which was built on the foundations of Charlemagne's palace and in which the coronation celebrations of the German kings took place between 936 and 1531 AD.

During these four consecutive days that we were engaged in this work, I experienced a feeling of euphoria, unity and happiness like I had never experienced before. And despite the fact that fellow students were sometimes quite blasé about this work, in those days I experienced a joy of which the memory of that feeling never left me. Especially the lyrics that begin with the words ... *Seid umschlungen, Millionen...* (...*Be embraced, Millions...*)¹³ and the almost cosmic sounds in the orchestra gave me a feeling of exaltation that lasted for days and that can hardly be described in other words. In my own meditations, an echo of this feeling sometimes comes back to the phrase "*in that light we will see Light*". And of course, this feeling is highly personal and therefore highly subjective, but the fact that the Council of Europe adopted Beethoven's hymn on a text by Friedrich Schiller in 1972 as an official anthem indicates that many in Europe feel touched by the humanitarian message it conveys.

It is therefore no exaggeration to state in this connection that the "*Forces of Creative Life*" fully circulate from the source (the composer) through the medium (the performers) to the recipients (the listeners). In this way they contribute on a small scale to a sense of connectedness and an uplifting above the illusions of everyday life.

In Alice Bailey's book *Discipleship in the New Age II* we find some significant passages related to music and its practitioners.¹⁴

¹³ ... *Seid umschlungen, Millionen,
Diesen Kuss der ganzen Welt!
Brüder! Über'm Sternenzelt
Muss ein lieber Vater wohnen.
Ihr stürzt nieder, Millionen?
Ahnest du den Schöpfer, Welt?
Such' ihn über'm Sternenzelt!
Über Sternen muss er wohnen....*

*Be embraced, Millions!
This kiss to all the world!
Brothers, above the starry canopy
There must dwell a loving Father.
Are you collapsing, millions?
Do you sense the creator, world?
Seek him above the starry canopy!
Above stars must He dwell.*

¹⁴ *Discipleship II*, p.699-700: *One of the major linking and blending processes is the creative work of music. I would suggest to you that you bring music into your life far more than you have hitherto done, particularly orchestral music. In these days of radio programs this is easily accomplished, and the effect of blended instruments and broad sound productions upon your personality will be to break down the opposition which it presents to soul contact and impose a different note and key upon your life.*

[...] You are on the verge of release from the struggle of the past and can enter upon a more constructive and happier phase of living if you permit music to play a major part in your life rhythm; choose only the best music, such as that played by the great symphony orchestras. God created by the power of sound, and the "music of the spheres" holds all life in being [...] The soul on its tiny scale can create "the new man" by the power also of sound, and a musical rhythm can usefully be imposed upon the personality life by the disciple.

This is what you need - music in your life, literally and figuratively. [...] Let the great music of the masters of sound enter (in a new and powerful way) into your consciousness. If you take this advice, in three years, if you insist on subjecting yourself to the musical impact, I suggest great and significant changes will be brought about in your life. Once you get away from self-pity and irritation, there is little that is wrong with your thinking. [...]

Let love and light and music enter more definitely into your daily life. Spurn not this practical suggestion, but give your mind the opportunity, through the massed sound of music, to break down the personality-imposed barriers between the free flow of soul life and you.

What does all this have to do with the formation of a New Group of World Servers? Well, music can express the unspeakable. In this sense, it is a language that, other than through idiom, grammar and syntax, can convey a higher message. You don't even need to have studied for it, just being open to it is enough. Again Beethoven: *"Music is a higher revelation than all wisdom and philosophy"*. A World Server is someone who provides his services to the world in his own field of work and without self-interest. Through his activities he shows his fellow people the way to a better society, in which there is room for everyone.

And so the great musicians bear witness in their own way to a new society. They are able to lift us up, physically speaking, through nothing but vibrating air. Does this mean that the world problems will be solved after a nice concert? Of course not, but undergoing good music can positively orient us on the road we have to take. That is also a task of the New Group of World Servers: to hold up a mirror to us in many areas. Art in general, and within it music in particular, allows us to make contact with ourselves and raise questions such as: *"Why am I so touched by this?"* and *"How can so many different sounds and instruments go together so harmoniously? Can't we make our society sound like this too?"*

Strengthening unity is a quality that is of course not only reserved for classical music by great composers. Great experiences can also be identified in contemporary music and the pop scene. Think for example of the big *Woodstock festival* in 1969, the hit *We are the World* from 1985 and the occasional formation *Artists united Against Apartheid* that same year. Recently, during the current corona crisis, a Dutch radio DJ appealed to the solidarity of radio stations around the world to simultaneously play the old hit *You'll never walk alone* in the version of Gerry & the Pacemakers on March 20 to encourage those frightening days. More than 180 radio stations answered the call worldwide and the song was listened to or sung along in millions of households. We received images from hard-hit Italy where citizens appeared in their windows and on their balconies and shared folk songs together. Also the classical music scene was heard. Some members of the Rotterdam Philharmonic Orchestra individually recorded in their living room their parts of Beethoven's hymn from his 9th Symphony, which were then technically combined. A streaming service broadcasted the result worldwide. In the wake of these initiatives, forms of singing and playing together emerged all over the world, in which music had to offer comfort. Strikingly often, Beethoven's 9th Symphony was quoted. Today, the number of massive music festivals worldwide can hardly be counted. Despite the fact that such manifestations often involve drinking and drug use and are surrounded by commercial interests, they nevertheless testify to the universal desire for unity, in which music is the vehicle.

The New Group of World Servers, made up of representatives of the spiritual elite of all peoples and nations, is ready to step forward, each from its own background, to fight evil, practice goodwill, make positive contributions and thus to elevate humanity in every area. With regard to the world disciples who focus on creative work, there is still a great future here. After all, they are capable of giving direction and of showing humanity the way to a new civilisation in a non-verbal way.

Finally, once again Beethoven, who after completing his *Missa Solemnis* wrote on the score thereof the following words: *"From the heart, may it return to the hearts!"*, referring directly to a source within himself and to the source we are also constantly looking for. Immediately after this *Missa Solemnis* he started writing his 9th *Symphony*, after he had not written any more symphonies for 8 years.

Summarised briefly and perhaps somewhat forcefully: after the creative work of the soul follows the joy of the heart.

I thank you for your attention.

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Group meditation: Letting in the Light

(Italian)

See pages 4-5

* * *

Break

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VISUALISATION ENTER THY BROTHER'S HEART

Sit in a comfortable but upright position and quieten the physical, emotional and mental bodies, with the help of a few deep breaths.

Spend a minute or so visualising Energy. Realising that Energy is the chief substance of the inner world and that through its medium the outer worlds are transformed, redeemed and lifted up. And while the creative imagination allows you to approach the realm from where intuitions may descend, you become aware of the stillness which paves the pathway of the intuition.

In this stillness that lies beyond the personality, you now become aware of three energies – the energy of speech, of thought and of purpose.

Still holding the consciousness at the point of inner silence and stillness, imagine these three energies, when directed by soul, have the potency of bringing understanding and wisdom down into the world.

Allow then this imagery to become real to you and notice its vibration bringing your mind and heart in tune with the high note from the intuitive realm, revealing to you the knowledge of the heart and, thus, creating a point of tension.

From that point of tension, connected within the realm of soul, you may seek “to enter your brother’s heart” with loving-understanding, thus preparing the ground for the energies to blend with the awakening forces of your brother.

Then speak – and let your words be the result of your pure thoughts – and let your pure thoughts be inspired by the Will of God – the purpose of the Plan.

Thus will your brother see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

* * *

AN INTUITIVE GROUP IS THE EMBRYO OF WORLD UNITY

Florence Bekeart – translated from French

“An intuitive group is the embryo of world unity”. How beautiful! Let us take the time to contemplate this idea together, submitted to us in this year 2020 following the festival of the New Group of World Servers at the end of 2019, whose key note was “Evoking the power of the One Life” in direct connection with the Law of Group Progress or esoterically the Law of Elevation.

An intuitive group: Such a group is made up of disciples. Have they already achieved sufficient unity in themselves to be able, in a pure and selfless way, to unite and orient their thought towards what they recognise as being the Plan and the world need of the moment?

Because on a personal level, many human beings are generous, dedicated and selfless; this is magnificent, but often limited to the physical, emotional and mental functioning related to the external and material side of life. This is what we call the life of the personality, the life on the ground where the desire for perfection must be tested before we can envisage the Transfiguration of the personality. The personality must be nailed to the cross of matter, at the same time that the group life, on the mental and spiritual planes, is discovered and organised, and can set out on an intuitive work corresponding to what the units forming the group perceive of the Plan and the needs that the conscience of humanity calls for as a whole.

The marvellous side of what we are studying together at the moment is that we are witnessing a genesis: By means of the teachings of the Tibetan, which reached us through Alice Bailey, groups working on the mental and spiritual planes of consciousness were formed, endeavouring to make the physical, emotional and concrete mental reactions devoid of personal impact, even though the field of life constrains each one and the group to the obligations of life in matter.

Each individual, through discipline and meditation, and through tireless daily work, has enabled a global working group to be formed which is capable of responding to the Law of Group Progress or Law of Elevation. It is through detachment from problems of the personality that the disciple can participate in group work oriented towards the formulation of Principles and Laws to which the Hierarchy responds, and which we too must learn to make our own.

For it is here that lies the real intuitive work that is asked of the group: to induce in all external groups of creative work in all areas of activity of human life, this ability to apprehend, understand and apply the Laws and Principles, whose reflections in this world are the true values to which every human being, every country, and then all of humanity must respond.

It is the recognition of the reality of this bridging work between the energies mobilised by the understanding of the Spiritual Laws and Principles and the values to be applied on a daily basis, which will mobilise the creative life forces that will be likely to lead us to world unity.

When human beings no longer get lost in the meanderings of glamour and illusion that they created themselves through an unhealthy orientation, led astray by desires and the mind, when they will understand the meaning of life and the riches that are within their reach and which are not material, world unity may begin to take shape and then be born.

So how can a group of this kind, claiming to be intuitive, be the embryo of world unity? What can be the consequences of such group work, and above all, how can this work, which can have such vast and profound consequences, be organised?

At present, we can see that the dream of world unity is there for many human beings, thanks to interconnections of all kinds, whether through the internet or written communications or conferences all over the planet. There is a real desire for solidarity and to bring people together, but at the same time we note that the separative and materialist forces are finding their way and are still seeking to rule the world. Why do they still have such a powerful impact on humanity?

Perhaps we can attempt a rough outline of thoughts on this subject:

We all know that we live in the world of appearances, effects and consequences and that all our reflections in the newspapers, the written or oral press, only report and analyse what is seen, heard and observed; useful news for living, but which seems to stimulate destructive forces just as much as constructive ones, considering the potential which could make the world evolve towards more harmony.

Humanity is proud of its mental and scientific progress, and its analytical skills, but does not question itself very much. Preliminary discussions are often the engine of adversity, of sometimes unjustified controversy, and of the emotional impulses of personalities who seek to dominate each other. This is the sorrow of the current world and may lead us to disaster, as any human being driven by goodwill knows.

So where does the shoe pinch? We can deepen the question by orienting ourselves to the world of causes, allowing us to build a stable footing which in turn would enable humanity to organise itself on bases other than the current ones which promote selfish individualism. This world of causes can easily be analysed by current groups of thinkers in all sectors of external activity, but the seed that could germinate this mental orientation which is so difficult to establish, must come from more subtle working groups which use the creative imagination and intuition. These groups, working on the subtle planes of consciousness in a vertical direction, have the means to impress the world of thought of the intellectuals and thinkers of our time.

It is at this level that the Law of Group Progress operates and the powers of occult meditation, practiced daily, can intervene and become part of this meditative work, linking the three planetary centres of Shamballa, Hierarchy and Humanity.

Humanity is a planetary centre, working, as we know, with the energy of the 3rd Ray of Active Intelligence, which understands it well: Pride, manipulation, glamour of all kinds which take the appearance of truth and which spread rapidly via the media of which we are so proud.

But this 3rd Ray is also the One, when allied with the energy of the 4th Ray of Harmony through Conflict, through which a new organisation can emerge, which could be the reflection of world unity.

Perhaps it is time to use this 3rd Ray energy in its higher constructive aspect, which would allow the development the abstract mind, in search of the causes and even the meaning of events, of Life, of our responsibility as a planetary centre capable of meditating and responding to the energies of the Higher Centres.

A question that might be the touchstone of our subject can be formulated as follows: How can the mind of mankind be made to evolve so that it becomes receptive to the Plan and less concerned with the material aspects of existence that have taken on an almost uncontrollable importance today?

We can consider that an "intuitive group", that remains polarised at the level of the Buddhic plane of the spiritual triad, using the group Antahkarana – and considering that the Antahkarana of the disciples who work in this group is being constructed allowing the group the reception of ideas coming from the atmic and monadic planes –, is the transmitter of ideas which will modify the intellectual orientation of current thinkers. It is through this work on the mental and spiritual planes of existence, which allows for no interference of reactions coming from the cerebral and etheric levels of the disciples constituting the group, that the group will be able to become intuitive and effective in the telepathic and intuitive transmission of ideas that can modify and raise the level of consciousness of humanity.

This unity within the group can thus form an energy centre whose radiation becomes healing, illuminating the path which, in the minds of world thinkers, can become the vision of world unity that is so much desired, a vision purified of any personal contingency that could fuel the formation of glamour and illusion.

It is this process of the polarisation of the group on the Buddhic plane of intuition and pure reason which allows both the reception of ideas related to the divine Purpose through the Plan, and the projection of light on the lower planes of consciousness of humanity.

This process represents the premise of what could be the future mode of functioning of humanity, if the tension in the work of these intuitive groups, who can multiply and work together by telepathic transmission, becomes sufficiently sustained in its vertical orientation, helping the relationship between the three planetary centres of consciousness that are Shamballa, the Hierarchy and Humanity.

So we have before us a well-established task as the bridge between Hierarchy and Humanity, and it is this relationship between the desire for world unity of people of good will all over the world and the clear vision of an intuitive group which puts itself in vibratory agreement with the Hierarchy, through the intermediary of the thinkers and the intellectuals of the moment, that this “embryo of world unity” can develop and see the light of day through the exteriorisation of such a group.

We can even imagine that the mode of functioning of this group could one day be taught in our schools, so that from an early age on, the idea of world unity becomes (and perhaps is already happening) the focus and the goal objective in the consciousness of our children.

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PLENARY DISCUSSION

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Group meditation: Letting in the Light

(English)

See pages 4-5

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CLOSE OF THE CONFERENCE

**MANY THANKS TO ALL THE VOLUNTEERS WHO
TRANSLATED THE TALKS AND WITHOUT WHOM
THIS TRANSCRIPT WOULDN'T BE POSSIBLE**