

ARCANE SCHOOL CONFERENCE

GENEVA

May 27-28, 2023

Keynote:

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

Program for Saturday – May 27, 2023



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as an expression of the Law of Sacrifice**

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ARCANE SCHOOL CONFERENCE
Université Ouvrière de Genève
Place des Grottes 3, 1201 Geneva

Keynote 2023: LET THE GROUP AFFIRM THE WILL AS AN EXPRESSION OF THE LAW OF SACRIFICE

PROGRAMME

Saturday 27 May 2023

MORNING SESSION, FOR ARCANE SCHOOL STUDENTS ONLY

10h00 Meditation *for students in "Weavers in the Light" only*

10h45 Opening of the Conference – *in English*

Talk Arcane School Headquarters Group Geneva – *in French*

Meditation – *in French*

AFTERNOON SESSION: EVERYONE WELCOME

**LET THE GROUP AFFIRM THE WILL
AS AN EXPRESSION OF THE LAW OF SACRIFICE**

13h30 Introduction – *in French/English*

Affirmation of the Will *in Russian*

Expressing purpose and will through synthesis. – *Michael Galloway in English*

It is not easy for the disciple in training to associate the sense of synthesis and the use of the will together and to realise that a cultivation of this first ray perception is a potent mode by which the highest aspects of the spiritual will (as yet embryonic within him) can be unfolded.

The law of sacrifice: liberation of life imprisoned in the human form. – *Sabine Rudin in German*

Some lives are prisoners and know it. Others are prisoners and know it not. The clue to suffering lies right here in the realm of mind. Pain and agony, rebellion and the conscious urge towards betterment and the changing of conditions are only found where what we call individuality is present, where the "I" complex is controlling, and where a self-conscious entity is functioning.

Visualisation – *in French*

The role of the latent will in the awakening and progress of humanity. – *Ligia Saramago in Portuguese*

Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the realisation of another divine aspect, hidden hitherto by both the soul and the personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable, and which was the true cause of manifestation. Ponder on this, for it is very different in its significance to the usual concepts anent sacrifice.

Group Meditation – *in Italian*

14h55 **BREAK**

15h25 Synthesis and group fusion: The challenge of the New Group of World Servers – *Adeline Meli in French*

... the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into each of the "seven points of reception," the Masters' Ashrams within the ring-pass-not of the Hierarchy. These seven types of purpose embody the seven energies which will reorganise and redefine the hierarchical undertakings, and thus inaugurate the New Age.

Great Invocation – *in Hungarian*

Group Discussions

Group Meditation – *in Spanish*

17h30 **Close**

All speakers are students of the Arcane School

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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 Group Affirm the Will
as an Expression of the Law of Sacrifice.*

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.

OM

OM

OM

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AFFIRMATION OF THE WILL

(Russian)

**In the centre of the Will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen.**

OM

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INTRODUCTION

Welcome to this first session of the Arcane School conference in Geneva. We are happy to be able to be together physically but we are also happy to offer this conference to a wider audience by Zoom. For those of you who join by Zoom, two short remarks.

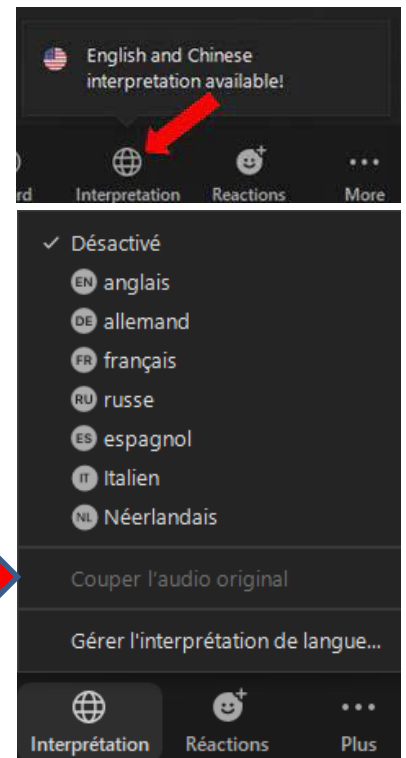
1. From the start of the broadcast, the texts of the talks will be translated into the following languages:

- English
- French
- Italian
- Spanish
- German
- Russian
- Dutch

To select your preferred languages, click on the **Interpretation** icon in the Zoom tool bar:

This will open up a menu with a list from where you can select the language you want to listen to:

If you want, you can mute the original speaker, which you normally would hear in the background:



Please note: *All our translators are non-professional volunteers.*

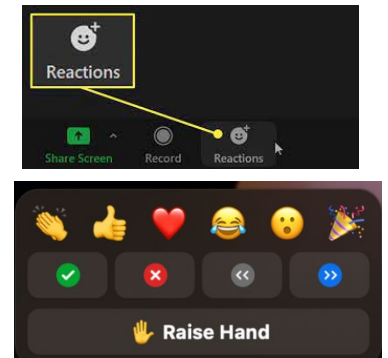
Here at the venue we all have language packs for the translations.

For those joining by Zoom, if you might also want to read the texts, you can do so by downloading the language pack from our web-site:

https://www.lucistrust.org/conferences/show/arcane_school_conference_2023#AS-Geneva-27May.

2. By default, microphones of participants are muted. To ask a question or make a comment, you can 'raise your hand' so the host can unmute your microphone. Click on the **Reactions** icon in the Zoom toolbar:

This will open a window with various 'emoticons' and a button "Raise Hand": Click on the "Raise Hand" button to notify the host, who will then – when possible – unmute your microphone.



This year's keynote brings up many important questions regarding the Will—what is it? How is it to be discovered and awakened, in the individual and in the group? And most importantly, how can the spiritual will be consciously employed and wielded to further the Plan of evolution. Once brought into operation, the will becomes a faculty in its own right—the sense of synthesis which leads to the sublimation of the intellect, the awakening of the intuition, and true occult perception. Through such vision, one understands anew what it means to employ love with power, for the barriers between self and every other unit of life are obliterated in the vision of God in All. In the words of an ancient occult writing: *“To him, the tangible but demonstrates the intangible, and both reveal the spirit, whilst form, colour and number speak aloud the word of God.”*

The will can only truly and safely be brought into operation after both the faculties of love and intelligence are developed to significant degree. Love, especially, is key to resolving the many barriers between self and other which precede the awakening of any sense of synthesis. But, as we know there are certain barriers which love alone cannot overcome. The Ageless Wisdom teaches that there is a special power beyond love (yet not separate from it in any way) which is responsible for the overcoming of the final limitations of form life. This special power is the will, and we are told that the key to its use is limited largely by our lack of understanding of this first and highest of all divine attributes. Occult understanding works always from the universals to the particulars. And in the case of the will, understanding of its operation of in the macrocosm is the key to a fuller understanding of its employment by man, the microcosm.

In the macrocosm, Will is the singular, active attribute of the Highest God, the One which gives rise to the Three. Though Will is often used synonymous with the word Spirit, it is in fact that power by which the Unmanifested Absolute gives rise to Spirit, its vehicle Matter, and the entire universe of manifestation and consciousness. Will is the mysterious power by which all comes into being.

The Secret Doctrine refers to this mysterious Power of the Will as “eternal ideation” and “the one sole principle of abstract eternal MOTION.” This motion is the Great Breath which persists even through cycles of pralaya when all consciousness, time and space, and even life itself cease to be. This Great Breath is the perpetual motion of Abstract Space and its singular attribute is said to be the Will in the highest sense. This Will is non-existent during Pralaya but re-emerges at the dawn of every manvantara. At this dawn, the Great Breath forms itself into Pre-Cosmic Ideation and from thence the Will which becomes the creative force giving birth to consciousness itself and thereby to the whole host of creative intelligences, the Greater and Lesser Builders in all their many grades. Will also and at the same time becomes the Intelligence which guides the Builders. It is the Will “which breathes forth the many Breaths and yet is Life Itself.”

In this way, the Will becomes “the first of all powers” and is present in all things: animal, human, and even inanimate objects. The Will is responsible for the operation of every law of nature and this same power is hidden at the centre of every unit of life, even the tiniest atom. It is only in self-conscious beings, such as the human, that this power can be discovered, known, and eventually wielded with full understanding.

When the man or woman discovers that he is more than the body, the emotions, and the fleeting thoughts, and awakens to the reality of his divine soul, he takes the first step to discovering that central point of Life which affirms his unity within the macrocosmic whole. Step by step he uncovers the innate qualities of his divine soul. He learns that the key to soul consciousness is alignment with the law of love. He learns to relinquish all that he has for the good of the group. He learns also the meaning of “living sacrifice” and comes to know that the path of spiritual unfoldment requires him to live so others too may live. He develops vision, creative power, and love in ever greater measure and radiates these spiritual qualities in ever widening circles of influence.

To work with the will is to work with the very force of evolution itself, for will is the impelling force of evolution; and therefore, it is also the noumenon of change. It is the creative power which keeps all things proceeding forward and gives them direction in time and space. Likewise, will is also responsible for the operation of all magical work, the creative work of the soul in all its many grades.

Foundational to wielding the power to carry out any such creative work is moral purity: the ability to align always with the law of love, no matter how difficult or strong the temptation to err, and no matter the cost of doing the right. To this end it is imperative that the one who seeks to employ the will, parallel its development with an equal effort to purify desire, and to make one's lower nature the servant of higher spiritual impulse.

To accompany this moral purity, one needs also right vision if the awakening of one's creative powers are to be directed in alignment with the Plan. Sight or vision has fundamentally to do with consciousness and relationship. Clarity of sight depends on establishing a right relationship between the faculties of perception and the object one seeks to perceive. As one attains to higher levels of consciousness, union with the soul and the focusing of one's spiritual aspirations in service lead to a closer alignment between the lower and higher self which purifies one's vision safeguards it from the many distortions incident to human nature. Eventually the path of soul unfoldment produces illumination, the down pouring of spiritual light into the aligned and integrated soul-personality. This down pouring light is the awakening of the intuition. It acts directly on the mind and grants an understanding of realms of knowledge beyond normal human comprehension.

The intuition is awakened through the overcoming of the pairs of opposites, thus through at-onement and fusion of soul and personality. It is a sublimation of the intellect and supersedes but does not interfere with the discriminating faculties of the lower mind. The intuition is an assimilation of the knowing faculty with the object of knowledge—it is knowledge through identification, immediate perception through at-onement. Evelyn Underhill refers to it as “the cleansing of the doors of perception”. It is the direct apprehension of truth—the whole truth, free from all distortion, omission, and prejudice.

The sense of synthesis is closely related to the intuition. It is, however, a purely first-ray mode of perception and grants the ability to perceive, know, see, and think in terms of the whole. Like the intuition, it transcends the limitations inherent in the concrete mind, but while the intuition is the faculty of Perfect Sight and Pure Knowledge, the sense of synthesis grasps the underlying purpose of life itself and the part that every unit is to play in the life of the whole.

The Tibetan writes that one of the handicaps to the full expression of the energy of the will is the over-sensitivity of the lower nature of humanity to its impact, and its subsequent prostitution to material ends. Thus again it is worth emphasizing that love and will be developed in equal measure, and that through the power of the soul, one transmute lower desire into spiritual aspiration and eradicate all tendency to selfishness through the employment of love and sacrificial will.

Blavatsky writes that but a cobweb thread separates the left- from the right-hand path. Though motive determines the measure of moral purity, it is the effects produced (intentional or not) which demand karmic retribution. Therefore, on the path of discipleship and initiation, whereon these special powers of the will are awakened, one must commit to a life of high moral purity, to develop the habit of spontaneous self-forgetfulness, and above all to cultivate that deep an unerring love which pierces through every veil of illusion and glamour, which rights every wrong, and produces right relationship between every form and its innate life. Above all else, the disciple must learn to radiate the at-oneing, unifying, and fusing energy of love. This is the energy which literally builds the worlds; it bridges every divide, unifies that which is separate, and clarifies every distortion. Love is the basic law of our system and truly “The Will of God is Love” in all its many forms. We must therefore unify these two qualities within ourselves. Then creative power can be wielded with moral direction, and the full power of the human mind, heart, and hand can at last bring about right relationship, within humanity and between humanity and God, in fulfilment of His Plan.

As the soul awakens, the earliest employment of the will is through sacrificial love. The urge to sacrifice is a natural result of soul contact and its great triumph is the overcoming of personal limitation through an expansion of consciousness to include that which is greater than the separated self. Sacrifice is the spontaneous relinquishment of limitation for the good of the group. It is in the truest sense a “living process” wherein all the limitations of individuality are obliterated so that Life itself, in ever greater measure, can supervene. One awakens to the reality of a sameness of identity with all forms of life, and this because one identifies with the central point of Life and Will which reside within every unit of the Planetary whole. Through sacrifice, one participates in small measure in the same redemptive work that our Planetary Logos has undertaken on His much vaster scale. Only through love and living sacrifice, can we become truly “agents of His Will”. In this vein, we can understand why one of the most powerful word formulas ever uttered by the Christ was done so at the moment of his greatest sacrifice: “Not my will but thine be done.”

Christ expressed another very important quality related to the will leading up to his crucifixion, one which is often overlooked—the quality of fearlessness. Despite total abandonment by his disciples, despite being forsaken by the very people that he was pledged to save, and despite, at His moment of greatest anguish, an apparent abandonment by God himself, He kept absolute faith in his divine mission; He conquered both fear and doubt, and therefore triumphed establishing forever a direct link between God and humanity. The quality of utter

fearlessness is based in an absolute belief in the fact of divinity, its omnipotence and ability to conquer all evil, that it can and does act within the three worlds of human living and that its chosen vehicle to do so at this time is humanity. The awakening and employment of the spiritual will is impossible when fear exists, for when there is fear there is no faith. Faith is the spark which ignites and sustains every creative power of the human being; it allows him to proceed despite his relative blindness from darkness and into light. Without faith, one is powerless to tread the path; without sustained faith and fearlessness, one will never evoke the power to become it.

The Tibetan writes that today humanity knows very little of actually working with “the energy which is qualified by divine dynamic Will.” Normally what humanity understands by will is fixed determination or the application of one’s self-will to conform themselves or their environment to some ideal or version of what they believe to be the Will of God. But the key to truly working with the dynamic energy of the Will, He says, lies in the Science of Invocation. This Science necessitates the construction of the Antahkarana, the chord of lighted consciousness, built by the disciple and likewise by humanity as whole, which bridges between high spirit and lowest matter. It is a path of ascending radiance and descending illumination. It is through the understanding and application of this science that the disciple inevitably awakens the will and becomes the Path itself. The construction of the Antahkarana lies at the heart of the school training, and the fact that it is key to the true employment of the will is a guarantee of the special role that discipleship education is to play in the Aquarian Age.

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THE LAW OF SACRIFICE: LIBERATION OF LIFE IMPRISONED IN THE HUMAN FORM

Sabine Rudin, translated from German

The liberation of life imprisoned in the human form can be considered from different points of view of our consciousness. We can look at this question from the point of view of man in his relationship to the universe, in his relationship to the solar Logos. And we can refine it further by looking at man himself as a microcosm in a macrocosm, also in his relationship to the planetary Logos.

What is life? There is nothing but energy, for God is life. The universe is in reality nothing but a vast accumulation of different states of consciousness. Every atom in the universe is endowed with consciousness. Life still means for many that which brings forth manifestation, the ability of a form to manifest its quality and nature, to make it known and what sustains it in existence. We often focus on the idea that life ends when the form passes away. But vitality and quality exist independently of the form. Life is the manifestation in being.

When we speak of sacrifice, we usually see it from the human perspective of renunciation and suffering; sacrifice from the perspective of its esoteric meaning is more like the Latin *sacrificium*: sacrifice as redemption and making holy.

It is now up to us from which side we want to look at this aspect and how we approach the respective task: We can look at sacrifice from the form side - then we experience everything as a sequence of renunciation and suffering, because sacrifice always entails a renunciation of the form. We can change our perspective and see sacrifice in terms of *sacrificium* - then we are in constant service to matter and the planetary Logos. Then we are the ones who send a higher impulse to matter and have the gift to redeem it. Figuratively speaking, we have then broken the cycle in that we are no longer ruled by matter. Instead, we rule over it according to the mandate of humanity in wisdom and love.

The underlying mechanism of evolution is the will to make sacrifices, to give up one thing in favour of another, to choose one path or way of behaving and give up another in return; to accept a personal loss in order to ultimately win for the sake of the whole. It is this sequence and development of being that underlies the evolution of life and consciousness.

It is said that in the 4th kingdom of nature, man is seen as the mediating authority to participate in the redemption of the lower forms and kingdoms, i.e. the plant, animal and mineral kingdoms on earth. Thus the human form is the connecting bridge between the solar Logos and the planetary Logos, between the macrocosm and the microcosm. Looking towards the solar Logos shows us the meaning of evolution. Looking towards the other kingdoms of nature shows us the task and the mediating tool. Because in our human body, the different kingdoms unite in the daily interaction, in the interplay between different forms of life, as expressed for example in

microorganisms, bacteria, zoonoses, viruses and fungi. But also in our fascia and our genome, where all the stored information of the memories of each atom can be found. According to the DNA code, in which all life here on earth is encoded by the same four amino acids, we all enter into the same matter. According to our own assignment in each incarnation, our physical body is built of matter which it is our duty to make "sacred". If we make this shift in perspective, we are anchored in synthesis and understand that we are working together on a larger plan. Then suddenly the same situation no longer has anything to do with renunciation, but with synthesis, group service, redemption and love.

Life in our human body is not possible without the microorganisms that serve us every day, e.g. in our intestinal biome. An early example of this evolutionary sacrificial service can still be seen today in our mitochondria, which were once independent bacteria that went into synthesis with the form so that we could harness oxygen. Thus, life in the human form on earth was made possible by the sacrifice of another form.

Our perspective and understanding of these forms of life is still limited. Bacteria are also subject to the law of evolution and have through times developed and acquired the ability to organise themselves as a system and communicate intelligently as a group. And often they already achieve something that we humans still find so difficult: cooperation across boundaries of species to ensure the survival of all. We call this "quorum sensing". Quorum sensing is a "cell-to-cell communication" to share information and to jointly install protective mechanisms in case of danger, for example. The activation of this mechanism therefore depends on how peaceful or hostile the respective environment is towards this group. And what rules this system defines for interaction. A healthy system can integrate and requires that what is to be integrated to conform with the prevailing laws of the corresponding system. If this fails, we see, for example, antibiotic resistance and chronic infectious diseases.

The more we fight something foreign, the more virulent it can become. A protozoa (single-celled life form that lives as parasite) can certainly live peacefully in symbiosis with our intestinal biome and serve us with its qualities. If, on the other hand, the environment changes and becomes hostile, then this protozoa starts to turn virulently against us and causes disease. In one form a virus is information that makes use of other cells for reduplication. In the form outside the host organism it is a crystal, which can show us the bridge to the mineral kingdom. In the book *A Treatise on Cosmic Fire* we can read that the mineral kingdom is seen as the remnant of the last solar system. As we think of this synthesis, what causes us suffering from a human point of view can become a bridge to the dissolution of the karma of the solar system through the intelligent handling of the underlying energy. A call to redeem this energy in love and synthesis would thus be a contribution to the evolution of the planetary Logos. A fungi, like a Candida in the human body, does us good service in synthesis in a healthy system, in an unbalanced system it does the opposite. And here again our understanding is still very limited, as we are now beginning to grasp that this is also an intelligent life in its own way. For Fungus -Mycelia show an intelligent response, a memory and make decisions for the good of the group and change their developmental patterns in response to the interaction with other organisms and their environment. So it is always the question of the environment and its preconditions that defines the rules according to which a balance is created. Louis Pasteur already defined this.

If we realise that there are forces in nature that are essentially remnants, then many a riddle of manifestation is explained, such as the cruelty and suffering that can be observed in the plant and animal kingdoms.

And just as no human being can escape the effects of energy generated in a previous life which is stored in their fasciae and genome, so the Solar Logos itself is affected by the consequences of its activities in the previous Solar System, which now must be resolved. There is the intermediate law of karma, which is also the synthetic law of the system of Sirius. It determines the influence that the system of Sirius exerts on our own solar system; in this we have practically no influence whatsoever on our parental system, for our counter-effect is so small that it hardly deserves mention; but very definite effects make themselves felt in our system, the causes of which lie in this system. And when we feel these causes as the law of effect upon us, then we call this the law of karma. Within the framework of the last millennia and within the framework of evolution, the view of individual karma has been a tool that has advanced humanity in its development. Now it is our task to expand this concept and bring it together. For in the sign of the transition to the Aquarian Age, we are beginning to grasp that karma is by no means only individual, but rather a group task. Karma is a collective group service to the universe, because what we are asked to transform as karma does not always have to do with us personally. Often it is about ancestral and collective memories, feelings and behaviour patterns that are stored in matter and our genes. This stored information then often unconsciously influences the actions of people, groups and nations. Organisations such as the "Pocket Project", for example, are taking on this task very impressively.

Our task is the collective immersion in this matter in order to redeem it into the frequency of love according to the mandate of the present universe. In doing so it is entirely possible that according to the Sirius System, we are dissolving something as karma that - apparently - has nothing to do with us at all. But what role does that play at all? We now have the choice to fulfil the task entrusted to us in loving service, regardless of whether we may have caused or inherited this karma through our own actions. To make the next round of the universe possible, we must first create the universe of consummated love, where the wish and desire nature are guided by the divine will. Sacrifice is thus a redemption, a making holy, the changing of the old forms so that they can be permeated with love.

What life in the human form are we actually liberating? If we exchange the word life for consciousness, perhaps many things will become clearer to us. In order to liberate we have to say goodbye to the idea that life and form are synonyms. In that sense, we can rephrase the question and come to the insight that it is about the liberation of consciousness imprisoned in the form. In order to be able to free another life from its form and to be able to set the right impulses in the appropriate environment, we must first free ourselves from our form and our limited consciousness. We are challenged in group service to define ourselves as a part of the divine human being and to commit to our own immanent divinity. We as the one humanity are mediators of the conscious impulses, not only in our interpersonal relationships, but also into the other realms. To liberate the lower, we must anchor ourselves in the higher consciousness according to the laws of evolution. We have to free ourselves from the limiting thinking of form. We have to realise in our conscious being that our service is dedicated to the evolution of the planetary and the solar Logos. That is the reason why we are here. We are not here for our own sake.

The soul of man is a Lord of sacrifice and of persistent loving devotion. "Sacrifice" and "devotion" is therefore a right way of life. Man must sacrifice his personal interests for the good of the whole in order to help the world. This means living in such a way that others can live too, which inevitably brings us to our own opportunities to choose, also in relation to our environment. For what we have been doing for generations is often hostile to other life and contributes to continuing to weave matter with karma, suffering, separatism and violence - according to the law of the strongest, not the wisest.

The liberation of life imprisoned in the human form is the insight and recognition of one's own divinity and service. When we humans begin to recognise God as energy and ourselves as an aspect of that energy, we recognise life in a different way. Our task in life is to express this divinity towards all life, towards all matter.

How does one do this? We have all heard and read this before: In a life of harmlessness and in ceaseless loving service towards matter and all life. Not only within a species from human to human, but also towards the other kingdoms of life - precisely with the same love to meet all atoms of matter; regardless of whether these atoms are in an incarnation in a human being or in the realm of the other kingdoms of nature. By making the commitment to behave as immanent divinity towards all life, we automatically redeem the suffering on earth. We do this by embodying the Principle of Love, by not binding ourselves to matter, to what may seem desirable from the human point of view - but is reprehensible from the divine point of view. It calls us to enter into the cosmic heart and thus into group service. So that the divine energy can reveal itself from there for the benefit of all. There, "where the purified heart lets Fohat flow, God's will is revealed" - there we put the right impulses into our environment in the sense of "quorum sensing".

It is the call for unity of consciousness - beyond form - to be able to weave a healing web around the planet.

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VISUALISATION

(French)

Imagine yourself, in quietness and in confidence, as you walk the ways of earth. See how you descend in thought unto the plains whereon men walk, and know yourself to be working there.

Then quietly say the following words:

“In spiritual being I stand upon the Way. It is the way of men. I am.
I neither think nor dream, but work. With my brothers I dwell within the Ashram.
I issue forth and carry out the Plan as best I can.
Let love stream out today—from out my eyes, my hands, my feet, because my heart beats with the love of God.”

Then you become aware that within your hand you hold the keys of life with which you unlock the door for others and as they pass through—they do not see you.

Quietly say the following words:

“As I am strength and power and love and understanding, I bring these gifts into the haven of my work.
Thus, strength goes forth to others and love to all I meet, and to these gifts I add an understanding heart.”

Then you hear the cry that goes out for workers.

In answering you say:

“Master of my Life, I stand within the ranks of those who serve. What shall I do?”
The answer comes: The thing before thine eyes.

Then you see yourself, climbing to the mountain top with others and watching the sun. And in descending into the valley with your fellowmen you walk within the light. The dark is great, but you are with your fellowmen.

You think no thought, you speak no word, and you do no deed that hurts another. This means that you use a guarded brain against yourself—the little personal self.

The chain of Hierarchy reaches from heaven to earth and in that chain you are a part. Above you stand the Ones you seek to serve; below you stand your brothers demanding help.

Then you say out loud:

“The cross is mine. The sword of love is mine. The word of Power is mine because I love—my Master and my brothers on the upward Way and on the lesser way, my fellowmen.”

THE ROLE OF THE LATENT WILL IN THE AWAKENING AND PROGRESS OF HUMANITY

Ligia Saramago, translated from Portuguese

The topic that I will address here is *the role of the latent will of a human being in its awakening* and consequent progress. In addressing it, we must keep in mind the keynote that illuminates our meeting: *Let the group affirm the will as an expression of the Law of Sacrifice*. It is necessary to understand what our *awakening* means, because this word presupposes a previous slumber, something like forgetfulness. Our awakening as humanity demands a rescue of the memory of who we humans are. At various times, the Tibetan recalled our origin and divine affiliation, our “distant and radiant past,” our deliberate abandonment of the High Place and plunge into the “outer realm of obscurity.” This plunge marks our double condition: that of Sons of God who have adopted vehicles of dense matter to manifest themselves. Our biography as humanity begins when the flame of self-consciousness is kindled in animal man, who, by mid-Lemurian times, had finally become a suitable receptacle for the purposes of the higher self-conscious entities, the Spiritual Triads, who had long been waiting for this precise stage of maturation, giving way to individualisation, the hallmark of the human. This great event did not occur in isolation: it came in the wake of the sacrifice by our Planetary Logos to take a physical body to hasten the salvation of the planet, and in the form of Sanat Kumara, also called “The Great Sacrifice,” Who took upon Himself the fate of the lives here captive. Those entities who came with Him, the Spiritual Triads, are referred to by various names, such as “the Sons of Mind”, “Lords of Knowledge”, “Lords of ceaseless and persevering Devotion”, and the “Lords of Will and Sacrifice”. These are, as the Tibetan says, “the ‘qualitative names’ of the *divine Manasaputras*, the *Agnishvattas*, **ourselves**”. In *Esoteric Astrology*, the specific purpose of the sacrifice of these Sons of Mind is set forth in the following words:

*The Lords of Will and Sacrifice come down into manifestation, sacrificing their high position and opportunities upon the higher planes of manifestation in order to redeem matter and raise the lives by which it is informed (the lower Creative Hierarchies) to the status of Themselves in so far as They constitute the fourth Creative Hierarchy. This is the subjective purpose, underlying the sacrifice of these divine Lives Who are ourselves essentially, Who are qualified by knowledge, love and will, and animated by ceaseless persevering devotion. They seek to bring about the death of the form in its occult significance and the consequent release of the indwelling lives into a higher state of consciousness.*¹

The purpose of redemption and elevation of matter justifies the descent into manifestation of the Lords of Will and Sacrifice, justifies *our* sacrifice. In an esoteric sense, death understood as the liberation of life trapped in form is entailed in this process of redemption. And here three words demand our utmost attention: matter, form, and substance. Of the three, substance is perhaps the most complex, because, not being matter itself, it is in a relationship with matter that is still somewhat elusive to our understanding. Substance retains in itself intelligence, mind in a latent state, being inherited from a previous solar system. Substance is energy and is impregnated by the divine Will. As a dynamic will, it comprises matter, which, limited by form, allows substance itself to evolve on the physical plane, gradually transfiguring itself through the efforts of humanity, of the divine Manasaputras captive in substance itself. The succeeding states of being, at higher and higher levels of consciousness, configure a struggle within the limits and control of substance. In this sense, even the Solar Angels, agents of redemption, are in the condition of “prisoners of the planet”. Who controls the spirit in its long journey of manifestation is neither matter nor form, for, as the Tibetan makes clear to us, “gross matter is always controlled by the forces which are esoterically regarded as etheric in nature and, therefore, as substance, not form.”²

The disciples deal with the living substance that constitutes everything that manifests, including their own bodies. The need for redemption is explained by the fact that substance is karmically impregnated, marked by events of the solar system before ours. The responsibility for its redemption involves everyone from Sanat Kumara to humanity, and the meaning and method of redemption is not yet fully understood by us. It is important to keep in mind that the disciple must not focus his attention on substance itself, but must become aware of what originated the forms assumed by substance, that is, become sensitive and responsive to the quality of Life that animates them and that moves the totality of Being. This whole discussion, which is metaphysical and apparently restricted to theoretical speculation, concerns precisely us, our vehicles, and the life that makes us up and unites us. It is a discussion about *our being here* and *our reason for being*. It seeks to elucidate why we, the Sons of Mind, are here. Having forgotten our condition as Lords of Will and Sacrifice, we

¹ Alice A. Bailey, *Esoteric Astrology*, pp.116-117.

² Alice A. Bailey, *Glamour: a World Problem*, p.128.

need to awaken the will latent within us, to understand the meaning of redemption, and to consummate the sacrifice for the sake of which we accepted the plunge into existence. For, according to the Tibetan, we have come to develop the science of redemption.

This science is not a matter of easy comprehension, and it would be impossible for me to treat this subject satisfactorily in this brief presentation. In the successive initiations that the disciple undergoes, the meaning of redemption is gradually unveiled, and the connection between redemption, will and sacrifice is clarified by an effort of thought that, in the end, reveals itself as the agent of the whole process. For substance is energy and energy follows thought. The task of redemption of substance by the Sons of Mind finds in *Discipleship in the New Age*, Volume II, an important indication, when the Master says: "The imagination is a creative activity, producing definite inner change. Upon this you can depend because it is one of the forces influencing substance itself."³ The creative imagination, a prerogative of thought itself, has in itself the power to alter the vibration of substance, and this can signal to us a clear and palpable path of esoteric work. The first lesson involves the redemption and transfiguration of the disciple's threefold personality, redemption of the substance made up of the myriads of devic micro-lives that compose his vehicles, which, as substance conditioned by karmic debts, must evolve through the efforts of the self-conscious entities formed by it. This involves purification and raising the vibration of the substance which is directly consigned to it, so that it becomes more apt to respond to the Will of the Logos, bequeathing to the next solar system a substance of a higher order. In this movement, the small will of the disciple is identified with the Will of the Father. The response of the substance to the higher will is the path to its redemption. As a creator endowed with mind, the human beings integrate the group of the Great Builders, reproducing in the three worlds, in their small scale, the logoc process. Their creative act occurs through the positive energy of their mental forms, which, like desires, thoughts or words, attract and produce effects in the little lives, the smaller builders, that make up the substance. The correct direction of energy constitutes an immense responsibility for the fourth creative hierarchy, ourselves, and defines to a great extent our relationship with the devic line of evolution and our own redemptive condition as Solar Angels.

Later, the scope of this redemptive movement expands, when the disciple recognises that it is also up to him to work for the redemption of his fellow human beings, for, according to the Tibetan, members of the human family will integrate the hierarchical effort as active participants in a redemptive *Ashram*. In *Glamour: a World Problem* He says that "*the evolving substance of the physical plane in its entirety and through the activity of the human family, is being redeemed and drawn upwards until some day we shall see the transfiguration of that substance and the 'Glorification of the Virgin Mary' – the Mother Aspect in relation to divinity*"⁴. This feminine and maternal dimension of divinity demands our attention and understanding, for it holds the mystery of the response of substance to thought, and the possibility of the raising of the vibrations to which it is subjected. As the Master further told us, the Solar Angels that we are, choose to 'die,' in an esoteric sense, by our existence in matter, and by our sacrifice – the sacrifice of the Sons of God – matter will ascend to Heaven. The third aspect of the Godhead, Brahma, is the substance aspect, the positive life of matter: "He is the revelation of substance and the blaze that can be seen"⁵, as The Tibetan states. In the scene of manifestation, substance impregnated by Spirit, or Life, brings matter to its full expression, and as it becomes vitalised and adheres to the forms organised by the divine mind, it becomes able to express, in turn, the unknown and essential Reality, Spirit itself.

Cast into the sea of existence by this divine movement, we are at once the result and the agent of this process. If we think of our present and concrete situation, our action must aim at the awareness of the will latent in the human being, understood as the will to remove and dissolve all that can impede, cover up or obscure the full expression of the Spirit in the substance. From a practical point of view, the awakening and progress of humanity today should perhaps begin by confronting the great heresy of separateness, a sentiment that has proved resistant to the various contemporary movements that seek to weaken it in the fields of politics, international relations, ethnic and gender issues. The redemption of substance is incompatible with the denial of the unity of Life.

Recognising the inexorable tendency in the universe to adapt substance to the spiritual dimension, our awakening and progress as the Sons of Mind that we are, depends on the activation of the will latent in us to the point of its full manifestation as an expression of the Law of Sacrifice. When the sons of God are able to identify their small wills with the Will of the Logos, this same will, then developed and united with love, will

³ Alice A. Bailey, *Discipleship in the New Age*, Volume II, p.495.

⁴ Alice A. Bailey, *Glamour: a World Problem*, p.220.

⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p.523.

lead them to understand that to sacrifice does not mean deprivation or renunciation, but rather to freely accept their responsibilities. It means the most genuine impulse to care and to take charge of manifesting the Will of the Father. It means the capacity to identify oneself consciously with the sparks of divine Life latent and hidden in the substance, and which within it struggle and cry out for greater light. Sacrifice is a state of *ecstasy* in its most beautiful and fullest sense: the ability to break through our own limits and to identify with the All, thus consummating our own divinity.

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Group meditation: Letting in the Light

(Italian)
See pages 4-5

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Break

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SYNTHESIS AND GROUP FUSION: THE CHALLENGE OF THE NEW GROUP OF WORLD SERVERS

Adeline Meli

Translated from French

Before Humanity can function freely and consciously as a Group, it is necessary that sub-groups (families, nations...) be formed. These groups have the responsibility of recognising, experiencing and overcoming the various obstacles that hinder the process of evolution. All of these groups work under the guidance of a unifying Group, representing the state of human consciousness in alignment with spiritual values and reflecting to some extent an integration between the inner and outer realities.

This "Guiding Eye", called the New Group of World Servers, is a hierarchical work manifested through Master D.K. in 1925, when the return of the Christ to the planet was decided and the evolutionary movement enabled the Shamballa force (or Divine Will) to have a direct impact on humanity. It was created to bring together subjectively and/or objectively all those who, inspired by the Hierarchy and animated by a deep Love for Humanity, are actively working all over the world. They are closely united on the inner planes by Intention and Spiritual Love and are animated by a deep sense of responsibility for the redemption of human consciousness. The New Group of World Servers therefore includes any person or group of people who are working for the "improvement of the quality of life" for the greatest number of people; it is not necessary to have any so-called spiritual knowledge or that the actions are presented as a service.

The challenge of this group is to be a sufficiently radiant and powerful nucleus, which pushes the multitude of groups present on the planet, by analogy, to work each one on its own fusion. Thereafter the groups evolve into a group fusion together. In other words, just as an individual must integrate his or her bodies and become an integrated personality as a preliminary step to the possibility of real alignment of consciousness with the soul and the progressive opportunity of his fusion with it, so too the heterogeneity of groups - the totality of the individuals composing them - must first be fused into the consciousness of each group to allow the possibility of the fusing of the fused groups together. These fused groups together constitute the New Group of World Servers. Thus, all these groups fused into a unity with a common purpose have a joint duty to lead humanity to abandon all racial and religious antagonisms and antipathies, to end hatred and discrimination. It leads to a process that will culminate in the return of the Christ (the synthesis) on Earth. Humanity must therefore learn to live as one family, from one source, living essentially the same life.

In the context of both individuals as well as groups, synthesis does not mean uniformity but simply something having the same effect as between yin and yang, as between magnets, the polarity of opposites. It is this harmony through opposites that makes each group happy to be different from one another and, in receiving from the other, brings to the other something that enriches the whole. And so in the great chain of creation, each group has a primordial and absolutely necessary place so that the life of the other group exists too. Because without the other group, the life which is in the New Group of World Servers, is not. Thus, each group must work on its own perfection and not try to make the other group similar to a scheme of perfection. Each group or Ray is indispensable to the whole (one can clearly see that without order, discipline - 7th Ray - one cannot manifest intelligence - 3rd Ray).

Synthesis is therefore a quality of the Spirit and the Heart. It is through the synthesis of understanding which the Heart permits that the groups fuse within themselves and with each other, for a synthesis into that New Group of World Servers which will both reconcile its activity with that of the Hierarchy and serve humanity. It is said in the book *Hierarchy* that "Synthesis must be understood as the apparatus of the laboratory of life. Let us remember this definition. The mind that has achieved the stage of synthesis becomes productive, moral, unifying, non-irritable, capable of manifesting patient cooperation with Hierarchy."⁶

To meet the challenge with which it is faced, the New Group of World Servers must first work at the unification of its consciousness with that of the Hierarchy, reconcile its activity with theirs, until a point of equilibrium is reached, which may be considered as its conscious adaptation to the Greater Whole. It must achieve that Unity which exists for the purpose of service and work and lose all instinct for separation. It can still be said that Synthesis allows for diversity to be considered when renunciations and engagements are made while keeping the final Goal intact.

⁶ Helena Roerich, *Hierarchy*, 326.

It is by applying the Law of Sacrifice that the group moves towards fusion. And this sacrifice only fulfils its function if it is subordinated to the Law of Synthesis, which allows us to see the end before the beginning. This synthesis will help to love the quality of life because based on the Law (of which the 10 commandments of Moses are the symbol) and love, it integrates the essence, the energy of Life itself. By working on various blockages as a whole such as irritation, fear, pride, desires, the New Group of World Servers clears its aura and thereby that of the whole of humanity.

Why is this a challenge?

One cannot speak of synthesis and fusion without having in mind the idea of redemption, of spiritualisation, which is nothing other than that innate tendency which pushes every Man towards what he conceives to be the best, the truest, or the best by the soul for his deployment.

When we want to explain synthesis, we have to talk about life, and make it clear that society as it is structured today does not allow synthesis to be. In the world of today, fusion and synthesis remain a real challenge. Many people and groups cannot move forward, receive and give the Love that allows for fusion, because they are trapped in this completely false structure of society, perpetuated by the power of a few men who have fun and know little about Love. Not as numerous as one would think, they are the same number as those who direct the planetary Hierarchy of Light, and by this one can understand that there exists a Hierarchy which goes upwards and a Hierarchy which goes downwards. It is therefore an inverted hierarchy. They are nothing more than the madness of our world, because of a misinterpretation, they are our "dark-faced Brothers".

At each step towards this ideal of fusion, each group can be slowed down, fought against, delayed by its own fears or hesitations, the environment, a force opposed to the deep will. The materialistic forces, in group formation, constantly titillate these fears, these desires, to counter the work of Light carried by those who make up the New Group of World Servers, that symbol of triumphant Humanity. The attempt to impede progress is real and even more so at this pivotal time when there is much talk of the new world, the new civilisation.

The current world crisis is an example of the battle that is taking place between the separatist forces and the forces of Light. Many conflicts are still raging on the planet today. The economic collapse is a sign and an opportunity for humanity to connect with something greater. The necessary purge seems to have begun, and only a synthetic view of the situation can bring about the envisaged fusion. This broader view leads us to see the pressing need for us, as members of the New Group of World Servers, to question our relationship with certain concretised energies such as money and other tenacious material desires. It is with these crystallised energies that the opposing forces work and try to imprison our consciousness.

There is, however, hope as the New Group of World Servers cycles reveal that 2023 is a special year which opens both a 3-year cycle and a 9-year cycle. It is a year of crisis/consolidation which will see the next part of the "vision for the immediate present" revealed. What that vision will be, could be sensed if the spirit of synthesis is sought. The 9-year cycle of 2014/15 was a Crisis/Consolidation cycle, the 9-year cycle beginning in 2023 is a Tension/Expansion cycle which tells us: "let the clarity and quality of the note to be sounded by the manifesting form, appear and be heard".

As gradually group consciousness is realised, each group member recognises that he is himself that group wherever he is. He discovers his responsibility and assumes his role, he consciously, continually disturbs the balance to move forward. At the cost of much suffering at times, as radiant bodies, he constantly contacts the periphery of the night and draws the darkness into the light. He recovers substance from his surroundings and from the forms of others by the penetrating power of his aura and redeems. The various groups with which we are affiliated (family, nation, race...), continually put us to the test and by dint of piercing our glimmers, a balance is gradually established. Our sense of responsibility makes us the definitive guarantors of this balance and of the indispensable march forward. We now live a cyclical life, first unconsciously, then with our eyes open until a real fusion takes place. As the proposed influx is accepted, the liaison agent is stimulated to channel this influx as faithfully as possible and to adapt it to the whole. He continually suggests the primordial Laws, the basic values in example and acceptance, while leaving everyone his or her freedom, taking care to respect the differences... Such is the challenge of any person or group responsible for harmony. The sense of detachment and discernment patiently cultivated over a long period of time will enable the synthesis of the Teaching received and the needs perceived. Continuous invocation of the personality, imbued with the qualities of the soul, will eventually bring down a great influx of energy directly from the archetype in order to water the singing Heart and illuminate the whole, the world.

May we all, as members of the New Group of World Servers, individually and in groups, rise to the challenge and celebrate Victory, the beacon of love.

In the name of the common Victory and in Love, I thank you.

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THE GREAT INVOCATION IN HUNGARIAN (No translations)

To conclude this series of talks of today and before we continue with our group discussions, we wanted to let you hear the Great Invocation in another language than we usually do: *Hungarian*. Just listen to the words, which will not be translated.

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DISCUSSION IN SMALL GROUPS ROAD MAP – SATURDAY GROUP DISCUSSION

This year we propose three questions to reflect upon in small groups. Each group should speak in one common language. We suggest that each group assigns a ‘rapporteur’ who will summarise the conclusion of the discussions. Instead of a plenary session, we suggest that the rapporteur sends a written summary to Geneva headquarters. All summaries will then later on be shared by email with all participants.

Here at the venue please organise small groups speaking a common language.

If you participate by Zoom, you will be automatically assigned to a group of the language you prefer. To make the assignment easier, please add the language initials to your name (i.e. EN=English, FR= French, IT= Italian, ES= Spanish, DE=German, NL=Dutch, RU=Russian). The language groups will meet in so called “break out rooms”. If for some reason you can’t be automatically assigned to a language group, we will allocate you dynamically during the zoom broadcast. Once the breakout rooms are activated, please confirm the pop-up menu to enter the breakout room.

We suggest that you discuss one (maximum two) of the following questions:

Question 1

We are told that: “sacrifice is the attainment of a state of bliss and ecstasy”⁷, and not, as is usually understood, a process of renunciation. So, what are the concrete factors that prevent its effective understanding and realisation, and what are the steps necessary for it to become a real possibility?

Question 2

Creating ‘images’ of the future is an opportunity to boost and give direction in our lives, to bring about a change towards a desirable world. Could you express your personal vision for humanity, not as the final vision of a perfect world, but as the vision of a better world?

Question 3

Can you imagine the effects on humanity if the manifestation of the Will became a priority today for the majority of individuals and powerful groups? What would life be like in the next 5 years? (For example: In the financial sector, education, health, food resources, right relationships on the human, animal, vegetable and mineral kingdoms). How would the world look like?

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⁷ Alice A. Bailey, *The Rays and the Initiations*, 492.

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Group meditation: Letting in the Light

(Spanish)

See pages 4-5

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CLOSE OF THE DAY

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